

E.C.N.L.

Cover design by David Tutill

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

New Series No. 22 Spring 1986
£1.50 to non-members

ISSN No.
0012-8732

The Anglican and Eastern Churches Association

founded 1864

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General Secretary: The Revd. A. T. J. SALTER, A.K.C.,
St. Dunstan-in-the-West,
184 Fleet Street, London EC4A 2EA

Assistant Secretary: DEACONESS V. HORNBY-NORTHCOTE
St. Dunstan-in-the-West (see above)

Treasurer: SIMON BREARLEY, ESQ.,
54K Cornwall Gardens, London SW7 4BG

Pilgrimage Secretary: The Revd. PHILIP WARNER
St. Martin's House,
6 Edinburgh Road, Brighton BN2 3HY

Editor of E.C.N.L.: The Revd. COLUMBA GRAHAM FLEGG, M.A.,
D.C.A.E., C.ENG.
The Open University, Walton Hall,
Milton Keynes MK7 6AA

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

Eastern Churches News Letter

EDITORIAL

It is one of the phenomena of languages that, over a period of time, many words change in meaning or, at least, acquire new overtones that significantly affect the reactions of a reader. The word "gay" is an obvious contemporary example of a word which in a comparatively short time has acquired a specific meaning quite foreign to readers of a few generations ago. There are also words which for various reasons seem to have acquired a kind of psychological stigma, so that they change from having positive to having negative connotations. Such a word is "dogma". People today would not generally welcome being described by the epithet "dogmatic", since it has acquired negative overtones making it almost a term of abuse. It is, perhaps, worth speculating on reasons for this, especially within Christian circles. Traditionally, dogma has been regarded as an essential support for Christian living—indeed it has been described as "the fortress of Faith".

The reasons which underlie the general unpopularity of dogma today are doubtless complex and could be a rewarding subject for serious research. There are, however, two likely influences which spring immediately to mind. First, we in the West live for the most part in a general milieu which is disposed to react unfavourably towards anything which is perceived to be a restriction on total freedom of thought or action. Discipline of any kind, unless deemed to be socially essential, is rejected in the name of individual liberty—or, more often, licence! Within the Christian community it would now seem that those who have difficulty in accepting the teachings of the Church no longer have to be troubled in any way about their lack of belief, since 'honest doubt' has been raised to the status of a cardinal virtue—in some cases, it seems, *the* cardinal virtue. Even the most fundamental Christian teachings such as those on the Incarnation on the Resurrection (as traditionally taught and held by the Church over the centuries) are becoming in some quarters 'optional extras' in no way binding on those who are acceptable as 'Church members'.

This worship of free-thinking—and that is what it is—has no doubt a good deal to do with the mistaken notion that the scientific and technological achievements of mankind in recent centuries have rendered much of traditional Christian dogma obsolete. Such a notion is mistaken because scientific knowledge and the Christian Faith relate at the fundamental level to disparate areas of human experience. Of course, at the practical level, no area of human experience lies outside the compass of our Faith. However, when the same area is under debate, the approach is often from entirely disparate though non-contradictory standpoints. The idea that the sciences somehow reveal to us 'truth' whilst religion offers something that is little more than 'pious opinion' is, in fact, quite ridiculous despite it being a widely held delusion. It is a delusion

since the reverse is much nearer the truth. Science offers us a selection of models of partial and localised collections of facts. Some of these models are mutually incompatible, though useful in particular situations. The criterion for their acceptance is not 'truth' but usefulness in a given situation. To accept findings of science as 'truths' is always to a greater or lesser degree an act of faith, for the so-called 'truths' of science are in the last resort the 'opinions' of a particular scientific generation, accepted for the time being on the balance of probability. As any historian of science knows, the scientific dogma of today can be the scientific heresy of tomorrow! The idea that 'absolute truth' can arise from scientific enquiry has long since been abandoned by reputable scientists, though it was a delusion held for a while in the immediate post-Renaissance period and given a further though temporary lease of life in the so-called Age of Enlightenment. It is also a delusion to imagine that there are no restrictions upon scientific research, that the scientist is entirely free to question what he will and to postulate what he will—in fact, he always stands upon the shoulders of his predecessors and is limited by the experience and technology of his age. Progress in science is more often than not the result of an initial leap of intuition, but for every such leap that is subsequently authenticated there must be many that are mistaken. All this is in stark contrast with the Christian Faith, which is a matter of Divine revelation of truth, subsequently expressed in dogmatic form, upon which succeeding generations can build as on a secure foundation as the Holy Spirit leads the Church towards 'all truth'. 'All truth' cannot, of course, be possessed by the Church in this dispensation, but such revealed truths as are expressed in the dogmas of the Church are more secure, more permanent, and more relevant to fullness of living than the temporary opinions of scientists, however eminent. Secondly, dogma has become unpopular with the professional theologians—or, at least, with those theologians who have been infected with the general academic milieu of 'free thinking'. The result of such infection is that some theologians have been lured to work in a milieu divorced from the spiritual and liturgical life of the Church, even though theology is not a science in the sense that biology, ornithology, and other '-ologies' are. Theology must flow from our experience of the Trinity, the source of all theology. It must not be divorced from life in the Spirit, nor from the liturgical experience of the Church, and it must be bounded by what God has revealed to man. When we declare that Christ is God, we make a supreme theological statement; and when we worship Christ as God, we are taking part in the highest of all theological activities. When theological activity is reduced to the level of academic argument, it ceases to be relevant to the 'truth'—it is no longer alive. It then shows its lack of love, for it ceases to reveal God to us; it is no more than the temporary opinions of individuals, often little more than a game of polemic. Such activity can never be wholesome food either for the mind or for the spirit.

The true rôle of the theologian is the exercise of man's reason in the collecting and ordering of the revelation of God to man, that is,

the expression of the fullness of man's spiritual illumination in and through the Holy Spirit. This involves the creation of Spirit-illuminated dogma. Such an activity requires a framework of penitence and awareness of personal inadequacy, for the theologian is dealing with the expression of mystical experience in an inadequate human language. Indeed, he has to apply his inadequate human rationality to matters which transcend mere reason, where 'unknowing' is as important as 'knowing'. Yet the fruits of true theological activity are crucial for man's salvation; hence such fruits must be tried and well tested before they can be given formal recognition and offered to the faithful as spiritual food. The criterion for such rigorous testing is the fullness of Holy Tradition as written down in the Scriptures, the Creeds, the writings of the Fathers and the liturgical texts of the Church, for dogma is a continuous growth which must renew the spiritual life of each succeeding generation. When the theologian departs from Holy Tradition and imports into his pronouncements deformations of that Tradition, personal opinions not in accord with it, or interpretations which contradict its accepted meaning, he is being unfaithful to his calling. He is then on the slippery slope of presenting only the 'worldly view', of sacrificing his integrity to the passing fashions of the philosopher, the historian, the sociologist and the pseudo-scientist. Worse still, he will be feeding the faithful with the poisoned fruit of heresy, surely a terrible activity which is both a blasphemy and a curse.

To those who think that dogma is relatively unimportant, it is worth pointing out that in the Acts of the Holy Apostles we are told that the faithful "continued steadfast in the Apostles' doctrine and fellowship . . ." (Acts 2, 42)—the order is not unimportant! The "fellowship" is a community of Christians united in a common Apostolic doctrine. One of the dangers of modern ecumenism is that this order is reversed. The "breaking of bread" is a sign of that fellowship, and the "prayers" are the common activity of that fellowship. Dogma, which is the expression in words of the apostolic doctrine held in common, is crucial for the unity of the fellowship. Hence it cannot be the result of the reasoning of individuals, still less is it a compendium of personal opinions and speculations: it must indeed be "the fortress of the Faith".

THE GENERAL SECRETARY'S NOTES

Annual Festival 1986

Please note that this will be on Saturday 25th October: Solemn Eucharist at 11.30 a.m. at the church of St. Stephen, Gloucester Road, South Kensington. The Annual General Meeting will be in the hall situated under the Cathedral of the Russian Church in Emperor's Gate at 2.15 p.m.: preacher and speaker to be announced. Members of the Association and friends will be welcome to attend the Vigil at the Russian Church Outside Russia Cathedral at 5 p.m.

Death of His Eminence Metropolitan Philaret

The death occurred late in 1985 of the Head of the Russian Orthodox Church Outside Russia, Metropolitan Philaret (Voznesensky). Vladika Philaret had presided over the Synod of the Russian Church in Exile since May 1964. He was the most junior bishop in the jurisdiction at the time of his election, and was Bishop of Brisbane. He succeeded Metropolitan Anastasy (Gribanovsky) who died at the age of ninety years.

The Church which Vladika Philaret headed had its origins as a separate administrative entity during the Russian Civil War, when the White Army administered South-Eastern Russia in which territory the Church found itself separated from Patriarch Tikhon in Moscow. In the early summer of 1919 a provisional administration was established as an emergency measure to provide for the pastoral and spiritual needs of the Orthodox faithful until such times as normality should return to Russia. Patriarch Tikhon gave the administration canonical recognition. With the defeat of the White Army some of the faithful together with members of the hierarchy fled southwards in the early 1920s and settled in Constantinople, where the Anglicans gave some of them hospitality at Christ Church (ironically, as this church was the Crimean Memorial church!). The flight of the hierarchy from South-Eastern Russia had a precedent in the seventh century when the Archbishop of Cyprus and most of the Cypriot hierarchy went into exile to the Hellespont to avoid possible invasion and enslavement by the forces of Islam. In Constantinople His All Holiness the Ecumenical Patriarch Dorotheos gave total recognition to the Russian Church in Exile. After the Smyrna debacle, Constantinople was no haven of peace for Christians, Greek or Russian, so the administration of the exiles' Church was transferred to Sremski-Karlovski at the invitation of the Patriarch and Synod of the Serbian Orthodox Church. Here under the care of Metropolitan Anthony (Khrapovitsy) the Church remained with the blessing of Patriarch Dimitri (Pavlovitch) of Serbia and of Patriarch Tikhon, the latter making it quite clear that those members of the Russian hierarchy who had fled to a refuge in Serbia were not in any sense schismatics, but had "*found their provincial refuge at the seat of the Serbian Patriarch . . .*"

After the death of Patriarch Tikhon it seemed that his successor, Patriarch Sergei (Stragorodsky) would have continued to recognise the Church in Exile as a canonical part of the newly restored Patriarchate of Moscow and All The Russians. Sadly, as far as the subsequent relations of the exiled Church with the Moscow Patriarchate were concerned, Patriarch Sergei was arrested and, having been threatened by the Soviet Secret Police that were he not to comply with their demands—one of which included the promise of the Russian Orthodox faithful living abroad of loyalty to the Soviet government—then every single bishop, priest and religious would be shot, he excommunicated the hierarchy of the Russian Church in Exile. Faced with such a terrible threat, Patriarch Sergei could not have done otherwise, but, on the other side, the leaders of the exiled Orthodox Christians could not possibly agree to give their loyalty to a regime which had

threatened Sergei with the annihilation of his entire hierarchy within the boundaries of the Soviet Union. Nevertheless, the Russian hierarchy abroad never ceased to regard itself as a true but free part of the Mother Church.

The Synod was to remain in its Serbian exile until 1944 when, fearing its own annihilation by the Red Army, it moved its headquarters to Munich and later to New York. During its time in Serbia the hierarchy re-established friendly relations with the Anglican and Eastern Churches Association, among whose archives is a splendid illuminated address thanking the Anglicans for providing office equipment for the secretariat in Sremski-Karlovski.

This was the Church which Metropolitan Philaret served so long and so faithfully since his monastic profession and ordination in 1931. He was born in Kursk (a town famous for its miraculous icon, which is now the property of the Russian Church Outside Russia) in 1903. He was eighty-two years of age when he died. To those who were not members of his Church Vladika Philaret showed that great courtesy which is so often the mark of the true traditionalist. It was always a great privilege and a pleasure to be received by him on his pastoral visits to London. *May the memory of Vladika Philaret be eternal!*

At the time of writing, the election of the new Metropolitan has not yet taken place. When he is elected, we should pray for him in his oversight of the Russian Church Outside Russia.

Fr. Robert Foxcroft

The death occurred on New Year's day of Fr. Foxcroft, who, during his years with the Religious Broadcasting sector of the B.B.C., spoke from time to time of his contacts with the Orthodox in the Holy Land and with the Copts. He was very concerned about the house-arrest without trial of His Holiness Pope Shenouda III. Robert was relentlessly inquisitive about what Christians were doing, and I remember some years ago, when he and I were on an Army Exercise in Germany, we took an afternoon off from the "fighting" to go and see Father Tomislav Markovitch, whom I had met some years previously and whom Robert was eager to meet. We escaped from the Honourable Artillery Company and spent some interesting hours in the Rectory of St. Peter Cetinski at Dortmund-Kley, sampling the wines of Yugoslavia and the Slivovitch and hearing of Fr. Tomislav's ministry to the Mixed Services Organization and to the immigrant workers from Yugoslavia.

Robert's ministry was in the best Anglican tradition: he was first and foremost a parish priest, and he and his wife Rosemary made St. Peter's Vicarage, Hammersmith a haven of peace and laughter for parishioners and friends. Rosemary had spent some years in the British Embassy in Bucharest and knew the Orthodox churches in that city. As a regular and Territorial Army chaplain, Robert always brought his pastoral gifts and his wit to the fore—the Army became his parish, and underneath the fun there was always the parish priest ever conscious of his sacerdotal character.

He hated pomposity and humbug and was never above re-playing a tape or two of his interviews with particularly self-important prelates when in the company of chaplains and fellow officers. His life was whole and it was holy. No man could have died so humourously and so courageously unless his life were nourished with a disciplined round of the Divine Office and the Sacraments. His "Stations to the Cross" broadcast last Lent was an account of his own dying in the prime of his life and at the height of his priestly ministry. It was welcomed by hundreds of thousands of his radio listeners. The last time I spoke to him before his death he said what a relief it was never to have any more ambitions for oneself, but merely to rest upon God. Characteristically of Robert, he arranged a sort of farewell concert-cum-memorial service in music some months before he died. He was present at it and enjoyed it immensely but "I won't be present in the pew at the next one!" His Requiem, sung by the Bishop of Kensington, had about it those 'distant strains of triumph' which came over to us as we struggled to find a place let alone a seat in St. Peter's, Hammersmith, on the day of the funeral. *May he rest in Peace and rise in Glory!*

Archdeacon Vassily James

We congratulate Fr. Vassily on his ordination to the diaconate by Archbishop Adrian of the Romanian Orthodox Church. The ordination took place at St. Dunstan-in-the-West on Sunday 3rd November 1985. Fr. Vassily served originally under the jurisdiction of Archbishop Paul of Finland, who authorized his transfer to the jurisdiction of the Patriarch of Romania. For some years he lectured in the Syro-Indian Orthodox seminary at Kerala in South India. We wish him many years in his ministry and better health in 1986.

Deaconess Vivien Hornby-Northcote

After three and a half years working at St. Dunstan-in-the-West, Deaconess Vivien has moved to the church of St. Margaret, Lothbury, still in the City of London. She will continue her work as Assistant Secretary of the Association, and letters to the Secretariat should still be addressed to St. Dunstan's. We wish her every blessing in her new work.

The Brotherhood of St. Edward

It is always a pleasure to visit Archimandrite Alexis at Brookwood. During an afternoon off from an Army Chaplains' Conference at Bagshot Park in October, I was able to take three priests to see the community. Unhappily, owing to a dispute about ownership and safety the relics of St. Edward are not as yet permanently enshrined in the beautiful reliquary designed for them, but are still in the bank. Father Alexis remains, despite the many disappointments, optimistic and hopeful for the return of the relics and for the life of the small community. The monastic property is undergoing extensive repair and restoration at present, and the visitor has a feeling, amid the pine trees and the heather, that one is in the early days of St. Sergius's community at

Radonezh. Perhaps one day a shrine and a monastery equal to the great Troitsky-Sergievo Lavra at Zargorsk may arise from this small but enthusiastic beginning. Readers who may wish to support the community financially and help the brethren clear their debt on the property should make cheques payable to "The Brotherhood of St. Edward". The address is: *The Russian Monastery of St. Edward, St. Cyprian's Avenue, Brookwood, Nr. Woking, Surrey.*

The Russian Churches on the French Riviera

At the beginning of December 1985 I managed to visit Nice and Cannes, where I saw once again the spectacular Russian churches. The church in Nice is a very grand building which houses a miraculous icon, and in the grounds of which is the mortuary chapel of a Tzarevitch who died young and was succeeded in the Romanoff dynasty by Tzar Nicholas II, one of the New Martyrs of Russia. In Cannes in the Rue Alexandre Troisième is a smaller but equally impressive church. Both are reminders of the pre-Revolutionary days when many nobles and indeed Tzars spent their holidays on the Riviera. The priests there today minister to the descendants of those families and other refugees who have joined them.

The Latvian Orthodox Church

During the last three months I have been present on two occasions at the Divine Liturgy at the Latvian Orthodox Church in St. Thomas the Apostle's Anglican church in Finsbury Park. The Liturgy in October was celebrated by Archbishop Methodios of Thyateira assisted by Archpriest Alexander Cherney of the Latvian Church. This Liturgy was in honour of Archbishop John of Riga, who has recently been canonized by the Latvian Orthodox Church. Recently I attended the Latvian Liturgy which preceded the launching of Father Cherney's book on the history of the Latvian Church since its independence from Russia, an independence which is today only known by the exiles' Church. Would all readers please remember at the altar Father Cherney's son George who is ill.

Bulgarian Lecture

The Association, in conjunction with the Fellowship of St. Alban and Sergius, helped to arrange the lecture given by Dr. Leeming, Reader in Slavonic Studies at London University, who spoke on the anniversary of the death of St. Methodie of that Apostle of the Slavs' great missionary endeavours. Our former Ambassador to Bulgaria, Sir Donald Logan, took the chair. A charming film-strip of the monasteries of Bulgaria was shown by Mme. Kusseff and a lecture on icons by the wife of a former British Ambassador to Bulgaria, Margaret Cloake, rounded off a very pleasant evening in honour of St. Methodie.

Her Royal Highness Princess Evdokia
Princess Evdokia, the aunt of King Simeon of The Bulgarians, has died at the age of eighty-seven. *May her memory be eternal!*

The Imperial Russian Embassy

Visitors to the premises of the Society of Radiologists may not be at first aware that it is the old Imperial Russian Embassy. It is situated in Welbeck Street. Recently plans have been set in hand by the Westminster Council in conjunction with the Manpower Services Commission (who have recently been at work restoring St. Dunstan-in-the-West's crypt) to restore the old chapel's frescoes and icons. I have in my possession an extract from the *Illustrated London News* for the year in which it was founded and a list of those Russians who subscribed to the art work in the chapel, among whom are numbered members of the Galitzine family, who are still resident in London.

The Monastery at Tolleshunt Knights

Three members of the Association and I went down in the late Summer to visit the Orthodox Community in Tolleshunt Knights. Work continues apace on the new church and the refectory, and monks and nuns are busy covering the walls with icons, whilst workmen are busy digging a huge hole for the foundations of a new building—and not for a lion pit, as one of the nuns would have had us believe! Although the jam factory at Tiptree is only two miles away, we enjoyed the home-made plum jam of the Monastery and ate it on 'doorsteps' of bread washed down by huge bowls of tea whilst we chatted to Fr. Simeon and Fr. Raphael, who sent their greetings to all those whom they met on Iona on our first pilgrimage in the U.K. in 1981.

The Chaldean Catholic Church

This is the uniat part of the ancient Assyrian Church of The East, and is under a Patriarch who has the exquisite title "Patriarch of Babylon". Babylon is now merely a dusty halt on the railway between Damascus and Baghdad, but the Patriarch's title is a reminder of that once great and flourishing Church of the Persian Empire with its seat at Selucia-Ctesiphon, to whose safety Nestorius fled from Constantinople after the Council of Ephesus. The Chaldeans have a new chaplain, indeed the first chaplain for the United Kingdom. He is Fr. Philip, and is based at the Roman Catholic Chaplaincy to the University of London. This means that all the Eastern Churches have a base in London or the United Kingdom.

The Archbishop of Canterbury's Unity Week Reception

It is customary for the Archbishop of Canterbury to entertain all the representatives of foreign Churches resident in the United Kingdom. The reception was preceded by a service in the Chapel of Lambeth Palace at which, among many others, were present: Archbishop Methodios of Thyateira, Bishop Gregory, the Exarch in the United Kingdom of His Holiness the Syrian Patriarch of

Antioch, the Exarch of Ukrainian Catholics of Slav-Byzantine Rite, Father Michael Fortunatto, Father Pufulete (Patriarchal Russian and Romanian Churches), the Orthodox Chaplain to London University, a representative of the Russian Church Outside Russia (Bishop Constantine was in New York for the election of the new Metropolitan), Archpriest Alexander Cherney, and many representatives of the Ukrainian, Czech, Latvian, Polish, German, Finnish, Syro-Indian, and Ethiopian Churches.

The Constantinople Lecture

This was given in early November in Lambeth Palace Library by the Lord Bishop of London, who took as his theme "The Council of 381 and Article XXI". A large crowd came for the lecture and it was impossible for everyone to get into the chapel for Evensong. It is hoped to have the lecture printed as soon as possible. Copies of this and previous lectures may be obtained from the General Secretary.

Prospective Ordinands

Your prayers are asked for three prospective ordinands who are members of the Association: Dr. John Quaife (St. Silas, Pentonville), Michael Kendall-Torrey and Alexander Thomson (St. Dunstan-in-the-West). The last two are at King's College, London, reading for the Bachelor of Divinity degree.

Annual Festival 1985

The Solemn Liturgy on the day of the Festival was sung by Archbishop Adrian assisted by Fr. Pufulete. The sermon was preached by Canon Hugh Wybrew, Secretary of the Fellowship of SS. Alban and Sergius, and the afternoon lecture was given by Fr. Pufulete. Subsequently, on All Saints' night, Archbishop Adrian presided at the Anglican High Mass at St. Silas, Pentonville, and gave the blessing at the end of the service. He was paying a pastoral visit to the Romanian community in London and to their newly established centre at St. Benedict's Anglican parish in Birmingham, which now has its own priest.

John Salter

John Salter, Secretary of the Association, has been invited to give the opening prayer at the Festival. As a member of the Association, he has long been a member of the Fellowship of SS. Alban and Sergius, and has long been a member of the Fellowship of SS. Alban and Sergius. He has long been a member of the Fellowship of SS. Alban and Sergius. He has long been a member of the Fellowship of SS. Alban and Sergius.

THE ASSISTANT SECRETARY'S NOTES

The work of transferring and updating the card index is nearing completion, and I hope that there will be relatively few mistakes when this issue of *ECNL* is mailed. Quite a few members have asked for banker's orders for their annual subscriptions and I will be sending these out, where appropriate, when the next subscriptions are due. If any members, who have not already asked for a banker's order form, would like one, please let me know and I will send one.

Apart from work for the Association, I have had a busy winter because I have changed my job. I have now left St. Dunstan-in-the-West and have been appointed to the staff of St. Margaret, Lothbury, London EC2. If there is an urgent matter which needs attention, members of the Association can contact me there. Although I have a new job, I shall be continuing with my work for the Association, and hope that there will be no disruption due to the change.

I much enjoyed meeting many members at the Annual Festival and the Constantinople Lecture in the Autumn. Both occasions went well and were very enjoyable. Numbers were not large at the Annual Festival, but all those who attended contributed to a lively and most interesting discussion, and for me it was an honour and a privilege to take a small part in the Liturgy by reading a lesson. It is as one takes part in the worship of another Communion that one comes to a deeper understanding of that Liturgy. I will long remember the Orthodox Liturgy which was celebrated during the pilgrimage to St. Davids. Hearing the ancient words of one Communion in the ancient building of another was both moving and inspiring.

The Constantinople Lecture was very well attended and proved a most rewarding evening. Evensong in the Chapel of Lambeth Palace had that gentle dignity which is the hallmark of the Anglican tradition, and the Bishop of London's lecture (to be published shortly) was a brilliant study on the relationship between an individual Christian Communion and the main Councils of the Church. I hope that all those members of the Association who could not attend the lecture will send for a copy.

I have already mentioned that I was at St. Davids for the Pilgrimage. Unfortunately, due to the timing, I could only be there for about twenty-four hours. However, it was a very inspiring 'mini' pilgrimage. I much enjoyed meeting the pilgrims, and also Fr. Brendan O'Malley, who did so much to make this pilgrimage such a success. I now have on my kitchen notice board a postcard of St. Davids Cathedral, with only the massive tower showing above the line of the hill into which it is tucked. I wish I could have spent longer exploring the Cathedral, and hope that it will not be too long before I can return there. As on all occasions when members of the Association gather together, I was moved at the peaceful sharing of experience in worship and prayer.

As members will have realised from earlier quotations, it has long been my practice to keep a series of commonplace books in which I write anything that appeals to me. One of my very earliest entries, included when I was still a schoolgirl, was the poem "Courtesy" by Hilaire Belloc. I will end by quoting it in full, because I think it expresses beautifully the essence of the spirit of our Association:

Of Courtesy it is much less
Than Courage of Heart or Holiness,
Yet in my Walks it seems to me
That the Grace of God is in Courtesy

On Monks I did in Storrington fall,
They took me straight into their Hall;
I saw Three Pictures on a wall,
And Courtesy was in them all.

The first the Annunciation;
The second the Visitation;
The third the Consolation,
Of God that was Our Lady's Son.

The first was of Saint Gabriel;
On Wings a-flame from Heaven he fell;
And as he went upon one knee
He shone with Heavenly Courtesy.

Our Lady of Nazareth rode—
It was her month of heavy load;
Yet was Her face both great and kind,
Four Courtesy was in Her mind.

The third, it was our Little Lord,
Whom all the kings in arms adored;
He was so small you could not see
His large intent of Courtesy.

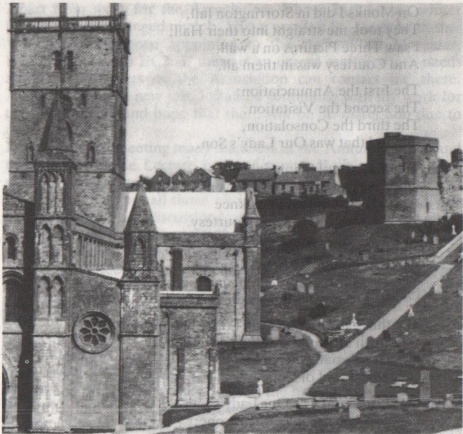
Our Lord, that was Our Lady's Son,
Go bless you, people, one by one;
My Rhyme is written, my work is done.

Vivien Hornby-Northcote

THE 1985 PILGRIMAGE TO ST. DAVIDS

Some sixty or so members of the Association and friends gathered at St. Davids in what used to be known as the County of Pembrokeshire, South Wales on the evening of Saturday 31st August 1985. These pilgrims met together for the first time on this occasion in the Cathedral Church, where they were welcomed by the Dean. Unfortunately, it had not been possible to find just one or two places for accommodation (as had been found in Iona and Durham), so the pilgrims were scattered over a number of hotels and boarding houses and met together only in the Cathedral or the Lecture Room for worship and the talks and discussions. However, St. Davids is small enough for all to be within a short walking distance of each other, and groups from different lodgings were able to get together for lunches and afternoon walks and excursions.

Each day had its round of Anglican and Orthodox Services, following the pattern established on earlier 'home' pilgrimages. On the Sunday, there was both an Anglican Eucharist and an Orthodox Liturgy in the Cathedral in immediate succession, requiring a continuous three hours or more involvement in worship for those who attended both Services. Bishop Michael Manktelow, President of the Association, preached at the Anglican Service and the Bishop of St. Davids at the Orthodox, following which



St. Davids Cathedral with the separate Bell Tower (top R.) and the steps down to the Cathedral from the town.



A group of the pilgrims outside the South Door of the Cathedral.

Orthodox New Year was celebrated by the Blessing of the Water. At Evensong, the sermon was preached by Archimandrite Barnabas, kindly standing in for Bishop Kallistos, who was delayed until the Monday.

Each day, except the Thursday (which was devoted to a tour of local Holy Places), there was a lecture and discussion in the morning and a devotional address in the evening. Bishop Kallistos spoke on "Eucharistic Devotion in the Orthodox Church", Fr. Columba on "The Resurrection of the Dead", and Canon Allchin on "Keeping House amidst a Cloud of Witnesses" and on "Man—the Place of God", the last two talks being designed around the lives and witnesses of two Welsh poets. The evening devotional addresses were given in the Cathedral by Archimandrite Barnabas. On the Monday afternoon there was a guided tour of the Cathedral led by the Revd. Wyn Evans and the tour (by coach) of local Holy Places was led by Fr. Brendan O'Malley and Roger Worsley. Orthodox church music recordings were presented in the Cathedral by Fr. Columba on the evening of the tour as it was thought that pilgrims would be too tired to do justice to a devotional address. On the Tuesday, following the Liturgy in the morning, a Molieben to St. David was held at the Reliquary behind the High Altar.

The Association is greatly indebted to the Bishop of St. Davids and the Dean of the Cathedral for the very warm welcome given to the pilgrims throughout their stay. Particular appreciation must also be expressed to Fr. Brendan O'Malley of the Cathedral staff for all the preparatory work which he did on behalf of the Association to ensure the success of the pilgrimage, for leading the tour of Holy Places, and for introducing the pilgrims to his book *A Pilgrim's Manual* (Paulinus Press 1985)—an absolute gem which did much to enhance the spiritual significance of the Thursday tour. Thanks are again due to the two leaders of the pilgrimage, Bishop Michael and Bishop Kallistos, and also to members of the Association's Committee who helped with the preparation and running of the Pilgrimage—the Assistant Secretary and the present and past Pilgrimage Secretaries—and to Presbytera Elizabeth for so ably directing the choir. The Association would also wish thanks to be expressed to all the pilgrims who took part and to add the hope that they will participate in the pilgrimages arranged in future years (Bulgaria 1986; Cornwall 1987).

Following the St. Davids pilgrimage, one of the pilgrims (Rosemary Gaydon) writes:

When I was asked to write my impressions of the St. David's Pilgrimage I was rather daunted at the prospect of trying to convey my thoughts in a way that would give the reader an understanding of the week as a whole. This was my first visit to St. Davids and I found it such a beautiful and holy place that I hope to return one day.

We gathered in the ancient and beautiful Cathedral on the Saturday evening and were officially welcomed by the Dean. He said how happy they were to welcome us all, and as the week progressed we were to discover just how true this statement was. We received the most wonderful help and friendly co-operation from all members of



Celebration of Archimandrite Barnabas's birthday during the pilgrimage. (Bishop Kallistos is on the extreme R. next to Fr. Barnabas.)



Fr. Brendan O'Malley with two of the pilgrims outside St. Gwyndof's Church, Llanwnda.

the Cathedral staff. This showed itself in many ways, the first visible sign coming when the choir stalls were moved back to make more room for the Orthodox Liturgy and for icon stands. It was also good to experience the close working together of the Anglicans and the Orthodox in the group, and I was very impressed to see the number of Anglicans who joined the choir and who were prepared to spend a lot of time at choir practices in order to learn Orthodox music and so help make the Liturgies so memorable.

The Bishop of St. Davids preached at the Orthodox Liturgy on Sunday and said how glad he was to welcome members of the Association. He also said it was the first time the Liturgy had been sung in the Cathedral, but later in the week Fr. Barnabas said he had celebrated it there some time ago. In any case, our visit was a landmark in the history of the Cathedral.

We were soon to discover that to be a pilgrim in St. Davids demands a certain amount of stamina. The Cathedral lies in a hollow down from the town, which was fine going down, but the long slope and the 39 steps up soon sorted out the 'not too fit' from the 'far from fit', and we all made that climb three or four times each day. Services morning and evening provided the framework for each day, and what a joyful experience it was to worship in such a beautiful and holy place that had been witness of the prayers of pilgrims for centuries. This helped us all to achieve the aim of a pilgrim—to seek a closer experience of God. It was good to see pilgrims from the different traditions joining in each others Services. Although it was not, of course, possible for the Orthodox and Anglicans to Communicate at the same service, everyone participated as far as they were able. As one of our speakers quoted: "The walls that divide us don't reach up to Heaven". After the Liturgy on Tuesday we all went to the Shrine of St. David, where Bishop Kallistos conducted a short Service, and then we all venerated the relics. I felt this was where we were on common ground, as St. David is recognized by both the Orthodox and Anglican Churches and everyone could join in this act of veneration.

On Thursday we had a day of 'pilgrimage within the pilgrimage' when, under the inspiring and enthusiastic leadership of Fr. Brendan O'Malley, we went out to see and learn more of the Celtic past in this corner of Wales which we had been hearing about during the week. Our first call was at St. Gwyndof's Church, Llanwnda, and here we were each given a shell by Fr. Brendan—the shell being the pilgrim badge since the time of St. James. The St. Davids pilgrim badge is the sunset shell found on the beaches in the Dewisland area. We then learnt about St. Gwyndof and how he came to settle here, after which we were able to absorb some of the atmosphere of this lovely cliff-top site. Then we went on to the beautiful village of Nevern and to the church of St. Brynach, which was founded in the 6th Century and where we saw a 6th-century Ogham stone set in the window-sill inside the church and an ancient Cross on the outside wall. In the churchyard is a 10th-century Celtic cross, 13 feet high and richly decorated. To the east of the porch there is another bi-lingual stone in Latin and Ogham,



The 10th-century Celtic cross outside St. Brynach's Church, Nevern.



The pilgrims at the Abbey ruins, St. Dogmaels.

which may date from the 5th century and is said to be one of the oldest examples of this type of monument. This has been a place of pilgrimage for centuries, and St. Brynach was a contemporary of St. David. We had a picnic lunch in the beautiful and peaceful setting of this churchyard, after which some of us went a short way up a path that has been used for centuries by pilgrims making their way to St. Davids. We saw a Pilgrim Cross—a Cross which was cut in relief on the cliff face and with a kneeling place at its foot. It was a very holy place and we experienced this as we prayed there as so many people had done over the years. We returned via St. Dogmaels, where we were welcomed by the local Vicar and in the church saw another ancient stone. We then explored the ruins of the Abbey, founded in 1115 on the site of an earlier monastic community. The final call of the day was at Llanallawer, where we visited an ancient Holy Well and received a blessing. Before we returned to St. Davids, Fr. Brendan taught a small group including one of our Bishops—no, I won't reveal which one—an ancient dance that all pilgrims in the very early days used to do at the end of each pilgrimage. It expressed the hope that one day the pilgrims would return. A hope I am sure we all shared.

For me the climax of a wonderful week was the Pontifical Liturgy on Friday morning. We had come on our long journey to St. Davids—albeit on four wheels and not on foot! We had got to know something of the Celtic people and their Saints and had soaked up the 'Spirit of Place' of this beautiful part of Wales. I felt that all that had happened during the week was drawn up in this great act of worship to the God whom we had come here to seek. I have not mentioned the very helpful talks we had during the week as I believe they need to be reported in more depth than I have room for here. They were all so excellent; I feel a short mention would not do them justice, and I hope another contributor will write about them. I thought we were indeed privileged to have had speakers of such high quality who gave us much food for thought in all they said.

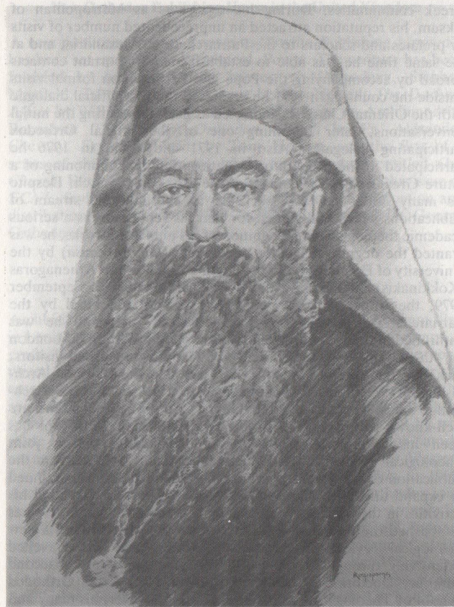
In his sermon Bishop Kallistos told of a hermit who lived on Mount Athos, and who used to sit 1,000 feet up on the mountain every evening and watch the sun set over the sea. When asked what he was doing he said "I'm gathering fuel"—looking out over the beauty of God's creation to sustain him through the vigil of the night. On the last afternoon of our week some of us went in a boat round Ramsey Island. This was a wonderful trip, with the majestic cliffs glowing a golden colour in the sun and shown up against a deep blue sky, with seals swimming in the sea; and with all the beautiful scenery we saw I feel we, too, went 'gathering fuel' to last us through the days ahead. Fr. Barnabas said during the course of the week that he shared the feelings of the disciples on the Mount of Transfiguration—how good it would be to stay here, but eventually we would have to come down and resume our everyday life! My feelings echoed this thought, but, as we finally came down from our mountain top and began our journey home to return to our daily routine, I am sure we will all take with us the memory of a wonderful week and keep St. David's last words in our thoughts: "Be joyful and keep the Faith".

NEWS ITEMS

Notable Anniversaries in the Life of Archbishop Methodios of Thyateira

The year 1985 was a notable year in the life of Archbishop Methodios, Orthodox President of the Association. During the year the Archbishop celebrated his 60th birthday, 40 years of monastic profession, 35 years since ordination to the priesthood, and 30 years since the publication of his first book. In honour of these anniversaries, theologians and church leaders in the United Kingdom collaborated to produce a *Festschrift* to be edited by Fr. George Dragas of Durham University. A magnificent volume of some 700 pages, entitled *Aksum—Thyateira*, duly appeared and the commendations and contributions in this work testify to the high esteem in which the Archbishop is held as a person, as a minister of Christ's Church, and as an academic theologian. The commendations include messages from the Ecumenical Patriarch, the Archbishop of Canterbury, the Metropolitan of France and Attica, and the late Archbishop Basil of Brussels.

From the "Biographical Essay" by Fr. George we learn that Archbishop Methodios was born on 14th September 1925 in the village of Ancient Pheneos in the Province of Corinth, and was given the baptismal name John. He entered the Monastery of Penteli, near Athens, in 1945 and in the following year was tonsured, being given the name Methodios. In 1947 he transferred to the Monastery of St. Savvas of the Patriarchate of Alexandria, though he continued to live at Penteli whilst studying in the Faculty of Theology at the University of Athens. He was ordained deacon in 1947 and priest in 1950, the year in which he graduated from the University. In 1951, as Archimandrite Methodios, he was appointed to a pastoral charge in Munich, using this appointment as an opportunity for further theological studies at the University there. In recognition of his work in Germany he was appointed Secretary-in-Chief at the Patriarchate of Alexandria in 1954, his first published work appearing in the next year. Other works were to follow, notably *The History of the Orthodox Church in the Diaspora* and works on the Oriental Churches and Orthodox Churches in the Ukraine, in Czechoslovakia, in Romania, and in Albania. In all, some twelve significant works appeared during his appointment to the Alexandrian Patriarchate, including the result of his researches at Munich devoted to the life and times of the 11th-century Metropolitan of Euchaita, John Mavropous. The young Archimandrite found himself back in Athens following the tensions in Alexandria of 1956. After less than two years in a charge in Athens, he was appointed Protosyngellos to the Metropolitan of Aksum in Addis Ababa, and then in 1960 returned to Europe to accept pastoral charge of the Greek Community in Manchester, where he was once again able to take up postgraduate studies in a university. During his period in Manchester from 1960 to 1966 he published further works, including *Orthodoxy, Roman Catholicism and Anglicanism* and essays on St. Basil the Great and on the Apostolic Church in Corinth. In 1966 the Archimandrite returned to Greece, having obtained a doctorate in theology during



Archbishop Methodios of Thyateira and Gt. Britain, Orthodox President of the A.E.C.A.

his period in Manchester, and was appointed First Secretary to the Holy Synod of the Church of Greece and priest at Kypseli, Athens. Following the *coup d'état* of April 1967, he was largely limited to pastoral duties, but he was able to enhance his literary activities and to publish some seven major works on academic and pastoral subjects, works which were to win him international acclaim as a scholar of distinction. In 1968, Archimandrite Methodios was elected Metropolitan of Aksum, and was duly consecrated and enthroned in the Cathedral of St. Frumentios, the Illuminator of Ethiopia. Metropolitan Methodios's achievements in Ethiopia were very considerable. He set out from the start to promote a new spirit of optimism among his people, paying particular attention to the educational and social institutions supporting the various

Greek communities. During his ten years as Metropolitan of Aksum, his reputation attracted an unprecedented number of visits by prelates and scholars to the Patriarchate of Alexandria, and at the same time he was able to establish many important contacts abroad by accompanying the Pope and Patriarch on formal visits outside the country. In 1971 he organised the first official dialogue with the Oriental Churches and acted as Secretary during the initial conversations, later becoming one of the official Orthodox participating delegates. Also in 1971 and again in 1976 he participated in the preparatory meetings for the summoning of a future Great and Holy Council of the Orthodox Church. Despite his many duties he was still able to continue the stream of publications which had gained for him his reputation as a serious academic theologian. In recognition of his published works, he was granted the degree of Doctor of Divinity (*honoris causa*) by the University of Edinburgh. On the death of Archbishop Athenagoras (Kokkinakis) of Thyateira and Great Britain on 9th September 1979, the (now) Archbishop Methodios was appointed by the Patriarchate of Constantinople to succeed him, and he was enthroned in the Cathedral Church of the Holy Wisdom in London on 4th November in the presence of many distinguished visitors, including the Archbishop of Canterbury and the Cardinal Archbishop of Westminster. Following his enthronement, the Archbishop's achievements over the years until this present time are well-known to many, and of particular interest to Anglicans has been his taking the Chair at the Anglican-Orthodox joint Theological Conversations which culminated last year in the publication of the *Dublin Report*. The Archdiocese has continued to expand under his leadership, and he has further extended his activities in the publication of academic theological works. He has established the Foundation for Hellenism in Great Britain, a new theological review *Church and Theology*, and has travelled extensively throughout the world receiving personally a second honorary Doctorate of Divinity (from the Holy Cross Orthodox School of Theology in Brookline, Mass.). However, his many and well-known achievements should not be allowed to detract from his pastoral successes, nor from the high esteem and indeed love accorded to him by the many congregations and individuals who have benefitted from his generosity and friendly help and advice. Those who would wish to learn more of the details of Archbishop Methodios's life and work up to the present day are referred to the *Festschrift* itself.

The Editorial Committee of the *Festschrift* comprised eight eminent scholars and church hierarchs, amongst whom were Metropolitan Anthony of Sourozh, Metropolitan John of Helsinki, Sir Steven Runciman, and Professor Torrance of Edinburgh. In the work itself there are over 40 significant essays and articles in some five languages, their authors representing a wide stratum of Christian Churches and viewpoints. That so many notable persons should have wished to contribute to the celebration of Archbishop Methodios's anniversaries occurring in 1985 indicates some measure of the great esteem in which he is held both within the Orthodox Churches and in ecumenical circles throughout the world.

New Orthodox Publishing House in the United Kingdom

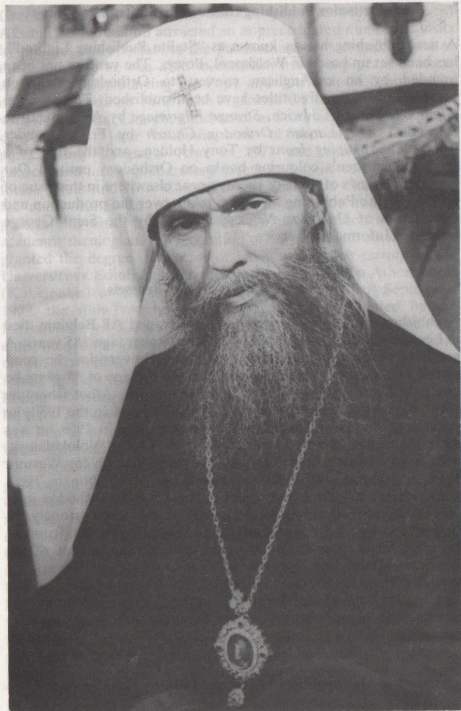
A new publishing house, known as "Stylite Publishing Limited", has been set up based in Welshpool, Powys. The venture has been founded by an ex-Anglican convert to Orthodoxy, Stephen Maxfield. To date, five titles have been published: *The Durham Affair* by William Ledwich, *Strange Pilgrimage* by Archimandrite Barnabas, *The Latvian Orthodox Church* by Fr. Alexander Cherney, *Explaining Icons* by Tony Holden, and the first of a series of children's colouring books on Orthodoxy entitled *Our Church*. Reviews of some of these appear elsewhere in this issue of *ECNL*. Stylite Publishing have also taken over the production and distribution of *Orthodox News*, published by the Saint George Orthodox Information Service.

Death of Archbishop Basil of Brussels

Archbishop Basil (Krivocheine) of Brussels and All Belgium died in Leningrad during the night of 21/22 September, aged 85 years. A graduate of both Leningrad and Moscow Universities, he completed his studies as an emigré in Paris. At the age of 25 years he entered the Monastery of St. Panteleimon on Mt. Athos where he spent 20 years studying the writings of the Fathers. In the 1950s he spent time at Oxford continuing his researches. In 1959 he was made Archimandrite and consecrated as Bishop of Volokolamsk, acting as assistant to the Russian Patriarchal Exarch for Western Europe. He was translated to Brussels as Archbishop in 1960. Archbishop Basil was a participant in the Anglican-Orthodox joint theological conversations. In the 1970s he expressed strongly his support for Alexander Solzhenitsyn, and he took part in a Russian-language BBC programme criticizing the pronouncement of the Patriarchal Publishing Department Head, Archbishop Pitirim, that teaching religion to children violates freedom of conscience. Archbishop Basil's funeral was held in the Cathedral in Leningrad and his remains were interred in the Seraphim Cemetery. *Memory eternal!*

Death of Metropolitan Philaret and Election of his Successor

Metropolitan Philaret (Voznesensky), Archbishop of New York and Head of the Russian Church Outside Russia, died on 21st November 1985 aged 82 years. He was born in Kursk in 1903 and given the baptismal names George Nikolaevich. His father was a priest who, on becoming a widower, was tonsured as a monk and subsequently served as a bishop in China. George Nikolaevich graduated in engineering at the Polytechnic Institute in Harbin, Manchuria. He completed theological studies a year later and was ordained to the diaconate and priesthood, and then tonsured as a monk, being given the name Philaret. Following the Soviet occupation of Manchuria, Fr. Philaret was one of the clergy who refused to accept the citizenship of a communist state, yet he



The late Metropolitan Philaret, Head of the Russian Church Outside Russia (taken c. 1969).

continued to serve in the Far East despite the dangers inherent in his position. Eventually he was persuaded to emigrate from China to Australia where he was consecrated as Bishop of Brisbane in 1963, acting as an assistant to Archbishop Sava of Australia. One year later, he was elected by the Holy Synod of the Russian Church Outside Russia, meeting in New York, as Metropolitan and Chairman of the Synod, and he has led this Orthodox Church for 21 years until his death. During his leadership a number of

significant canonisations have been authorised, including St. John of Kronstadt, St. Herman of Alaska (simultaneously with the Orthodox Church in America), the fool-for-Christ Xenia of Petersburg, and the New Martyrs of Russia. The last of these was to become a source of controversy because of the inclusion of Tsar Nicholas II and his family. Metropolitan Philaret delivered countless sermons and wrote many encyclicals for the instruction of the faithful, a number of which were collected and published as a book in honour of his 50 years of pastoral service completed in 1981. It was Metropolitan Philaret who blessed the establishment of the Orthodox Community at Brookwood.

Although often regarded by Orthodox ecumenists as 'extreme', Metropolitan Philaret occupied a position which was in spiritual terms central to Orthodoxy. He was concerned at what he saw as the danger of compromise inherent in participation in ecumenical organisations, and in two "Sorrowful Epistles" addressed to the leaders of other national Orthodox Churches he warned especially against Orthodox participation in the World Council of Churches. His concern was that such participation would be interpreted as a compromise of the traditional Orthodox claim to be the "One, Holy, Catholic, and Apostolic Church". He was critical also of the subservient position taken up by the hierarchs of the Patriarchal Church in Russia towards the atheistic communist state, yet he never regarded the Church of which he was Head as a body separated from the native soil of Russia, but rather as witnessing to a continuing Russian spirituality rooted in the historic past of that suffering country. The Metropolitan was, above all else, a man of prayer who had never sought high office for himself; he was not outstanding as an administrator. He was, however, rooted from childhood in the Orthodox way of life, and hence remained to the end an opponent of influences, whether from East or West, which he saw as corrupting the Orthodox tradition. Well-nigh 1000 people attended Metropolitan Philaret's funeral, held in the Cathedral in New York. His body was laid to rest in the crypt of the Cemetery Chapel of Holy Trinity Monastery at Jordanville. *Memory eternal!* Following Metropolitan Philaret's death, an unfinished page was found in his typewriter, the contents of which characterize his witness to the Orthodox Churches. The following is a translation:

Hold that fast which thou hast. (Rev. 3; 11)

These words, taken from the sacred Book of Revelation, have a particularly important significance in our time, our greatly sorrowful, wicked days, which are full of temptation. They remind us of that priceless spiritual treasure which we, the children of the Orthodox Church, possess.

Yes, we are rich. And this spiritual wealth is that which the Holy Church has, and which belongs to all her faithful children: the teaching of the Faith, our wonderful saving Orthodox Faith; the countless living examples of the lives of people who have lived according to the Faith, according to those lofty principles and laws which the Church sets before us, and who have attained that spiritual purity and exalted

state which is called "sanctity"; the beauty and magnificence of our Orthodox divine services, and a living participation in them through faith and prayer; the fullness of the spiritual life of grace which is accessible to each and every one, and, what is the crown of all, the unity of the children of the Church in that love of which the Saviour said: "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13; 35).

This unfinished page was read out at Metropolitan Philaret's funeral by Archbishop Vitaly of Montreal and Canada.

Following the celebration of Theophany, the Holy Synod of the Russian Church Outside Russia met in New York to elect Metropolitan Philaret's successor. Archbishop Vitaly was chosen. The new Head spent some time in England when an archimandrite helping the displaced persons coming to this country from the German camps. He was responsible for founding parishes in a number of centres in England, including Leeds, Bradford, Manchester and Nottingham. It is anticipated that, under his leadership, the 'conservative' policies of his predecessor will be pursued with even greater firmness and determination.

Development of the New Patriarchal Cathedral in Belgrade

On 12th May 1985 Patriarch German of the Serbian Orthodox Church celebrated the Divine Liturgy in the crypt of what will eventually become the new Cathedral in Belgrade. He was greeted by an enthusiastic crowd estimated at several thousands. The Cathedral was begun in 1935, but progress was interrupted by the Second World War, and since 1945 further work has not been possible because of difficulties with the Yugoslav authorities and the financial state of the Serbian Church. The Cathedral, dedicated to St. Sava, will eventually be the largest Orthodox building in Europe and will hold 10,000 people. The existing crypt can accommodate 3,000. Funds are needed to enable the process of completing the Cathedral to be continued, and contributions are being sought from Serbian Orthodox communities throughout the world. Anyone willing to contribute can obtain further information from St. Sava's Serbian Orthodox Church, Lancaster Road, London W11 1QQ.

Orthodox Church Reopens in China

The Chinese government has formally recognised Xinjiang's Russian Orthodox Church in line with its new policy of limited tolerance for religious activities. Xinjiang borders both the Soviet Union and Pakistan. Some 100 Orthodox believers gathered together in Xinjiang's capital, Urumqi, to celebrate the revival of their Church after some 20 years of virtual oblivion. A new church building is to be erected for which the local authorities have made a grant of \$5,000. A 76-year-old woman is the present leader of the local community of Orthodox. In the whole area—some 640,000 square miles—it is estimated that there are some 2,600 Russian Orthodox out of a total population of 13.4 millions.

Celebration of the Centenary of the Autocephaly of the Romanian Orthodox Church

The autocephaly of the Romanian Orthodox Church was acknowledged and blessed by the Ecumenical Patriarchate on 25th April 1885, a synodal *tomos* being signed by Patriarch Joachim IV. This event was a natural result of the proclamation of the national independence of Romania in 1877. The centenary of the autocephaly was celebrated on 5th May 1985 with the Divine Liturgy in St. Spiridon's Church, led by the present Patriarch Justin assisted by hierarchs of the Romanian Church. The Heads of other Churches in Romania were also present. Following the Liturgy there was a celebratory meeting of the Holy Synod at which the President of the Department for Religious Affairs was present. Metropolitan Teoctist of Moldavia and Suceava read a formal address recounting the history of the Romanian Church and giving thanks for the many blessings received in the past hundred years, after which Patriarch Justin read a telegram addressed to President Ceausescu praising in particular the "Ceausescu Epoch" in which the Romanian people had made great progress in welfare and spiritual development. Following the Synod meeting a reception was given at the Patriarchal Palace where further speeches were delivered by Metropolitan Antonie of Transylvania, Bishop Ioan Robu of the Roman Catholic Archdiocese, Bishop Nagy Gyula of the Reformed Diocese of Cluj-Napoca, and Metropolitan Nicolae of Banat.

Fr. Calciu's Unfrocking Confirmed

The following 'dossier' was published by the Romanian Orthodox Church in 1985 relating to Fr. Gheorghe Calciu:

Mr. Calciu Dumitreasa Gheorghe graduated from the University Theological Institute in Bucharest in 1972. From 1972 to 1978 he taught French at the Theological Seminary in Bucharest. As Mr. Calciu infringed the Regulations of the Seminary by his conduct, he was expelled from theological education upon the decision by the Council of Professors. The Archdiocese of Bucharest offered him a position as a priest in a parish in Bucharest but he refused to serve as a priest. Taking into consideration his disobedience and insubordination to the ecclesiastic authority and his infringing the Regulations in force in the Orthodox theological schools, he was brought to the Diocesan Consistory of the Archdiocese of Bucharest. The sentence of the Consistory was "unfrocking" in accordance with Article 4, Paragraph B, Letter d in the Consistorial Proceedings. Mr. Calciu Dumitreasa Gheorghe appealed to the Court against the sentence but the Holy Synod of the Romanian Orthodox Church maintained the sentence of the Diocesan Consistory of the Archdiocese of Bucharest and rejected the Appeal.



Two views of St. Mary's Cathedral, Wood Green, following the disastrous fire.



Destruction of the Cathedral of St. Mary, Wood Green, London

The Greek Cathedral of St. Mary in Trinity Road, Wood Green, was destroyed by fire during February as a result of what is now thought to have been an incomprehensible act of arson by persons at present unknown. The Cathedral has been for some years a principal spiritual centre for the large Cypriot community in North London and indeed for the many Cypriot communities throughout Britain. Recently, a considerable sum of money had been spent in interior cleaning and renovation, and many visitors had been impressed by the interior beauty of what had once been a nonconformist chapel. An appeal is currently being prepared in detail by Bishop Gregory and his staff. Meanwhile, the spiritual needs of the people are being met temporarily by two celebrations of the Divine Liturgy each Sunday at the close-by Church of St. Barnabas, associated with the Cathedral and formerly a Catholic Apostolic church. There is clearly an urgent need for funds to support the rebuilding of the Cathedral and its refurnishing. The extent of the damage can be seen by reference to the pictures opposite. Prayers are asked for Bishop Gregory and his community in their distress. Donations to the Appeal Fund should be sent to the Bishop at 22 Trinity Road, London N22, cheques being made out to "St. Mary's Church Fund". PLEASE GIVE THIS YOUR SUPPORT.

Conference of Orthodox Youth in Greece in 1985

Over 150 young persons from 22 countries gathered together in Greece for the 2nd International Youth Festival of *Syndesmos*. (*Syndesmos* is a world federation of Orthodox youth organisations.) The theme of the 1985 gathering was "The Church as the Eucharistic Community". Participants came from North America, Australia, the Middle East, Africa, and many European Countries including the United Kingdom. Each morning there was a session with a speaker, and topics covered included Confession, Witness, Preparation and Participation, and the Eucharistic Community. The chief speakers were Archimandrite Vasileios Kondakakis, Costi Bandaly, Fr. Seraphim Storheim, and Christos Yannaras. The Divine Liturgy was celebrated daily as the main focus of the gathering; each day it was served according to a different Orthodox tradition. On the Saturday there was a procession with the Cross over four kilometres from the camp site to a monastery in the nearby hills, where Metropolitan Kallinikos assisted by two other Bishops celebrated the Liturgy. The procession returned, stopping at various villages on the way. In the evening of the Saturday, Metropolitan Irenaeus of Chania celebrated Vespers, Matins and the Divine Liturgy, concluding just before dawn, after which there was a communal meal before participants began leaving the site by bus. There was representation also from the Coptic Church and from the Armenian Church, there being a special desire within *Syndesmos* to work for closer co-operation with the Oriental Orthodox Churches. A Vatican observer also

attended. A videotape of the Conference is available from the *Syndesmos* office at Suokatu 41 A 2B, 70100 Kuopio 10 Finland. *Syndesmos* is organising an Orthodox Youth Conference in England at Effingham, Surrey in August of this year.

Visit of American Primate to the Coptic Church

Metropolitan Theodosios, Primate of the Orthodox Church in America (the OCA), paid a formal visit to His Holiness Pope Shenouda and the Coptic Church during September 1985. The Metropolitan was accompanied by over 80 clergy and laity from the American Church. He pledged the continuing solidarity of the OCA with the Coptic Church and expressed his hope that full communion between the Orthodox and Coptic Churches would soon be restored. He also stressed the point that such visits are to living Christian communities not just to places and sites. As well as attending services and the customary receptions, the American visitors were able to see the activities of the Patriarchate, the Church printing press, and a model of Jerusalem as at the time of Our Lord, and to venerate the Holy Relics of the Apostle and Evangelist Mark.

Armenians Commemorate the 70th Anniversary of the Genocide of its People by the Ottoman Turks

During April 1985 the Armenian community worldwide commemorated the one and a half million of Armenia slaughtered by the Turks. At the same time the Armenians expressed their will to survive as a nation and as one of the most ancient of Christian communities of the Middle East. An encyclical letter was issued by Catholicos Vazken I, who has his seat in Etchmiadzin in Soviet Armenia. The commemoration was echoed by the Middle East Council of Churches which devoted a special issue of its journal *Al Montada* ("The Forum"), No. 116-117, to this 70th anniversary of the Armenian genocide of 1915. Even today, there is scarcely an Armenian anywhere in the world that does not have the martyrdom of a relative to remember. The Rt. Revd. Samir Kafity, Anglican Bishop in Jerusalem, and Patriarch Ignatius I, Patriarch of Antioch and All the East, wrote to the Armenian Catholics in their capacity as joint Presidents of the Middle East Council of Churches to express the solidarity of the MECC with the Armenian Church. The World Council of Churches also issued a special "Minute on the Armenian Genocide" and reference was made to the Armenian cause by Pope John Paul II at the general audience in Rome on 24th April. (Those wishing to obtain this copy of *Al Montada* should write to the MECC, P.O. Box 5376, Beirut, Lebanon.)

Chairman of "The Voice of Orthodoxy" Visits the United Kingdom

Fr. Boris Bobrinskoy of the Russian Cathedral (Rue Daru) in Paris and Chairman of "The Voice of Orthodoxy" made a ten-day visit to this country at the end of October 1985. On arrival he was received by Archbishop Methodios of Thyateira and Gt. Britain and later also by Metropolitan Anthony of Sourzh. During his visit Fr. Boris had meetings with Revd. Alec Gilmore (Director of the Association for Christian Communication), with officials of the BBC Overseas Broadcasting Division, with the directors of "Aid to Russian Christians", and with Canon Donald Allchin (Chairman of the Fellowship of St. Alban and St. Sergius). Fr. Boris also gave a number of talks: on "Experience of the Holy Trinity in our lives" (at the Russian Cathedral, Ennismore Gardens), on "The Voice of Orthodoxy" (in Wells Cathedral, following Orthodox Vespers celebrated by Bishop Kallistos of Diokleia), on "Revelation of the Spirit—language without words" (the 3rd Nicolas Zernov Memorial Lecture, in the Examination Schools, Oxford), and again on "The Voice of Orthodoxy" (at the House of St. Gregory and St. Macrina, Oxford). Large and enthusiastic audiences were present for all Fr. Boris's talks; the service in Wells Cathedral was especially inspiring and ended with the singing of the Akathist "Glory to God for all things", composed in a Soviet prison camp. (For general details about "The Voice of Orthodoxy" see *ECNL* New Series No. 19, Autumn 1984, pp. 22-24. Further particulars can be obtained from the Secretary, Stronach, Gartmore, by Stirling FK8 3RW, Scotland.)

THE MESSAGE OF SAINT HERMAN OF ALASKA

At the time of the granting of autocephaly to the Orthodox Church in America fifteen years ago, the Lord gave the Church in this land another marvellous gift: its first canonized saint in the person of the blessed elder Herman of Alaska. The official glorification of Saint Herman was celebrated on the ninth of August, 1970, in the Church of the Resurrection in Kodiak where the body of the Saint still rests.

A Special Message

The history of Orthodox America is filled with the lives of holy people whose prayers and labours have established the Church in this land and nurtured its growth and development for us all. Most of these holy people are known only to God and to the blessed few who have been inspired to recognize their wonderful deeds. Without these many secret saints there would be no Orthodox Church in America today.

The formal canonization of a saint, however, is a special gift of God to his people bearing a special message. It is a special act of divine revelation, a special lesson from the Lord for very particular reasons. It is the official recognition by the Church of the holiness

of a particular person through whom God wills to manifest a particular 'image', and to speak a particular 'word', for the salvation of his people.

What is it that Almighty God wants us to see and hear in the life and work of Saint Herman of Alaska? What is the particular message which He wants us to understand? Why has He chosen, of all people, exactly this person to be, as the troparion says, the "joyful North Star of the Church of Christ", called to guide us to God's heavenly kingdom?

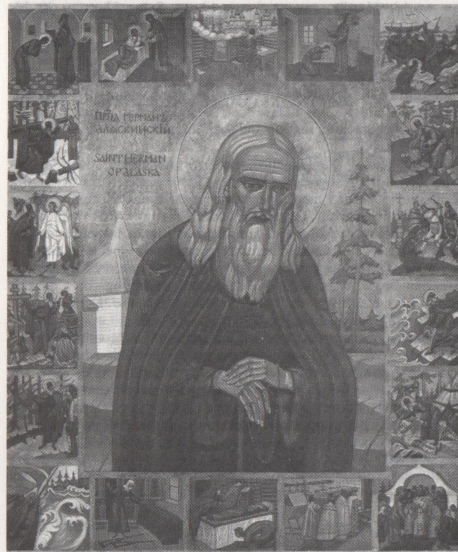
A Mere Layman

Certainly a significant point in the life of America's first canonized saint is the fact that he was a layperson. Father Herman of Alaska was not a bishop, nor a priest, nor a deacon, nor even a sub-deacon or reader. He had no clerical status in the Church at all. He was not formally educated in any way. And he certainly was not a theologian in the modern sense of the term. He was a monastic. And monks and nuns are in even a 'lower position' in the Church, so to speak, than other lay people because of the penitential nature of their calling which fulfils itself by poverty, humility, and obedience in the smallest aspects of their everyday activity. This fact is important for us because of the overwhelmingly 'clerical' and 'professional' character of churchly life today here and around the world.

How many of us think that the 'serious Christians' are the clergy and the professional church workers, with the rest of the people being 'mere laymen' called to live a second-rate spiritual life in the world? How many of us "professionals" support such an attitude? And how many lay people welcome it because it gives them the licence to pursue what contemporary secularists insanely call "the good life", devoid of responsibility, before God, not only for the Church but for their own lives and those of their children? There is little doubt that the Lord had something in mind for us to think about when He made our first canonized saint in America a 'mere layman', without position or authority in the structure of the Church seen as an institutional organization.

A Monastic Saint

That Saint Herman was a monastic saint is also of obvious significance for us today. By this fact we can see that the Lord was not only raising up the monastic way as a challenge to the secularized, whose values and goals are primarily, if not exclusively, worldly and materialistic; but that He was reminding us that the Gospel of Jesus Christ demands ascetic exercise and spiritual struggle from all of its followers. All those who claim to find meaning and fulfillment in Christ and the Church are called to poverty, chastity and obedience—not just the monastics. All are called to forsake carnal pleasures and material possessions as ends in themselves. All are called to abandon earthly power and prestige. All are called to fast and to pray, to participate in liturgical worship and to pursue the unceasing adoration of God



Icon of St. Herman of Alaska.

through lives of service, submission and sacrifice in love for the Lord and their neighbours. All are called to obey Christ's command when He says, "Seek ye first the kingdom of God and his righteousness, and all these things (food, drink, clothes) will be yours as well" (Matt. 6: 33).

The evangelical teachings of Jesus are not directed to monastics. They are spoken for all people who will be Christians, whatever their particular calling in life. Saint Herman reminds us of this in no uncertain terms. When we look at his icon and sing the songs of his services in church we can never forget it. Christ's radical gospel is for everyone.

A Hidden Life

Another clear message from God for us through the Church's "North Star" is the fact that his life was hidden from the eyes of

the world. Hardly anyone knew about Saint Herman in his lifetime. He was taken from his hermitage in the stone quarry of Valaamo Monastery on an island in Lake Ladoga and placed by God on an island in the waters of Alaska to live the monastic life among a small group of Aleuts. He was known only to them, and to a handful of his fellow countrymen, most of whom despised and persecuted him for his defence of the oppressed native peoples, and his cries of intercession on their behalf before the imperial powers of Russia.

For our present way of life, with our obsession, even in the Churches, for prestige and publicity, for a place in society and a good image before men, the example of Saint Herman speaks loudly and clearly. The holy elder has no 'P.R. office' to publicize his way of life. He had no programmes for publicity, no press releases, no plans for church growth and development. He never went to a workshop or consulted at a conference. Yet all America sings his praises today as the first among the Church's saints who continues to bring thousands to the Lord for the salvation of their souls.

We now, of course, live in different times, with different conditions. We have to use contemporary methods which accord with our calling and mission. But the truth still applies that it is God alone who brings people to Himself through the sanctity of His servants without whom the best laid plans of men remain fruitless and without power or effect in the lives of His people.

A Missionary Saint

Finally it is certainly a message from the Lord that Saint Herman was a missionary. He was sent to America to witness to Christ. He was sent to share his faith with an alien people. He was sent to surrender his own life for the sake of others, and so to receive and retain everything that God had given to him. Those to whom he was sent were humble, simple, poor, persecuted, exploited, even enslaved. They were, by worldly standards, the outcast the oppressed, the unvalued and unneeded, whose very lives, not to mention their culture and customs, were considered to be wholly expendable for the sake of the 'progress' of others who dared to call themselves Christians. How can this fail to speak to us today? How can this fail to challenge us who have hardly yet begun to believe God's only Son Who has said that "the measure you give is the measure you get"? (Matt. 7; 2).

Truly, truly I say to you, unless a grain of wheat falls into the ground and dies, it remains alone, but if it dies, it bears much fruit. He who loves his life will lose it, but he who hates his life in this world will keep it for everlasting life. If any one serves me, he must follow me; and where I am, there shall my servant be also. If any one serves me, him will the Father honour (John 12; 24-26).

God has honoured Saint Herman because he followed Jesus Christ and served Him. God has glorified Saint Herman because he hated his life in this world, and lost it in order to find himself in Christ for

everlasting life! The Saint died to himself and brought forth much fruit. For this reason he does not remain alone. He remains forever with us, and we with him, with Christ our Lord, and God our Father. Let us labour and pray to receive the Lord's special message given to us in the first-glorified guardian and guide of our Church in America. Saint Herman is God's gift to us which we dare not refuse.

Fr. Thomas Hopko

(This article first appeared in
The Orthodox Church, August 1985)

ANTIOCHENE CHRISTIANITY, ISLAM AND ARAB NATIONALISM—IV

Exilic Developments Establishing the Basic Framework of Second Temple and Later Judaism which Influenced the Shape of the Christian Church

The thread of religious development and the progressive deepening of spiritual perception and maturity through the long years from the Patriarch Abraham to the Lord Messiah within the House of Israel is an unbroken continuity. But experience of the Babylonian Exile not only gave to Israel thereafter a permanent dimension of communal dispersion, it gave rise to particular institutions and customs or gave new significance to existing ones, such that these became the peculiar characteristics of Judaism in the period of the Second Temple and thereafter into the Rabbinical period. These special features were closely interrelated. It was within this period of the exile in Babylon, separated from the national cultic centre of Jerusalem and its Temple and cut off from the daily liturgical cycle of offering and sacrifice, that the complex spiritual and psychological process began by which a tribal nation metamorphosed itself into the priestly Assembly of God and a Living Temple among the nations.

It was within this post-Exilic Judaism that God chose to take Flesh and grow to Manhood. In its context He preached the Gospel of Redemption. The Apostles and first disciples grew up in its midst, and within the world of its presuppositions, history and institutions the Christian community came into existence. It withdrew from it gradually, progressively and involuntarily in consequence of the initiative of those authorities in Israel who repudiated the Messianic claims of Christ and advanced by His followers on His behalf. (Precisely why the Christians were expelled from the Fellowship of Israel when the followers of many previous and later self-proclaimed 'Messiahs' were themselves unrejected will be considered later.)

Post-Exilic Judaism was supported upon four pillars: infant male circumcision, Sabbath observance every seven days, the communal centrality of the transformed and extended institution of the

synagogue, and the integration of all personal and social life in accordance with the written (Pentateuchal) Torah (and, later, the full developed structure of Talmud-Torah in the Rabbinical period). Circumcision is not a uniquely Jewish custom. But God, as recorded in the Book of Genesis (17; 9-10), made circumcision the sign of the Covenant between Himself and the Patriarch Abraham ("Father of a Multitude"), the physical and spiritual progenitor of Israel, and between Himself and His People "for ever". It became the rite of entry into the priestly nation of Israel, the outward sign by which the commitment to the "yoke of the Torah" was signified. It is known as "the Seal of God", *Brit Milah*. Circumcision was extant among the Egyptians from at least 4000 B.C., amongst whom initially—and significantly—it was first associated with the priestly class. Later, it was adopted by the noble and warrior classes and, by the time of Herodotus (5th century, B.C.), it seems to have become customary among all classes. It was also practised by both the Syrians and the Phoenicians.

In societies in which circumcision was the customary usage, it was most often practised as a major puberty *rite de passage*. Historically, among the People of Israel (as among modern Jews), it was carried out when the boy-child was eight days old, in continuity of which tradition the Orthodox Church traditionally performed the Christian rite of entry into the Israel of God by Baptism—Christening within eight days of birth. As the Jew became a 'priestly man' by circumcision, so the Christian catechumen, cleansed and dying in Baptism in a comparable 'living' sacrifice, rises from the waters of Baptism to be anointed as a 'king' and 'priest' (signified by the cutting of the hair) and as a member of the Messianic Israel sharing in the royal priesthood of the Lord Messiah Himself.

It is a strong possibility that the Jewish practice of *infant* circumcision was introduced, or rather that the rite of circumcision was transferred from puberty to infancy, during the years of the Babylonian captivity as an irrefutable sign of separation from their heathen captors in whose midst they dwelt and against assimilation with whom their leaders sought to guard them. The Babylonians did not practise circumcision.

The observance of the Sabbath, in Hebrew *Shabbat* ("rest from labour"), may have been an adaptation of Babylonian usage, as the latter observed a weekly day of rest known as *shappatu*. However, among the Jews, the Sabbath was not merely a day of rest; it was the Day of the Lord, the Day of God's people, on which they assembled together to pray to the Lord their God, to receive instruction in the God-given traditions of Israel, Torah, and to apply themselves (in the case of the male members of the community) to the sacred writings. It was in this period of redaction of the writings that the obligation to literacy became a prerequisite of the practice of Jewish religion (by male members of the community). They became truly "the people of the Book(s)". From this period, study of the Torah ranked with prayer and together, in some sense, they filled the void created in Exilic life by the separation of the people from the daily and annual round of the

liturgy of the Jerusalem Temple. This combination of prayer and learning was not conducted in private or isolation from the community; it was conducted on a congregational or group basis.

The setting of this communal study and worship was termed variously, *Edah*, *Kahal*, or *Knesset*, the latter term being more familiar to us as the style applied to the modern secular Israeli legislature in Jerusalem. These terms were later to be translated by the Alexandrian scholars who produced the (Greek) Septuagint by the word *Synagogue*, employed among the Greeks to designate the assembly of citizens composing a Greek *polis*—corporate town and dependent adjacent district. (In Aramaic, the synagogue is termed *Knishta*, by which word it is referred to in the later Talmud.)

The original institution of the *Edah* was certainly pre-Exilic and, probably, very ancient, doing duty as a simple local folk-moot. But it was utilised by the leaders of the Exile (and thereby transformed) to be the organ through which to transmit the Torah and the institution in which Torah was enshrined and safeguarded. (It must, however, be acknowledged that some scholars regard the Synagogue as a post-Exilic institution, some going as far as to assert that it was a creation of the Maccabean or Hellenistic period. I consider the balance of probability to be against this view.)

Well nigh universally, and certainly in the worlds of the Mediterranean and the Fertile Crescent, until the transformation of the social communal meeting place of the *Beni Ysrael* ("Children of Israel", lit. "Sons of Israel") into the study and worship centre of Judaism (and thus, eventually, of Christianity), religious centres, certainly cultic centres, had invariably been places of sacrifices—human, animal or vegetable—and therefore places of killing and death. The synagogue was never this. Its predominantly religious (in the broadest sense) character in the post-Exilic period and (so I was informed in Israel recently) the suspense of all animal sacrifice (save that of doves) in the period of the Second Temple (because the Ark itself was empty) signifies the progressive elevation of Jewish monotheism far away from the primitive magical rites of animism on the one hand or the sophisticated decadence of pagan cults on the other into the pure stratosphere of ethico-spiritual religion, itself the only fit vehicle for the Incarnation. Although the House of God in the Golden City of Peace, Jerusalem, remained and remains for ever the centre of Jewish hope and aspiration and its reconstruction was the priority task of the returned exiles from Babylon, from this period henceforth the essential communal hearth and shrine of Jewish local and communal life was and remained the Synagogue in the Exile, the *Gahat*, in the East, in the spreading *Diaspora*, the "Scattering" of the Hellenistic and Roman periods in the West, and in *Eretz Ysrael*, the sacred Land of Israel itself, even in Jerusalem. As the centre of daily Jewish life, the Synagogue became an umbrella organisation. In size, it could vary from a building with the dimensions of a small room to one of the vast Hagia Sophia-like proportions of the Great Synagogue of Alexandria in Egypt in the Graeco-Roman period.

The oldest known synagogue—and contemporaneous with the Temple of Herod—is the one whose remains can be seen on the great fortress plateau of Masada. This is a comparatively modest building. The Synagogue in Nazareth was probably smaller.

The Synagogue came to have a very particular, civic, character in the lands of the Hellenistic Diaspora. To understand why we have to look at the nature and institutions of Greek civil society. The peculiar form of Greek political communal organisation was the *polis*, what we generally know as the "city-state", a self-governing or (in the Roman period) quasi-self-governing civic association which, in the heyday of the Greek Commonwealth, had been autonomous in maintaining free and voluntary association with its fellow *poloi*. (This form of political order and organisation was to find a close parallel in the city-states of Northern and Central Italy in the Western Middle Ages.) The *polis* was not a purely urban entity coterminous with the fortified town which constituted its central axis; it was a portion of territory. This was more or less equivalent in area to a small English county like, for example, the former County of Rutland. Its life and activities were focussed on the central urban zone as the centre and inspiration of its political, administrative, social and recreational life. The *oppida*, towns, of the successor Empire of Rome, which engulfed the world of the erstwhile Hellenic (and Hellenistic) *oecumene*, were comparably structured, although not altogether identical.

The free-born Hellene in an original *polis* was a "citizen", a *polités* (= the Latin *civis*). Significantly, the word *polis* meant also the actual body of citizens, the *politikón*. The life of the *polis* was conducted—and this is a very illuminating fact—in the Synagogue, which was the general Assembly of Free Citizens. Civic affairs, politics, for the Greeks, constituted the 'stuff of life'. Professor Werner Jaeger observed in Vol. I of his monumental work *Paideia*, that the word "Polikeúesthai" means "to take part in communal life", but that it also "simply means to live—for the two meanings were one and the same". The ancient Greeks made no essential distinction between society, the state, and government: all were embraced in the society of equals, the autonomous, secular *koinonia*, fellowship, of free citizens.

In the old Greek Commonwealth, the need for various types of skill not readily available from amidst the indigenous community arose on occasion. To fill such skill-shortage needs, the admission of free-born non-Greek immigrants was encouraged. Usually, these aliens were not accorded citizenship status enabling them to become full and equal members of the civic *koinonia*, but were authorised to form a *politeumata*, a recognised quasi-autonomous corporation of their own. One important community which, especially under the personal patronage of Alexander the Great, benefited from this arrangement were the Jews. The institution of the *politeumata* played a key rôle in the life of the Jewish Diaspora and closely similar provisions appear to have been instituted in the lands of the *Galut*, the Babylonian and, later, wider world of the Empire of Rome's great rival, Persia, into which the former was incorporated. (Our knowledge of the details of Jewish life in the East is much more tentative than is that relating to the Graeco-Roman world in the West.)

The world population of the 1st century has been estimated at 170 million. Within this figure, the Encyclopaedia Judaica claims that there lived eight million Jews. More conservatively, Professor Cecil Roth had set the figure at only five million. Relative to the overall total, the discrepancy is not serious for our purposes. Jewish people had fanned out, at first involuntarily—as penal exiles—and, later, voluntarily from the Holy Land, into the wider world of, at first, the heartland and, later, the whole region of the Fertile Crescent and, ultimately, throughout the Mediterranean world—Eastern in the Greek period, Western and beyond in the Roman Imperial period. In the early years of the Christian Era and, probably until at least the 6th century, the expatriate Jewish world was concentrated almost entirely upon the (Eastern) provinces of the Roman Empire and the principal provinces of the Persian Empire. In the "Eastern" (i.e. Persian) Empire, the Jewish population, embodying the remnants of the earlier Assyrian deportation as well as the free resident descendants of the major Babylonian deportation, are thought to have numbered no more than one million.

The Jewish population of the national heartland *Yehuda*, Judaea, and of the wider area of *Palaestina*, Palestine, at this period amounted to some two million. Extra-Palestinian Syria hosted a further one million Jews. The largest expatriate Jewish community was to be found in Egypt, where between one in eight and one in ten residents were Jewish. Out of a population of nearly one million, 100,000 lived in the two Jewish Quarters (out of the total five) of Alexandria alone and numbered from a third to a half of the total urban population. Two more million Jews lived in the further Roman world, mostly in its Eastern Provinces, although Jewish communities were already spreading out into the Western Provinces of Rome as, in the further East, they were fanning out from the original zone of Babylonian settlement into Arabia and deep into Asia by the beginning of the Christian Era. Of the (possibly) as many as seven million Jews within the Roman Empire, *calculated to have amounted to one in ten of the entire Imperial population*, almost all were "Hellenised" to some degree, unlike their brethren of the Babylonian-Persian settlement who preserved the "Separation" (from the Gentile community in the midst of which they dwelt) virtually 'unsullied', those of Egypt most of all, those of *Yehuda*, the Jewish heartland, understandably least of all.

Andrew Midgley
(to be continued)

BOOK REVIEWS

Bishop Nikolai Velimirovic (Trans. Mother Maria): *The Prologue from Ochrid, Part 1*, Lazarica Press 1985, 398 pp, £12.00.

The Prologue from Ochrid is a "calendar" that has been used and loved by many generations of Orthodox. Now, with this excellent translation, English-speaking Christians also have the opportunity to use and so come to love this most helpful and inspiring collection of the best-known writings of Bishop Nikolai. The Bishop was for eighteen years Bishop of Ochrid.

This book contains a wealth of devotional material. It is not one to keep on a shelf, but one to be used every day and which can give invaluable help to all who seek enrichment in the spiritual life. There is a section for each day of the year. Each section begins with the lives of the Saints who are to be commemorated on that particular day. This is followed by a passage related to the lives, or on some associated topic, of great spiritual value. There are then some short passages related to the life of Christ "to ponder", and finally a homily concluding with a brief prayer.

The details of the lives of the Saints are of very great help in getting to know more about those whom we are called by the calendar to remember. They are written in a way that is both interesting and easily understood, so that the Saints immediately become real persons and no longer just names, and they help us to appreciate their dedication to Christ and to attempt to attain such dedication in our own lives. The passages which follow, if taken to heart, must help to enrich our lives and lead us to a deeper awareness of our Christian Faith. The material of this book will be a most helpful addition to our life of prayer; all who come to use it will appreciate its spiritual value. It should therefore appeal not only to Orthodox Christians but to Christians of all Communion. Indeed, it would be of great help in corporate worship—in our Parish we intend to include a reading from it at the end of each Liturgy.

This first part covers the period 1st January to 31st March. The remaining three parts will become available later in this year. The binding is clearly a work of love: the book is hardback, and the cover is beautifully embossed in red and gold on a basic black background. There is a calendar index provided for each month and a general index covering the whole year. The printing and design are excellent throughout. It is indeed for many reasons a book truly to treasure. (Note: This work, and subsequent parts, may be obtained direct from the publishers at 131 Cob Lane, Bournville, Birmingham B30 1QE for £13.80 each part, postage and packing included.)

Rosemary Gaydon

William Ledwich: *The Durham Affair*, Stylite Publishing 1985, 127 pp, paperback £4.97.

This book is a carefully presented account, 'blow-by-blow', of the recent controversy over the appointment of Dr. Jenkins as Bishop of Durham. It is particularly helpful because it contains most of the 'primary sources' relating to the objections to the Bishop's consecration which culminated in the formal Petition to the Archbishop of York demanding an affirmation of the traditional Christian Faith from the Bishop-elect before his consecration could proceed. The book also traces the personal agony of its Author, a former Anglican priest who resigned his orders as a result of the failure of the Church of England's hierarchy to respond positively to the petition.

The Durham Affair begins, after a brief Preface, with the details of the *Credo* programme broadcast by London Weekend Television on 19th April 1984 and the various protests which followed it. It

Roman world in the West.

follows through various conversations and letters, the drawing up and signing of the Petition to the Archbishop, the protests on the day of Dr. Jenkins' consecration in York Minster, and the subsequent fire (which is illustrated on the front cover). The documents presented in the main text and also in the important Appendices include various transcripts of broadcast material, extracts from letters indicating the response or lack of it on the part of a number of bishops, the full text of the Petition and the reply of the Archbishop of York, the paper produced by a group of Evangelicals in the Durham and Newcastle Dioceses, and Mr. Ledwich's letter of resignation addressed to the Bishop of Hereford. The Author also devotes individual chapters to the traditional belief in and evidence for the Virgin Birth and the Resurrection, and ends with an exposure of the weaknesses of the Anglican position of "comprehensiveness" when confronted with the traditional Christian Faith as found within Orthodoxy.

Whatever view one takes of the controversy which surrounded Dr. Jenkins' consecration, this book is valuable in terms of its important documentary records. It is, perhaps, of special value in an age when the traditional beliefs of Christians are being questioned from within the Church as well as from outside, since it points to the real personal tragedies which can occur when those having responsibility as custodians of the Faith are seen to join publicly in such questionings. Mr. Ledwich was by no means the only Anglican who felt deeply a sense of betrayal, nor was he the only one to feel that he could no longer remain within the Church of England. That he has taken the step of recording all the details for posterity indicates just how deeply he was and is committed to the Faith of the Church as traditionally expressed in the Creeds and, just as important, as traditionally interpreted in the 'Church Catholic'. With such personal involvement, it is inevitable that some will regard parts of this work as polemical. It could be faulted also perhaps in that the concentration on the events arising from Dr. Jenkins' broadcast fails to put his views in the overall context of his general writings and ministry. The inclusion of a cartoon is surely inappropriate. One wonders also if perhaps the Author would still wish to express himself in precisely the same terms in a year or two's time when he will have had ample opportunity for putting the whole affair into a wider historical and theological context.

The Durham Affair is the first venture of the Stylite Press. There are naturally a number of errors which more careful proof-reading might have picked up. The overall design is, however, very good and photographs are well reproduced. This is, however, a work which must stand or fall by its content rather than its technical presentation, and as such it can be warmly recommended not only to those with a particular interest in the details of a somewhat unfortunate episode but also to those who wish to understand precisely what "comprehensiveness" entails in the Anglican Church. "Comprehensiveness" has often been hailed as a valuable part of the special 'genius' of Anglicanism—here we see the other side of the picture revealed at its most disconcerting. There is surely a lesson here for all participants in inter-confessional

theological discussions—namely, that agreement on words is insufficient: the *interpretation* of words is what is crucial to our Christian Faith.

Fr. Columba Flegg

Short Notices

B. B. O'Malley: *A Pilgrim's Manual*, Paulinus Press 1985, 186 pp, hardback £7.95 and paperback £4.95.

This is a quite remarkable book. It is compiled by Fr. Brendan O'Malley, who did so much to make the AECA pilgrimage to St. Davids a success. Although designed particularly for pilgrims visiting the St. Davids area, it is a helpful and appropriate book for Christian pilgrimages anywhere. It provides evidence of much careful research, which has led to a most helpful blending of Orthodox, Anglican and Roman Catholic material, presented in a way which can easily be used by anyone visiting holy places or, indeed, simply seeking to devote time to meditation and prayer. There is a Foreword by Canon Allchin, a commendation by the Bishop of St. Davids, and a substantial Anthology of "Poems, Prayers and Hymns for Pilgrims".

Elizabeth Laird (with Abba Aregawi Wolde Gabriel): *The Miracle Child*, William Collins 1985, 32 pp, £1.95.

This is a treasure from Ethiopia—a beautiful and simple story narrated by Elizabeth Laird, who lived and taught there. It is exquisitely illustrated with pictures in the traditional Ethiopian Orthodox style in full colour. Children and adults alike will enjoy this delightful book. All profits from its sale are being donated to Oxfam's Ethiopian Famine Relief Programme.

Patriarch Ignatius IV of Antioch (*Trans.* S. Bigham): *The Resurrection and Modern Man*, Mowbrays 1985, 96 pp, paperback £5.75.

The theme of this book can be said to be found in the text: "Behold, I make all things new!" (Rev. 21; 5). The Author, who is one of the Presidents of the WCC, presents the relevance of the Christian Faith to the modern world in terms of the Resurrection. The book comprises two essays, the first with the title of the text quoted above and the second entitled "Resurrection: its Significance for Modern Man". These essays set out in clear and unambiguous terms the timeless witness of Christianity to the world, and are a valuable antidote to much of the muddled thinking of some Christians today. There is also a useful Foreword by Olivier Clement.

Hans-Georg Link (*Ed.*): *Apostolic Faith Today*, WCC 1985, 281 pp, £7.95.

This is an important collection of essential documents in the area of "Faith and Order". It includes the Catholic creeds, various documents from the 16th and 17th centuries, and much important material arising from the 20th-century ecumenical movement. One word of warning is appropriate: the ancient Creeds are given both

in their original texts and in "translation", but these so-called "translations" are in fact English versions rather than true translations, and they contain errors which have been allowed to creep in such as "By the power of the Holy Spirit he became incarnate from the Virgin Mary" (on this see Bishop Michael Ramsey's *Constantinople 381*, AECA 1982) and "The resurrection of the body" for "Carnis resurrectionem" ("The resurrection of the flesh").

Ans J. van der Bent (*Ed.*): *Handbook of Member Churches (Revised)*, WCC 1985, 289 pp, £9.50.

This is an updated version of the *Handbook* previously published in 1982. (See *ECNL*, No. 15, Autumn 1982, p. 39).

Our Church, Stylite Press 1985, 14pp, paperback 50p.

This is the first in a projected series of colouring books for young children designed to convey basic teaching on the Orthodox faith. The text is 'quadrilingual': English, Greek, Russian and Serbo-Croat. The seven full-page illustrations for colouring are drawn by Fr. David of Walsingham and they include pages devoted to approaching and entering an Orthodox church, and some of the principal points of the Liturgy. Although some of the finer liturgical details are open to question and there are some errors in the text (particularly in the Greek), this book should prove useful both in Orthodox homes and in Church classes for young children.

REVIEWS OF RECORDED MUSIC

Romanian Church recordings: *Romanian Byzantine Liturgy*, ST-ECE 01969-1970; *Romanian Christmas Carols*, ST-ECE 01971; *Romanian Byzantine Hymns* ST-ECE 01972. Electrecord, *Ed.* the Bible and Mission Institute of the Romanian Orthodox Church.

Under the direction of Professor Nicolae Lungu, the Romanian Orthodox Church has issued four new recordings of their music. These are sung by the choir of the Patriarchate, conducted by the Revd. Julian Cârstoiu. Two are of the Divine Liturgy; this is preceded on Side 1 by the sounding of the *toaca* (bell-board, or symandreon), introduced during the period of Turkish domination when bells were forbidden. The *toaca* is followed by the impressive bells of Neamț monastery. The Liturgy is easily followed by any one familiar with Russian Orthodox liturgical music, but its effect, though obviously derivative from the Russian, is somewhat more 'sweet'. These two discs are packed in a double sleeve, which has some notes on the back about the eight tones.

The third record is devoted to Christmas Carols. Romania is the only Orthodox Church which has this tradition. The carols are of 'folk' inspiration, but most do not have the dance 'feeling' with which we associate carols in the West. The first side has more of the lullaby and meditative Christmas atmospheres, but the last two or three on Side 2 are more sprightly and nearer to the Western tradition. There is a leaflet contained in the sleeve with Romanian

and English parallel texts. The arrangements are by several different musicians including Nicolae Lungu, the director of the whole series.

The fourth record is of Byzantine hymns. These would be sung during the Liturgy and other Church services. They too observe the scales of the *Octoechos*, except for the last three on Side 2, which are by Paul Contantinescu and are experiments in chordal writing.

The four records are well produced, and well sung by the Patriarchal choir. Those soloists with bass voices sing impressively in the Russian manner. However, there is a certain lack of that attack which is prominent in Russian choirs. This produces a softer effect which can almost become soporific.

Basil Minchin

Selection from Vespers, Matins and Holy Liturgy, Orthodox Monastery of the Transfiguration, Ellwood City, PA, United States (tape) \$7.50.

This is a recently issued cassette tape illustrating the singing (in English) of the nuns of the Orthodox Monastery of the Transfiguration in Ellwood City, a monastery of the Orthodox Church in America. This Monastery was founded in 1968 and now comprises the Monastery church, nuns' living quarters, a library, the guest house, a pavilion and a cemetery, all located on some 100 acres of rolling fields and wooded grounds. The Monastery offers the



The Orthodox Monastery of the Transfiguration, Ellwood City, United States.

complete daily cycle of liturgical services, and is open for retreats and for long or short stays by groups or individuals. A regular journal is published, but this tape represents the first venture into recorded music—it is to be hoped that it will not remain the first only!

Side A begins with the *semantron* and the Monastery bells, following which we hear "Lord I have called", the Sophronios Tropar, and the Prayer of St. Simeon. There is more of Matins than of Vespers, seven items in all from "God is the Lord" to the Great Doxology, including the *Polyeleos* and the *Magnificat*. Side B is devoted exclusively to the Liturgy and includes all the principal items which one might expect on such a recording. Although the tape is advertised as consisting mostly of Byzantine Chant and all but a few items have their tones indicated on the accompanying sheet, anyone expecting English words sung to Greek Byzantine Chant will be disappointed, for the tones are exclusively those in use in the Romanian Church, and the style of singing is that to which we are accustomed in the present-day Romanian tradition. The need for recordings of Greek Church music with English words thus remains. Nevertheless, the tape is much to be welcomed, for the singing is clear and refreshingly unsophisticated and for the most part the tuning is excellent. This is clearly a *must* for collectors of Orthodox Church recordings in English.

Fr. Columba Flegg

Note: The Romanian recordings reviewed above can be obtained from the Romanian Parish at St. Dunstan-in-the-West. The cassette from the Transfiguration Monastery can be obtained by writing to The Orthodox Monastery, RD1, Box 184X, Ellwood City, PA 16117, United States—please allow additional costs for postage and packing.

NOTICES

Subscriptions

Members are asked to note that 1986 subscriptions are due on 1st January. The present subscription of £3 represents the absolute minimum, and all those who can afford it are asked to make a donation to the Association over and above this minimum. In addition to membership the subscription includes payment for two issues of *ECNL* (post free). Cheques should be made payable to the Association and sent to the Assistant Secretary at St. Dunstan-in-the-West.

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 Assistant Secretary.

Change of Address of Members

Changes of address and enquiries about the non-recipient of *ECNL* should be addressed to the Assistant 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.

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 Autumn 1986 issue must reach the Editor by mid-June.*

Future Pilgrimages of the Association

Details of the 1986 Pilgrimage to Bulgaria are to be found on the outside back cover. Arrangements are currently being made for the 1987 Pilgrimage to go to Cornwall. It is hoped that pilgrims will be accommodated in just two hotels (in Truro) so that they can retain close fellowship during the whole of the Pilgrimage. The Cornwall Pilgrimage is expected to take place in the latter part of August. Plans are being made to go to Russia in 1988, the millennium of Russian Christianity. All enquiries about pilgrimages should be made to the Pilgrimage Secretary (see inside front cover).

The 6th Constantinople Lecture

The 1986 Constantinople Lecture will be given by the Very Revd. Protopresbyter George Dragas on 27th November (at 6 p.m. in the Greek Cathedral of the Holy Wisdom, London) and on 2nd December (in Durham). Full details will appear in the next issue of *ECNL* and in the church press.

The 1986 Annual Festival

The Annual Festival will be held this year on Saturday 25th October at St. Stephen's Church, Gloucester Road, South Kensington. Full details will appear in the next issue of *ECNL*. Please book this date now in your diary.

Visit to the Holy Land for Christmas (Old Calendar)

A visit is planned to the Holy Land to include the celebration of Old Calendar Christmas in the Patriarchate of Jerusalem. The dates for this visit are 3rd to 12th January 1987. Further details can be obtained from Andrew Midgley, Prior's Lodge, East Ades, Cinder Hill, North Chailey, Lewes, East Sussex BN8 4HP.

Jennywell Anglican-Orthodox Ecumenical Centre

Jennywell is a late 17th-century country house in the village of Crosby Ravensworth within the picturesque Lyvennet Valley in

Cumbria. It is easily accessible by road and rail, and is an ideal setting for retreats or quiet individual and family holidays. There is a planned programme of conducted retreats and study weekends. For details of the programme and other information, write to The Secretary, Jennywell, Crosby Ravensworth, Penrith, Cumbria CA10 3JP.

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.

LETTERS TO THE EDITOR

SIR—It is a sad surprise to see in your Spring '85 issue a review by David Balfour which perpetrates the old lie against the Russian Church-in-Exile by accusing that Church of "backing Hitler's invasion of Russia." Such a slander against a very pious Church which has given signal witness to Orthodoxy in the West demands a rebuttal. Perhaps the relevant paragraph from an article by Protopresbyter George Grabbe (now Bishop Gregory and Secretary to the Russian Synod, and the same Grabbe mentioned by Balfour) will serve to correct this lie:

It is alleged that in 1938 Metropolitan Anastassy, first hierarch of the Russian Church-in-Exile, invoked "God's blessing" on the "state police" of Adolf Hitler. I have already explained in detail the features of the address which was sent to Hitler in recognition of the building of the cathedral in Berlin, and the incorporation, by a special law, of the Diocese of Germany. It is customary to return thanks for any good deed, and the building of the cathedral was an event of great importance to the diocese of Germany. It took place before Hitler showed himself in all his repellent colours. At that time he seemed to be the only head of state who exposed communism and fought against it. His crimes against humanity were of a much later date, and during the war. To thank him and to invoke a blessing on him *at that time* was quite natural. Later, on the contrary, during the war, Metropolitan Anastassy viewed him in another light. When Hitler led his armies into Russia, many persons in Belgrade tried to persuade Metropolitan Anastassy to send him a telegram with a blessing for the war. *The Metropolitan, however, refused to do so.* He was not so carried away by optimism as was Archimandrite (now Archbishop) John Shakovskoy, who wrote an enthusiastic article for the occasion, published in "Novoye Slovo" on June 29, 1941. "Providence", Shakovskoy wrote, "is sparing the Russians from a new civil war, by calling a foreign force to fulfil its

plans . . . The iron-clad exact hand of the German Army was necessary. That Army, which with its victories has swept through all of Europe, is strong not only in the might of its armour and principles, but also by reason of its obedience to the call from on High which has been laid upon it by that Providence which is set above all political and economic considerations. Beyond all that is human the sword of the Lord is acting!" If the author of the "Article" is ready to reproach Metropolitan Anastassy for an address to Hitler on the occasion of the building of the cathedral, what does he think of the enthusiastic words of an Archbishop of his own Church written much later, when Nazism had already displayed itself openly?"

Bishop Gregory is replying to an article by Fr. John Meyendorff in the February 1970 issue of *The Orthodox Church*.

I do think that your Journal should make some effort, as demanded by Christian truth and justice, to correct the error of David Balfour in which you have been unwittingly implicated. It grieves every member of the Russian Church-in-Exile to see its first hierarchs, the bravest and often quite holiest of men, the object of vile slander.

Alexander Grenkoff
P.O. Box 114
Coromandel
New Zealand

SIR—I have received the latest number of *ECNL*, and am surprised at not seeing an account of the St. Davids pilgrimage in it, nor, incidentally, a review of *The Durham Affair*, but having read the spiteful outburst and inaccurate words of the General Secretary's Notes on pages 8 and 9, I am not surprised at the omissions. I hope I am "speaking the truth in love" (Ephesians 4: 15) when I make the following observations.

1. When I passed over to the R.C. Church in 1950 and into the Orthodox Church in 1960, there was no mention of this in any R.C. or Orthodox publication, so it is not true that these Churches blazon all these events in a triumphalist manner.

2. If the "important novelist priest" (para. 1) is Robert Hugh Benson, son of the Archbishop of Canterbury, received into Rome in 1903, it just is not true that he was "greeted with trumpets . . .", since his reception was a totally obscure and quiet affair. In any case, in an article of this kind in your magazine, a serious writer would give names and dates and not cause people to wonder to whom the writer is referring. He continues to do this throughout the tirade, but it is not a serious approach to a very burning problem.

3. The remarks in paragraph 2 are cheap and unworthy of a Christian. Does the author, who all the while enjoys the security and comforts of his benefice, realize what a traumatic experience it is for a clergyman to give everything up—position, salary, house, status—and go into the wilderness? Evidently not! He has, indeed,

the Anglican quality of comprehensiveness to a high degree and so can jibe at a "religious away-day return ticket to Canterbury".

4. No serious person has ever regarded the Irish influx as the Second Spring of Newman, nor the Cypriot influx as the hoped-for conversion of Britain to Orthodoxy. There simply is no attempt to count this latter group as English converts (para. 3).

5. There probably are "3 or 4 priests in the C. of E. who are of Orthodox Families" (para. 4). Alas, one such, by name Stavridis, is now in prison. He was called "the rapist of the valleys" at the time of his trial 3 years ago. I knew his family in the Cardiff Orthodox group there, but he was brought up an Anglican by his mother and never went to the Greek Church, rather to St. German's—a very tragic case! A similar up-bringing, without its attendant sad ending, could be found in the other cases also if names were given. As for communicating at Anglican altars—certainly I have known people who do this, but they are indifferent Orthodox (and incidentally Anglicans) who know nothing about their faith.

6. No serious Orthodox priest would start to instruct a would-be convert from Rome or Anglicanism without warning him or her of the difficulty of being Orthodox in Britain. I myself have referred disturbed Anglicans to well-known figures such as Canon Allechin, so that, if possible, they may stay where they are. If they persist in their quest, then and then only do I begin instruction. No priest deliberately sets out to disturb a person in his allegiance. There is no hint in this spiteful tirade that the Church of England is to blame for the unsettlement of so many of its flock, both clerical and lay, and it is perhaps for this reason that no review of *The Durham Affair* appears in the pages of *ECNL*. If a priest refuses to accept prospective converts, then he is greatly to blame. The question of culture cannot be overcome until we produce sufficient converts in Britain to give Orthodoxy a British flavour, such as happened in all the lands where the Eastern Church established itself. But it is essential to the Anglican Church that Orthodoxy should *never* have a British ethos: it must ever remain foreign and a ghetto. As Canon Waddams said some years ago, "We will not tolerate a third Catholic Church in Britain".

The conclusion any perceptive reader would come to on perusing these pages would be that the Anglican Church is indeed very worried about the leakage to Rome and Orthodoxy. Can one truly say that a convert to the Anglican Church does so for dogmatic reasons? If he loses his faith in Catholic belief, or wishes to marry, then he can find a birth in the C. of E.—I have known many such. Canon de Mandietta tried to put this in scholarly form to account for his change of allegiance some years ago. Was a certain Archbishop of Canterbury (Davidson?) a realist or a cynic when, on hearing high-sounding sentiments from an R.C. priest desiring to become Anglican, he replied, "Just so, Father, and now to serious matters—*Cherchez la femme*".

It seems to me strange that there should be so many articles of this kind in your journal. Why call yourselves anymore the Anglican & Eastern Churches Association? There are often snide remarks against Orthodoxy; and, though in the Autumn 1985 issue two of

the contributors are converts, such a breed seem detestable to you for whom the only real Orthodox is one born and bred into the faith and preferably in an Eastern country. Any other kind of Orthodox is a traitor to his culture, tradition and nation. The same could be said of Saul of Tarsus, Luke, Apollos, Aquila, and Priscilla; yet if they had not taken the step there would have been no Christian culture at all!

The line I have always taken is that the first generation of Orthodox converts must expect attacks from the confession they leave and no warm welcome from the confession to which they turn, but this is part of their Cross. Only if they can persevere despite all obstacles can a deeply rooted Orthodoxy be established in Britain. Such an article as this in your journal is intended as a douche of cold water on every attempt to do this, but it must not be allowed to succeed!

Archimandrite Barnabas
Mynachdy Sant Elias
New Mills
Newtown
Powys SY16 3NQ

(Archimandrite Barnabas should be pleased to see that there is a review of *The Durham Affair* in this issue of *ECNL*. Fr. John Salter has recently let it be known that the "important novelist priest" referred to in his Notes was Hugh Ross Williamson.—**EDITOR**)

SIR—I read Fr. John Salter's comment on page 7 of the last *ECNL* with great thankfulness as our needs are many but your prayers are the greatest of these. We hope to begin building at Gradac as soon as possible after Easter (early May). The plans are completed and the greater bulk of the building materials are already at the site. We have succeeded, during my stay in England this winter, in forming "The Friends of Gradac". It is a great joy that Bishop Michael Manktelow—"our Bishop Michael"—has agreed to be Chairman. Information about "The Friends" is available from The Secretary, Friends of Gradac, 89 Lancaster Road, London W11 1QQ. Will those who wish to make a donation to the building fund of Gradac please send it to the Treasurer at the above address. Please continue to pray for us.

Mother Maria

(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.)



The Monastery Church at Gradac.

ANGLICAN AND EASTERN CHURCHES ASSOCIATION

**1986 PILGRIMAGE
to the
BULGARIAN
MONASTERIES**

**20th-30th August
led by**

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

Departure from Heathrow at 1530 on 20th August.

Visits to the following monasteries:

Zemenski, Rila, Dragalevski, Bachkovski, Shipka, Dryaonovshi,
Preobrazhenski, Troyanski and Glozhenski.

Weekend of 23rd/24th August in Sofia with Vespers and
Divine Liturgy in the Cathedral.

Return to Heathrow, arriving at 1255 on 30th August.

Total cost (half-board basis) is estimated at about £430 with £50 single room supplement. A registration fee of £5 is *due to the A.E.C.A.* and a booking deposit of £40 per person is *due to Inter-Church Travel*. Special rates for rail travel to and from Heathrow from within the U.K. are available. All enquiries, applications and cheques must be sent direct to the Pilgrimage Secretary:

**The Revd. Philip Warner,
St. Martin's House,
6 Edinburgh Road,
BRIGHTON BN2 3HY.**

PLACES MAY BE LIMITED—Earlier applicants will be given preference. Please ensure that cheques are made out appropriately as indicated above, and enclose s.a.e. for reply.
