



E.C.N.L.

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The Anglican and Eastern Churches Association

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

Eastern Churches News Letter

EDITORIAL

It is one of the many sad inconsistencies to be found within the Church today that, just at a time when there seemed to be real possibilities of convergence between the Roman Catholic, Orthodox and Anglican Communion, some parts of the Anglican Church should introduce such a serious barrier against continued convergence as the admission of women to the ministerial priesthood. Indeed, not only does this seemingly insurmountable barrier inhibit further significant ecumenical progress, but also it radically redefines the significance of the expression "Anglican Communion". To speak of a "Communion" has always meant reference to a Christian body having a common sharing of ministry and sacraments. This is no longer true of Anglicanism, for it no longer has a homogeneous ministry: women 'priests' ordained in one part of the Anglican Church are rejected as priests in other parts. Worse still, within individual national Anglican Churches, some of their 'priests' are accepted in one parish yet rejected in others. It is not therefore surprising if some are asking quite seriously: what does the expression "Anglican Communion" now mean? It is surely quite invalid to appeal to the concept of the unity of Anglicanism as an argument in favour of female ordination within the Church of England—it is precisely such ordination which has undermined that unity. Wherever female ordination to the priesthood has been introduced, it has proved to be divisive, just as confusion in the roles of men and women was a phenomenon of heretical movements in the early centuries of Christianity such as the Gnostics, the Marcionites, the Nestorians and the Montanists.

It is not altogether surprising that female ordination should prove to be so divisive despite the arguments of its proponents to the contrary. The decision to ordain women to the priesthood has been taken on flimsy pretexts whose basis is to be found not in Holy Scripture or tradition but in the confusions of the modern secular world. It is a decision taken in defiance of the position of the Orthodox and Roman Catholic Communion and of the friendly warnings given by these Communion as to the new barrier to ecumenism which it raises. It is a rejection of that Catholic order claimed to be shared with Orthodoxy and Roman Catholicism, and a rejection of the combined witness of Holy Scripture and tradition as well as of the wise and loving counsel of friends in Christ. It should not be lightly set aside that such rejection of Holy Tradition is a rejection of the life and witness of the Holy Spirit within the Church over a period of almost 2000 years. But it is not merely female ordination which is a departure from established Christian witness, it is arguable that the whole feminist movement is at best a-Christian and in its more strident forms decidedly un-Christian.

The Anglican and Eastern

Female ordination is simply an intrusion of the feminist movement, a secular phenomenon, into the spiritual life of the Body of Christ. It thus bears witness to the extent to which some parts of the Christian Church have abandoned striving for the "things that are from above" in favour of identifying with the fashions of this present fallen world. Arguments which claim that authority within the Church rests upon majority voting within so-called democratic assemblies simply compound this identification with the "things of this world". Both secular and ecclesiastical history teach us that the majority can often be tragically wrong. True authority comes from God not from mankind.

The arguments put forward by the feminist movement in favour of, for example, inclusive language in the Scriptures and in our approach to God, a re-evaluation of the humanity of Christ, a rewriting of liturgical texts, etc. as well as the ordination of women to the priesthood and episcopate, have been very fairly set out and then effectively refuted one and all in that excellent Orthodox response to feminism entitled *Feminism in Christianity*, written by the American Deborah Belonick as a requirement for the Master of Divinity degree at St. Vladimir's Seminary, New York (see *ECNL*, New Series No. 18, Spring 1984, pp 51-2). Deborah Belonick's conclusive refutation of feminist arguments have never been answered. There is no point in repeating her refutations here: readers are referred to her book. Those who imagine that "there are no theological objections to the ordination of women to the priesthood" are simply refusing to face the facts. Readers of *Feminism in Christianity* will also discover the close link between certain feminist arguments and denial of the bodily resurrection of Our Blessed Lord from the dead, a denial that has received much publicity over the past two years and which continues to be a matter of contention within the Anglican Church.

Recently, new and no less false arguments have been put forward in favour of female ordination based upon misinterpretations of certain highly selective facts taken from historical documents of the early Church. It is being claimed that women fulfilled ministerial roles in the early Church which justify ordination to the diaconate and priesthood today as a restoration of a situation for which the early Church provides precedents. Unfortunately those who are not well versed in Church history and who are largely unfamiliar with Christian documents of the time can easily be led astray by the highly selective quotations, often taken entirely out of context, and the unhistorical interpretations put upon them by those who seem prepared to go to any lengths to promote themselves and their divisive ideas. The evidence of the Scriptures, early epistles, various "Acts", the *Didache*, and liturgical traditions, combine to show quite clearly that women did not fulfil sacerdotal offices in the early Church. Further, it was expressly forbidden for women to engage in public preaching or teaching and, even in the case of deaconesses, women were not permitted to baptize. There were, however, many

roles which women could and did undertake. It is clear that the gift of prophesy was given to men and women alike and that women were "helpers" and "fellow workers" in general missionary activity and in the teaching (especially of women and children) carried on outside congregational assemblies. Women were also given a special role in the continuing activity of prayer apart from the liturgical services of the faithful. The first recognised female order to come into being was that of Widows, to be replaced eventually by that of Deaconesses, and with the growth of monasticism the "Deaconess of a convent" became the Abbess. The functions allocated to widows and deaconesses included particularly the instruction of young women, the care of the sick, and assisting the clergy at the baptism of women and girls— here especially, the anointing of the body and baptismal instruction both before and after the administration of the Sacrament. It is also clear that there was a rite of ordination for deaconesses just as for deacons, even though their respective functions differed. Although it is possible to argue from a few selective texts which, were they typical, might point towards some small extension of these female roles within local church communities, the overall picture which emerges from the evidence taken as a whole is as described above, and nowhere is there any support from the history of the Church of the first centuries for the ordination of women to the priesthood or to an order identical with the male diaconate. Those who claim otherwise are simply falsifying the evidence.

Now that the Church of England has wisely decided to postpone further decision on this highly contentious matter, it is to be hoped that the theological arguments against female ordination will be seriously re-examined on both sides. These arguments do exist and have been very clearly stated by both the Roman Catholic and Orthodox Communion as well as by a not inconsiderable number of Anglicans. The Orthodox position is clearly enunciated in *The Athens Report* of 1978 (see *The Dublin Agreed Statement*, S.P.C.K. 1984, pp 58-60). In the "Introduction" to *DAS* the Orthodox view is summarised as follows:

We see the ordination of women, not as part of the creative continuity of tradition, but as a violation of the apostolic faith and order of the Church This will have a decisively negative effect on the issue of the recognition of Anglican orders By ordaining women Anglicans would sever themselves from continuity in apostolic faith and spiritual life.

Since this Association is committed to working towards full communion between the Anglican and Orthodox Churches, no matter how far away that goal may seem today, it is the clear duty of its members to use the present period of pause to ensure that the Orthodox position on the ordination of women and the theological arguments which underlie it are given very serious consideration throughout the Anglican Communion and the Church of England

in particular. The last sentence of the quotation above indicates just how spiritually disastrous the Orthodox regard female ordination to be. When one adds to this the warnings of the Roman Catholic Church, which echo the Orthodox position, there is surely sufficient witness of the Holy Spirit today, as well as over nearly 2000 years, to outweigh totally the individualistic claims of those who *feel* that they are personally called by that same Spirit to an order in the Church from which both Holy Scripture and Tradition clearly exclude them.

As a final point, it is to be hoped that the biased presentation of the issue of the ordination of women to the priesthood on the broadcast media will not be repeated when the matter comes up for decision at some future date within the Church of England.

THE GENERAL SECRETARY'S NOTES

Metropolitan Simeon

We congratulate Bishop Simeon on his elevation to Metropolitan. He will continue to serve as the representative in Western Europe of His Holiness Patriarch Maxim of Bulgaria. Dr. and Mme. Methodic Kusseff gave a reception for the Metropolitan at their home, at which he was able to meet many Bulgarian and English friends, during his visit to the United Kingdom in June.

The Greek Patriarch of Jerusalem

His Holiness Patriarch Diodoros was in London in early summer and visited Lambeth Palace where he was received by the Archbishop of Canterbury. Among the Patriarch's suite was Archimandrite Christos, a priest-custodian of the tomb of the Mother of God in Gethsemane. The Archimandrite made the pilgrimage to Walsingham for the Anglican National Pilgrimage and took part in the procession along with Bishop Christopher, Father David of the Russian community in Walsingham, and Archpriest John Pierkarski of the Byelorussian Orthodox Church. Earlier, the Holy Liturgy was celebrated in the Orthodox chapel in the village. It was good to see Bishop Christopher in better health and to receive a copy of his excellent book on the British Saints of the pre-Great Schism era.

Nikaean Club

The 60th anniversary of the foundation of the Nikaean Club was celebrated on 23rd June with a dinner at Lambeth Palace hosted by the Archbishop of Canterbury. The guests of honour were Bishop Timothy of Militoupolis (representing Archbishop Methodios of Thyateira), the auxiliary Roman Catholic bishop of Southwark, the Bishop of the Armenian Church in the United Kingdom, and Baron Coggan of Sissinghurst. A photographic and documents exhibition was mounted in the pink drawing-room in which was displayed the photograph of the Anglican and Eastern prelates and clergy taking

part in the celebration in Westminster Abbey in 1926. The group included the very youthful Catholikos-Patriarch Eshai Shimun XXIII, the ward during his years at the King's School Canterbury of Canon J. A. Douglas. I have recently been reading the memoirs of the late Canon Jocelyn Perkins, formerly Sacrist of the Abbey, who gives a brief description of the Nikaean celebration service, which he considered one of the most impressive occasions he had witnessed in Westminster. The Anglican and Eastern Churches Association was very closely involved in the celebrations and it was interesting to see Fr. Henry Fynes-Clinton's signature among those present in the Abbey on that historic day. He was then General Secretary of the Association.

Visitors to St. Dunstan-in-the-West

On the feast of St. Dunstan the Dean of St. Paul's, the Very Revd. Alan Webster, preached on the Church's witness in the City of London. Among our ecumenical guests were the mitred Archpriest Alexander Cherney of the Latvian Orthodox Church, Father Sylviu-Petre Pufulete of the Romanian Orthodox Church, and Roman Catholic visitors. M. and Mme. Matran and their son were in the congregation. M. Matran is the nephew of Lady Surma d'baït Mar Shimun, the aunt of the Catholikos-Patriarch Mar Eshai Shimun XXIII of the Assyrian Church or Church of The East. Older members of the Association will remember Lady Surma, who for many years lived in Ealing, later moving to California where she died. She represented the Assyrian Nation at the Versailles Conference and fought valiantly for the Assyrian people's rights. The Matran family have kindly presented to St. Dunstan's pictures of the late Mar Eshai Shimun, the late Metropolitan Mar Josip Khanum Isshu, and His Holiness Mar Dinka, the present Catholikos-Patriarch of the Assyrians. There is a shrine of the Assyrian Church in St. Dunstan-in-the-West, and it is hoped to have a celebration of the Holy Qu'abana (Liturgy) in the church in the spring of 1987. The Assyrians have the use of the Anglican church of St. Barnabas, Pitshanger Lane, Ealing, where the Qu'abana is celebrated regularly.

The Russian Church Outside Russia

Bishop Constantine has now retired, and Bishop Mark has succeeded him as Bishop in charge of the Russian Orthodox Church Outside Russia in the United Kingdom. I wrote a letter on behalf of the Association welcoming Bishop Mark to London.

The Church in the Inner City

In May I attended the Islington Priests' Conference at St. Albans on "the Church in the Inner City". It was interesting to discover that there are more Moslems in the United Kingdom than Methodists, and that there are more practising Black Anglicans in Birmingham

than there are Pentecostals. Anglican Catholics were very quick off the mark in establishing churches in the Inner Cities, particularly in the East End and other down-town areas of London. They tended to build too many churches or convert to their own use the churches built by Bishop Blomfield of London, who went on a church building spree in the earlier part of the nineteenth century, so that today many of them have been declared redundant. I was able to point out to the Conference that some of these churches were now in regular use by the Orthodox and Oriental Churches either sharing them with Anglicans or having total use of the buildings. In some cases the Orthodox providing perhaps the only Christian presence within certain deprived areas. If the Orthodox Church is to become a Church ministering outside its traditional ethnic pattern within the United Kingdom's Inner Cities, it would appear that there is an urgent need for a greater use of the English language in the Liturgy. In this field it would seem to me that the Russian Church Outside Russia has led the way. It has done a great deal of work in its ministry to Arab orphan girls in its convents in Jerusalem, and many of its nuns are now Arabic-speaking and of Arab blood, so that in the next generation in the Holy Land the communities may be entirely Arab-Palestinian. It was Scots ladies who pioneered a great deal of this ministry through the old Russian Mission, which, finding its ministry to Russian pilgrims to Jerusalem curtailed after 1917, turned its apostolate to the local community.

So, as the waves of immigration to these shores eventually dries up and the third or fourth generation of immigrants become Anglicised, their need to worship in their adopted language will become more pressing. Unlike the Roman Church up to Vatican II, the Orthodox Church had no *lingua franca*, which meant that it was weakened by phyletism. I often point out to my Orthodox neighbours that in my churches there is a weekly Liturgy in Fleet Street and a monthly Liturgy in Islington, but they would seem to prefer to miss worshipping on the Lord's Day rather than to worship in the church of another ethnic but Orthodox group. All these Orthodox groups within our Inner Cities speak English fluently, but the Slavs do not understand Greek and the Greeks do not understand Old Slavonic, Romanian or Serbo-Croat. Yet I have noted that, where certain Orthodox congregations do use English from time to time, members of other Orthodox Churches attend their services—perhaps more frequently than they would otherwise do. Where English has been adopted it is generally the Anglican texts from the Book of Common Prayer which have been adapted to Orthodox worship. The Vigil Service at the Russian Patriarchal Cathedral in Ennismore Gardens is rendered exquisitely using Anglican texts, generally once a month. With the Anglicans adopting the language of the Alternative Service Book for the Divine Office, the day may be near when Anglicans may have to resort to the Vigil Service in the Orthodox churches to hear the *Magnificat* and the *Nunc Dimittis* sung in the Cranmerian language!

Canon Hugh Wybrew

We congratulate Canon Wybrew on his appointment to the Deanery of St. George's Anglican Cathedral, Jerusalem. During his time as Anglican Secretary of the Fellowship of SS. Alban and Sergius, the Association and the Fellowship have been brought more closely together. We wish him every blessing in his work in the Holy City.

The Anglican Bishop's Statement of Faith

This has been hailed in some Roman Catholic quarters as much as among Anglicans as a unique example of the collegiality of the English hierarchy in affirming afresh the Catholic and Apostolic Faith found in Holy Scripture and hall-marked by the Councils of the Catholic Church. Out of the Durham controversy has come a re-statement of traditional orthodoxy.

The Church of the Province of South Africa

The eyes of the world are focused on the turmoil in South Africa. From behind the Iron Curtain have come condemnations of the injustice of the South African system of apartheid and demands for Human Rights for the black and coloured populations. It is, however, the Anglican hierarchy and their faithful who stand in the front-line of the fight for Human Rights in that country, and it is they who will provide, as far as the Churches are concerned, the confessors and probably the martyrs in that struggle. An Anglican Archbishop has already died within the last decade a martyr to tyranny in Africa in the person of Archbishop Luwum of Uganda. He may not be the last. Our prayers go with Archbishop-elect Desmond Tutu as he prepares for his enthronement in what could be the hottest seat in Christendom.

Fr. Gheorghe Calciu and Mme Dumitreasa

Fr. Calciu and his wife visited London during Orthodox Holy Week and spent Pascha with the Russian Church Outside Russia in Emperor's Gate. It was a privilege to meet this modern Confessor of the Faith and fighter for Human Rights and his wife. Both of them impressed all who met them by their sincerity and ordinariness and their deep love for Romania. Perhaps it is this very Christian simplicity which frightens the dictators and tyrants so that they must needs try to silence them. The messages from the Youth of Romania which were sent to Fr. Calciu were very moving in their hopes for some sort of freedom for their country.

Tolleshunt Knights

It was good to see Fr. Simeon at St. Dunstan's in June on a flying visit from the Orthodox Community at Tolleshunt Knights to London.

Congratulations and Multos Annos! to Fr. Basil Youdell who has been ordained to the diaconate in the Greek Archdiocese of Thyateira. He paid a visit to St. Dunstan's with Mr. Andrew Bond of the St. George's Orthodox Information Service in early June.

The Latvian Orthodox

It is always a great joy to be entertained by Archpriest Alexander Cherney and his Matoushka, and I was lucky to be able to have dinner with them on 30th June, and to partake of their lemon vodka as I was not driving! Members are asked to keep their son George Cherney in their prayers as he struggles with a disabling illness. A good time to remember the sick is at 6 p.m. each evening when intercessions are offered in the Holy House of Walsingham, a place held sacred by Christians of both the Eastern and Western traditions.

The Macedonian Orthodox Church

Ancient Macedonia straddles what is now part of Serbia, Northern Greece and Western Bulgaria. Some years ago, with the apparent encouragement of the Tito government, the Macedonians declared the unilateral independence of the Orthodox Church on the territory of Old Macedonia, or some of it. This assumption of autocephaly has never been accepted by the Patriarchate of Serbia, nor recognised by the Patriarchate of Bulgaria or the Archbishop and Holy Synod of the Church of Greece. The Macedonian question raised its head again recently when an exhibition of Macedonian icons was staged in Italy. This has upset some of those delegates taking part in Roman Catholic-Orthodox conversations in Athens; many of the delegates have left the conversations because of what they see as Rome's insensitivity to the feelings of those National Churches on whose territory the Orthodox of the once great Empire of Macedonia would seek to establish a permanently autocephalous Church. For those of us who admired the exploits of Alexander the Great and his horse Bucephalus in childhood it is interesting to discover that the Macedonians have survived with an ethnic consciousness, even though this has proved detrimental to the unity of the great Church of Serbia.

The Annual Festival

We return to the Church of St. Stephen, Gloucester Road, for our Annual Festival, when the Bishops of Basingstoke and Gibraltar in Europe will concelebrate the Eucharist at 11.30 a.m. on 25th October, Fr. George Dragas will preach, and the afternoon speaker at the Annual General Meeting will be the Bishop of Gibraltar. The A.G.M. will be held in the Crypt of the Cathedral of the Dormition of the Mother of God in Emperor's Gate. It would be a fitting end to the Festival if members and friends would attend the Vigil Service of the Russian Church Outside Russia beginning at 5 p.m.

Constantinople Lecture V

The lecture given at Lambeth Palace by the Bishop of London entitled *The Council of 381 and Article XXI* is now obtainable from the Secretariat at St. Dunstan-in-the-West, 184 Fleet Street, London E.C.4 at 80p, please include a stamped addressed envelope (at least 9ins by 6½ins) for single copies.

Please note the details advertised of the Sixth Constantinople Lecture.

John Salter

THE ASSISTANT SECRETARY'S NOTES

All the Association's 'events' take place during the late summer and the autumn—i.e. the Pilgrimage, the Annual Festival and the Constantinople Lecture—thus there is nothing to report in that way since the Spring *ECNL*. So in this issue I want to address my report particularly to our overseas members.

Last Spring, in order to speed up the mailing of *ECNL*, I asked my children to help me. So, one Sunday afternoon we were sitting surrounded by piles of *ECNL*s as we watched a programme called "Songs of Praise" on BBC television. For those of you who are not familiar with English TV, this programme is one where each week a congregation is gathered together in a different Church to sing a selection of favourite hymns. It is a very popular programme, watched by some seven or eight million people every week. On the evening when I was doing the mailing with the children, it was a repeat programme showing some of the favourite moments from earlier broadcasts. We saw a congregation in Southwark Cathedral singing "Lift high the cross", a mixed Jewish and Christian group singing the *Jubilate* (Psalm 100), an American congregation singing "Mine eyes have seen the glory of the coming of the Lord", an evangelical crowd of young people singing "Our God reigns", and a marvellous group of children in the Roman Catholic Cathedral in Liverpool singing "Give me praise in my heart". Earlier in the year we had seen an Orthodox choir from London.

I was aware as I watched this programme of the enormous diversity of religious experience. Thankfully we now live in an age where this diversity is appreciated, and where we enjoy sharing in one another's worship rather than trying to prevent people from expressing their love for God in their own way. This brings me to the particular message for our overseas readers. As I was doing that mailing, I began to sort the envelopes into their various countries. We do not have all that many overseas members, but you are scattered literally all over the world. This means that between you, you must be in touch with a great variety of different Christian communities. You must have a great deal of interesting and informative knowledge which you could share with us. Although some of you are very good and send a subscription very soon after the request, we never hear from others of you overseas members at all. So this report is a plea—*please do get in touch*. We would like to know whether you receive the copies we send you, whether you still wish to be sent *ECNL*, whether the magazine interests you, and any other comments. In particular we would be *delighted* to receive reports from you of any ecumenical contacts you have in the far flung parts of the world to which this magazine is being sent.

In practical terms I am including for overseas members only a short questionnaire with this issue of ECNL, and I would be most grateful if you could complete it.

I shall end my report with part of the *Jubilate* because it seems appropriate for our international membership:

O be joyful in the Lord all ye lands: serve the Lord with gladness and come before his presence with a song.

Be ye sure that the Lord he is God: it is he that hath made us and not we ourselves: we are his people and the sheep of his pasture.

Vivien Hornby-Northcote

ANTIOCHENE CHRISTIANITY, ISLAM AND ARAB NATIONALISM—V

The Jewish Politeumata and Synagogue in the Graeco-Roman Diaspora: Context of Apostolic Mission

The first phase of Jewish communal expansion Westwards came by way of the urban centres of the Greek Empire. These Jewish communities established in the Hellenistic cities of the Greek *oecumene* enjoyed especially favourable conditions. Their status in the successor imperium of Rome probably varied (as did that of individuals). In general, it was probably more secure in the Eastern Provinces within the Hellenist and Hellenistic world, where Jewish communities were generally, if not necessarily universally, well-established as *politeumata*. The institution of the *politeumata* extended to the Jewish communities constituted an invaluable boon to Israel in the Diaspora because, consequently, it enabled the People of God to order their communal and personal expatriate lives as a *paroikia*, "Community of Foreigners"—from which comes the ecclesiastical word "parish" to designate a local Christian community—in accordance with the proscriptions and prescriptions of Torah, the Law and Customs enjoined by the Holy One of Israel. (Cf. Ezekiel 11; 16: "... although I have scattered them among the countries yet will I be to them as a *small sanctuary* in the countries where they come".) A *politeumata* was presided over by an *ethnarkes*, ethnarch, Ruler of the *ethnos*, the distinct alien community residing by consent in the midst of the resident Hellenic (or, at least, Hellenist) population in a world and in a period in which "race" and "religion" were largely co-terminous. Thus "*ethnos*" had as much a religious as a political connotation. (This concept and its adaptation to a system of indirect government of minorities persisted through the Byzantine and successor Islamic periods of government in the East, not only to the end of the Turkish Empire in modern times, but—albeit in modified form—to the close of the period of British Imperial and Mandatory Rule in the Mediterranean and the Levant.)

The *Ethnarkes* (*Rosh kneset*), Head of the Assembly or *archi-synagogos* was supported by a *synedrion*, sanhedrin (*Beth Din*) a council. This council was normatively (if not perhaps always actually) a Council of Seventy Elders (as both at Alexandria and in Jerusalem, where the *Synedrion* constituted the supreme "Canonical Synod", "Court" and "Legislature" of the worldwide House of Israel). The *synedrion* was a deliberative, interpretative, expository, juridical and administrative body. In association with its *ethnarkes*, in relation to its own *ethnos*, expatriate resident community, it was sovereign. Here was no division of power as between the legislative, administrative-executive, and judicial functions of Government. The rule over the religio-political colonies of Israel was not autocratic, but it was authoritarian in the Name of God and according to the Word of Torah. In Alexandria, the *synedrion* of the Jewish colony was represented directly upon the supreme Regnant Council, *synedrion*, of the Hellenistic Capital City itself.

In the context of Jewish Diaspora in the Graeco-Roman world, the Hellenist and Hellenistic institution of the *politeumata* and the Jewish institution of the *kneset* became integrally interrelated for, at least in the governmental aspect of its rich and diverse activities, the Council of the *kneset* in an expatriate community fulfilled the rôle of the Council of a Greek *polis* whilst the *kneset* itself was, both theoretically and in practice, equated in terms of the people (*ethnos*) with the institution and function of the (Greek) *synagogue* of the *polis* itself in respect of the indigenous citizens. It is possible that the *synedrion* of a major expatriate Jewish community was an expanded body larger than but incorporating the traditions of *Beth Din*. In larger communities it appears likely that the principal *Beth Din* held city-wide jurisdiction and there are suggestions that the Great *Beth Din* (*synedrion*) of Alexandria had at least *de facto* jurisdiction over all Egypt, which may explain why the successor Coptic Church displayed the special centralist features which uniquely characterise the Patriarchate of Alexandria.

A Jewish synagogue in the modern world is viewed by most Gentiles as simply a place of worship. This view is largely shared by American Reformed and Liberal adherents of Judaism when they speak of the synagogue as "the Temple". Orthodox congregations view it as a place of sacred study, epitomised in the Yiddish term *Schul*, School (of Torah).

The range of activities encompassed within the containing walls of a synagogue in Graeco-Roman times was manifold and diverse and it is probable that the balance of emphasis itself varied to some degree from place to place. In Alexandria, for example, its political and governmental role may well have overshadowed all else to a far greater degree than elsewhere—especially as far as those given over to advanced Hellenisation were concerned. At its simplest, as a prayer and study group of people, rather than as either a building or an institution, a synagogue is constituted by the convening of a

Minyen. A *Minyen* consists of at least ten adult male Jews. (The Lord alludes to this need for ten to form a "prayer group" when He says: "When two or three are gathered together—*synegmenoi*—in my name, there am I in the midst of them" (Matt. 18; 20)—a presence comparable with and indeed identical with that of the Holy *Shekinah* the Overshadowing Spirit of God, which "broods" upon the *Minyen* at prayer and study.)

Although, in terms of Greek political theory and practice, a permitted resident alien community was treated as a unified entity within the *polis*, there seems never to have existed a rule in Israel that there should exist but one synagogue in one place—as was later the rule of the Christian Church. Whilst in small communities like Capernaum in Galilee, or modest expatriate communities abroad, there may have been but one synagogue serving its needs, in larger centres, both in the Holy Land and abroad, there could exist synagogues as many, varied and differing in affluence as Masonic Lodges in an English City.

It is reported that there were 480 synagogues in Jerusalem itself prior to its final destruction by Hadrian during the Bar Cochba War (A.D. 132-135). These included synagogues for those with shared interests in common, e.g., occupational, like the "Synagogue of the Copper Workers", for the wealthy, and for the humble and immigrant "Greeks", Jews visiting or settling in Jerusalem from the Hellenistic expatriate communities, who knew neither Hebrew nor Aramaic and used Greek exclusively in their synagogue prayer and study. A known example of the latter was the one designated "The Synagogue of the Alexandrians". The principal synagogue in Jerusalem, in effect the Great Synagogue of All Israel, was that of the Great Sanhedrin (*Beth Din*)—Supreme Torahnic Authority of the House of Israel—which convened in the Chamber of Unhewn Stone within the Sacred Temple itself. It acted as a final Court of Decision and Appeal for all the *Batte Din* throughout the Jewish world. In the 1st-century Hellenistic city of Tiberias in the Galilee, which, as the place where the Mishna was eventually completed, came to be regarded by the Jews as a Holy City in the Middle Ages, there were 13 synagogues. Some of the synagogue buildings in Syria were of exquisite proportions. The most impressive synagogue in Antioch was claimed to have been erected during the Maccabean period. According to Yosef ben Mattathias (Flavius Josephus), historian of the Jewish War of A.D. 66-73, this synagogue is supposed to have housed some of the articles looted from the Temple in 171 or 169 B.C. by Antiochus IV Epiphanes (175-164 B.C.). Rome itself possessed several synagogues, some of which bore the names of Emperors to whom they were dedicated. Babylon too, which some would claim as the birthplace of the institution, had reason to boast of some of the oldest synagogues known to history. One of them was called the Synagogue of Daniel for it was alleged to have been erected on the site where Daniel prayed as he stood by his window facing towards Jerusalem (Dan.

6; 10). Exceeding, in the Orthodox Jewish historical estimation, all Western centres of settlement, was the Babylonian centre. "Throughout the period of the Second Temple, this country was, next to Palestine, the chief centre of Jewish life. Jews lived there in large settlements, and many towns had only Jewish inhabitants. Where this was the case, as in Nahardea, for instance, they enjoyed a large measure of self-government and their communal life was fully developed" (Joseph Halpern, *History of our People in Rabbinic Times*). The second most important centre of Jewish settlement on the Euphrates was Nisiblis (i.e., another Nisiblis than that well-known Nisiblis in Northern Mesopotamia—c.f. R. H. Pfeiffer, *History of New Testament Times*, p. 169).

In the pre-eminent Diasporic Hellenistic Jewish community of Alexandria, prime Metropolis of the whole Hellenistic world and capital city of Ptolemaic Egypt, there was a large number of synagogues, many of which were probably erected during the reign of the Ptolemies who had assigned to the Jewish community their zone of the City (which encompassed two of its five Districts) in which to establish their *politeumata* and live according to Torahnic Law. The Great Synagogue in Alexandria was so large that an official had to signal the timing of liturgical responses by waving a kerchief. Such a synagogue, with its complex of co-ordinated specialised institutions, combined, *inter alia* as it were, the functions of a British Residency or Levantine Consulate of past times with those of a modern British Council Office, a Tourist or Pilgrim's Hospice, a Theological Institute and a Chaplaincy Church, all within the same compound. Its *kyriakon* had separate seating sections for members of each of the artisan guilds. The *Ethnarkes* of Alexandria combined the rôles of Ruler of the People, Chief Magistrate and "Minister Plenipotentiary" of the Jewish *politeumata* to the Sovereign and his Council. Among its varied functions—and, as has been observed above, probably the most ancient—the synagogue was the House of Corporate Communal Assembly, the *Beth Knesset*.

Under the influence of the secularist Graeco-Roman tradition, modern man expects to find secular and religious institutions and buildings separate and distinct, but in the integrated, totalist way of life lived according to Torah, the idea of separating the secular from the religious and vice versa could not arise, and were it to do so would have been considered, by the devout to have been ludicrous. Thus the synagogue was not simply a specialist "religious" institution; it was the *total* communal centre of a Jewish community in all its diverse interests and activities, especially in major centres of settlement.

As we are emphasising the key rôle of the synagogue in traditional Jewish life, it is perhaps as well to balance this indisputable fact with one of equal importance: that the ultimate strength of Judaism lies in the strength of family life. In a fundamental way, the "family in its home" is the heart and strength of Judaism. It is in the home

that the wife and mother holds her sway. And this too perhaps found a new importance in Babylon, an importance which it has never lost.

In the case of the principal synagogues of the Hellenistic world, with all their potentialities fully developed, as in the case of the Great Synagogue in Alexandria, the accommodation of the overall *Beth Knesset* included the vast *Beth Tefillah*, "Prayer Hall", termed *Proseuche*, "Prayer" or "Place of Prayer" (from the verbal form *proseukomai*) or *kyriakos* (Lat. *dominicus*), "(the Place) of the Lord", i.e. "of Him Who rules over all". (At the principal Morning Service on weekdays it was and is the Orthodox Jewish custom to wear, in accordance with the requirement of Deuteronomy 6; 8, the *Tefillin*, "Phylacteries", small boxes containing Scriptural texts. These were bound to the forehead and arm, thus *Beth Tefillah*, means literally "the Place where the *Tefillin* are worn, i.e. for Prayer". In passing, it may be observed that the origin of the stole in all its forms—*orarion*, *epitrahelion* or *omofor* (or otherwise)—derives directly from the Jewish *Tallith*, fringed "Prayer Shawl", termed in Aramaic "*Istola*", the most important part of which was the fringe(s) (c.f. Numbers 15; 38)). Even more holy than the *Beth Tefillah* (and in the smaller synagogues they were, undoubtedly, established in the same chamber) was the *Beth Ha-Midrash*, the "House of Studies".

From at least the Babylonian Exile, the synagogue was, above all else, the place of religious learning, study and debate, the subject of which was exclusively related to the understanding and legitimate application of Torah to life and life situations. These activities were led by those whom the "students" acknowledged—as Greek disciples acknowledged their chosen philosophers—to be worthy of attention, whose interpretations and guidance should be heeded. Those who took this *opus Dei* most seriously came eventually to form a distinct and recognisable "fraternity" within Israel, the Pharisees, who represented the best in post-Exilic Jewish life (and of whose tradition and spiritual milieu the Lord Jesus was the outstanding and uniquely authoritative Representative). The outstanding among such exegetes were accorded the honorific title of *Rab*, "Teacher", *Rabbi*, "My Teacher" or "Master". The rabbinical tradition employs two distinct methods of Biblical interpretation: the simple and direct meaning of a text, *P'shat*, "the Plain Meaning" and its allegorical meaning, *Drash*, "the Scriptural exposition" (from the verb "to seek out"). This allegorical approach was strongly favoured, as it was by their Christian successors, the Teachers of Patristic Times. (It is not easy to determine the precise limits of the "Rabbinical period". Broadly, the formative phase extended across the first five Christian centuries and the creative period drew to, shall we say, a "conclusion" rather than an "end" somewhere in the 15th or 16th century).

It is perhaps the case that the *Beth Tefillah* only assumed a more markedly "sanctuary" character after the final destruction of the Temple (A.D. 70) when the synagogues provided the *Beni Ysrael* with the sole centre and focus for communal prayer and worship and when some of the Temple liturgical rites and practices were transferred to the synagogues. The evolution of the Christian synagogues or *ecclesiae* over the first two and a half centuries was not unaffected by these events and developments within the Mother Faith.

Somewhere between the 1st and 2nd centuries B.C., synagogue worship had developed a definite liturgical character derived from or at least corresponding to the form observed in the Temple Synagogue (whose exact whereabouts is uncertain but whose name—whether styled "Hewn" or "Unhewn" Stone—suggests that it was fashioned out of the virgin rock and was probably subterranean in relation to the structured Temple levels. The present Rabbinical proscriptions against archaeological "digs" within the Temple area will preclude for the foreseeable future any scientific investigation of its whereabouts). The priests on duty in the Temple, after they had completed the morning offering, called *Tamid*, proceeded to the Synagogue Chamber where the superintendent invited them to invoke a Blessing, which they did. They then recited the Ten Commandments, the three paragraphs of the *Shema* (Deuteronomy 6; 4—"Hear O Israel, the Lord our God, the Lord is One"—of which the word "One", *Ehad*, came to have the mystical power comparable to that of the Name "Jesus" as used in the Orthodox Hesychast tradition). They then blessed the people with three benedictions—the *Emet Ve'Yazov*, the *Avodah* and the priestly (Kohhanic) Benediction. The response since Mosaic times was "Amen", "so may it be". This was later used for synagogues outside the Temple area also. The Levitical choir sang the Psalms in the Temple ritual. In the synagogues, recourse was had to an antiphonal rendition between the presiding "celebrant" and the whole congregation.

Apart from praise and prayer, the synagogue services came to fulfil a function of public enlightenment (which continued the tradition established in Babylon). Regular Torah readings, as well as popular exposition of the passages publicly read, had now become a primary established practice. (From this custom is derived the Orthodox requirement that the sermon preached at a celebration of the Divine Liturgy should be an exposition of the text of the Gospel of the Day, the Teaching of Christ having supplanted the Teaching of Moses for the Israel of the fulfilled Messianic Expectation.) Distinguished members of the local community or eminent visitors might be especially invited to speak but any adult Jewish male was free to stand forth and speak—as freely as any member of a Quaker Meeting! Torah Readings (i.e. from the *Pentateuch*—the Five Books of Moses) were held on Sabbaths, Festivals and their intermediate days, New Moons, and on

Monday and Thursday mornings. Similar selective Readings from the Prophetic Books (the *Haphtarah*) had become an established practice. In Palestine, these Readings were in Hebrew and Aramaic (as a vernacular translation of the Hebrew Text). In the Eastern *Galut*, in Babylonia-Persia, both Readings and the overall services themselves may have been altogether in Aramaic, at least in some synagogues, but in the Western *Diaspora*, in many cases, only *Koiné* Greek was employed with Readings from the Septuagint (Greek) version of the Scriptures. The cycle of Readings with their accompanying expository homilies served to familiarize members of the community with the lore and traditions of the People of God and gave rise to the tradition of the *Beth Ha-Midrash* and of the "Teaching Room", the *Cheder*, the "Church School", as also, ultimately, to the establishment of the *Yeshivoth*, the Great Rabbinical Academies.

The derivative character of the (eventually) separate Christian worship centres and of the framework of their liturgical practice, albeit fundamentally re-orientated in the light of the Great Event—the Incarnation, Death, Resurrection and Ascension of the Lord Messiah—is manifestly clear from the above. The novel feature was to transfer the domestic "Supper" rite from private home to "synagogue" by way of the integration of the "Breaking of Bread" ceremonies with the Morning Service of the Jewish synagogue. But then the little groups which formed the first local Christian churches, expelled from the wider society of the Jewish synagogue, thought of themselves very much as a "family", the eschatological family of the daily expected Messiah of the Second Coming.

Andrew Midgley

(To be continued)

THE ORTHODOX CHURCH OF FRANCE: A BRIEF SURVEY

A great deal of interest has of late been shown in the so-called "Orthodox Church of France" sometimes known as "The Orthodox-Catholic Church of France". This being so, it is perhaps an appropriate time to appraise readers of the *ECNL* as to the history, development and present position of this body. What follows is little more than a 'thumbnail sketch' and it still remains for a detailed, objective history of the movement to be written in English. However, some most interesting reflections and observations on the Western Orthodox movement in France are contained in the recent autobiography of Archimandrite Barnabas: *Strange Pilgrimage*, Stylite Publishing 1985. Fr. Barnabas was involved with the movement for some time.

The Orthodox Church of France may be said to have evolved from a number of coincident influences operating on the continent of Europe at around the same time. An interest in the whole concept of 'Western Orthodoxy' had been shown to exist throughout the nineteenth century—not least of which will be remembered the pioneering work of Dr. Joseph Overbeck. This concept, briefly, postulates the idea that it should be perfectly possible for western Europeans to embrace the Orthodox faith in its fullness, without necessarily having at the same time to 'take on board' the ethos, liturgical forms, piety, and culture of those peoples who have preserved Orthodoxy subsequent to the separation of the Western Patriarchate from the Orthodox Church, e.g. Greeks, Russians, etc. Accepting 1054 as being a convenient date at which to place this separation, the supporters of 'Western Orthodoxy' argue that the liturgical rites used by the Western Church in the early centuries are fully Orthodox in character, and because of their area of evolution are consequently more suited to the western consciousness and mentality. Upon this premiss it is therefore suggested that the revival of this western tradition, within the fullness of the Orthodox Church as she is now constituted, would enable many potential converts to Orthodoxy to find a home within the Church without the difficulty of 'acclimatizing' to Byzantine forms of worship, which, it is argued, do not sit comfortably with a western religious consciousness. Some would go further and say that it is not only expedient but necessary that such an integration of 'Western Orthodoxy' take place in order to bear witness to the essential Catholicity of the Church. It is not here proposed to argue the 'pro's & con's' of this premiss and the means whereby it might be achieved, but to demonstrate one particular way in which it has been attempted.

The progenitor of Western Orthodoxy in France may be said to have been Evgraph Kovalevsky (1905-70), a Russian by birth who had found his way to France after the revolution. Kovalevsky's contact with Latin Christianity appears to have stirred within him the ambitious idea of reviving the ancient liturgies of the Western Church—this being important if the Orthodox Church was to address itself to western peoples and no longer to be considered a Church for emigrés only. At the same time in Europe, and especially in France, a revival of interest in both patristic studies and liturgical sources was taking place (much of which we have later come to know, loosely, as "the liturgical movement") in which many scholars were seeking to penetrate the obscurities of counter-reformation liturgical style and recover the riches of the more primitive liturgical rites, which, it was hoped would enable the Church to proceed with confidence into the 20th century.

Kovalevsky was a visionary and mystic (in every sense of these terms) and firmly believed that his endeavours would be blessed by God. He gradually gathered around him a number of like-minded enthusiasts, mostly French converts to Orthodoxy, some of whose

names are now household names in Orthodox circles, for example, Fr. Lev Gillet. At this point another figure enters the movement (to quote the *Western Orthodox Sentinel* No. 1, Jan-Mar 1985, NY), namely "the unique Fleming—Monsignor Louis-Charles Winnaert, who conducted a small church after having left Rome". Winnaert was a well-meaning if somewhat naive individual who was ordained a Roman Catholic priest in 1905 and later, falling under the influence of 'modernism', had left Rome. The "small church" which he conducted was none other than the Paris branch of the "Liberal Catholic Church", in which body he had been consecrated a bishop, having also married a wife following his move from Rome.

Winnaert's ideas and Kovalevsky's were similar (although it must be said that Kovalevsky was by far the more sophisticated of the two), and each saw in the other a fellow pilgrim on the same road. Upon the suggestion of his friends, Winnaert submitted papers relating to himself and his small flock to the Ecumenical Patriarchate with a view to their being received into the Orthodox Church as a body and retaining their western liturgical tradition. The response of Constantinople was, however, unfavourable and he then turned to Moscow, who were somewhat more forthcoming. Winnaert's marriage was dissolved and, his episcopal consecration not being recognized, he was received into the Orthodox Church as a priest in 1937. Upon making his monastic profession he took the new name of Ireney, and was named as administrator of the western-rite parishes under the jurisdiction of the Patriarchate of Moscow and in the immediate care of Metropolitan Eleftherius of Lithuania, the Exarch for Western Europe. On 6th March 1937 Evgraph Kovalevsky was ordained priest—also by Metropolitan Eleftherius—one of his first priestly functions being to conduct the obsequies of Winnaert, who died shortly after his reception into the Orthodox Church naming Kovalevsky as his successor.

The detailed history of the movement after this time is complex and does not form part of the brief for this article. Kovalevsky suffered greatly from the fact that his ecclesiastical superiors did not, on the whole, sympathize with his western-rite ideas, and the group eventually broke with the Moscow Patriarchate. Consequently from 1953-60 the group remained without any direct episcopal oversight, although their intention was to seek reception into the Paris jurisdiction of the Russian Church. Matters continued thus until 1964 when the group were received into the Russian Orthodox Church-in-Exile by Archbishop John Maximovitch, Kovalevsky was ordained Bishop by Vladika John and the Romanian Bishop Teophil Ionescu (also under the jurisdiction of Synodal Church). Kovalevsky took the new name of Bishop Jean de Saint-Denis and the group was then placed under the personal care of Archbishop John, but, following his death in July 1966, the Russian Orthodox Church-in-Exile did a complete 'about turn' and reduced Bishop Jean to the status of a lay-monk. This, not unnaturally, provoked

the group into a breach with the Russian Church. Their next move was in April 1967 when they approached the Romanian Patriarchate with a view to reception into that jurisdiction. Bishop Jean died on 30th January 1970.

On 28th April 1972 the Orthodox Church of France was received into the jurisdiction of the Patriarchate of Romania, and on 11th June 1972, a priest of the church, Germain Bertrand-Hardy (born in England incidentally) was raised to the episcopate by Romanian Bishops acting on behalf of the Patriarch of Romania—one of the Bishops being the same Teophil who had participated in the consecration of Kovalevsky and had now himself left the Russian Church and been reconciled with his own native Church in March 1972.

Thus the Orthodox Church of France stands at present, being an "Autonomous Diocese" within the jurisdiction of the Patriarchate of Romania. Naturally their main field of operations and activity is in France itself. The Cathedral is situated at 96 Boulevard Auguste-Blanqui in Paris, and there are in addition 63 other parishes listed (these include monasteries and what one must assume to be 'domestic oratories'). However, in recent years the Church has begun to extend its missionary endeavours well beyond France to Belgium, Germany, Spain, Italy, Switzerland, and latterly to both North and South America. One such parish, for example, is in New York City, where the group share a building with the Polish National Catholic Church, and, being unable to celebrate the Liturgy on Sunday morning, they do so on Saturday evening. From the United States they publish at least two English language journals, *Axios* and the *Western Orthodox Sentinel*, to promote their cause. It is envisaged that they may soon attempt to instigate a mission parish in England, although I believe that in this they will meet with little success for the present.

This leads conveniently into the consideration of a number of somewhat negative aspects of the internal life of this Church which have caused many of their potential supporters in all countries to have grave reservations regarding them. Their position in France viz-a-viz the other Orthodox Churches is very bad. Their Bishop has not been invited to become a member of the Standing Conference of Orthodox Bishops in France, and, for example, Orthodox Christians under the jurisdiction of the Ecumenical Patriarchate have been forbidden to attend their services—a decision not taken lightly within modern, western European Orthodoxy! What has produced this state of affairs? The present writer's analysis tends towards the view that this Church has failed to escape from its past. Palatable or not, the Orthodox Church of France was born out of the body and spirit of the Liberal Catholic Church, a body which still flourishes today and has always combined a Catholic liturgical tradition with the widest possible parameters regarding doctrine. Thus for Liberal Catholics such concepts as theosophy, karma, re-incarnation, gnostic and masonic

teachings, together with other esoteric concepts have always had wide acceptance. Such ideas are all very well within the narrow confines of Liberal Catholicism but cannot be carried, even in spirit, into Orthodox Christianity. There is some evidence to show that this has been allowed to happen with the Orthodox Church of France. Their practice of allowing 'open communion' both in France and in the USA means in effect that persons whose views do not in any shape or form correspond with Orthodox Christianity are admitted to the fullness of the Christian mysteries. This also leads to some confusion regarding the actual number of persons who may be said to belong to this Church, for at any celebration of the Liturgy it is difficult to say whether the 'faithful' is composed of disaffected Roman Catholics or Anglicans, or merely those with a bizarre compulsion to participate in ritualistic worship in order to discover the hidden or 'occult' side of the Christian sacraments.

The most disturbing observations relating to the Orthodox Church of France are contained in the report published by *Service Orthodoxe de Presse et d'Information* (No. 39 June 1979) which is extraordinarily severe in its criticism of the movement's theology, ecclesiology, liturgical practice, and indeed the entire life of the Church. These observations do not come from non-entities either! Contributors include such names as Bobrinskoy, Clement, Argenti, Evdokimov, etc., and are substantiated with evidence which is difficult to ignore. The liturgical life of this Church is also very confusing. To begin with it is not what it claims, viz. a Western-rite Orthodox Church. It is a fact that there are under the omophor of Bishop Germain groups or parishes which use exclusively the Byzantine Liturgy. In other places a bi-ritual pattern exists, so that, for example, the Byzantine rite is celebrated once a month in the New York parish. The liturgical rite which is most frequently used by this Church contains elements from both Western and Eastern traditions.

To conclude, we must reiterate the question: Can the Orthodox Church of France escape from its past? Although now under the protection of a canonical Orthodox Church (and the precise reasons why the Patriarchate of Romania supports the movement remain unclear), they still seem to attract and even welcome the 'vagantes' fringe from which they emerged. In the United States, 'vagantes bishops' have been hastily received by this group and at least one has already departed to perform as a 'solo act'. The Orthodox Church of France can hardly hope to reach ecclesial stability whilst they engage in such pastoral incompetence. In every country to which they have taken the legitimate aspiration of the necessity of Western Orthodox Liturgy, the Orthodox Church of France has done little to make this cause more widely appreciated by the Orthodox Churches with whom they come into contact—indeed they may have damaged the Western Orthodox movement beyond repair! On the continent of Europe it is regarded with deep suspicion by the canonical Orthodox Churches, especially the Ecumenical

Patriarchate. In the USA, both the OCA and the Greek Archdiocese view their activities with alarm. Those of us who are concerned for the healthy development of Orthodoxy in Britain await further reports of this movement with interest. Our Anglican, Roman Catholic and Lutheran friends will no doubt also be interested to learn that it is they and not the pagan masses that the Orthodox Church of France regards as the target for its mission.

Basil Youdell

BOOK REVIEWS

Stanley S. Harakas: *Toward Transfigured Life: the 'theoria' of Eastern Christian Ethics*, Light and Life Publishing Company 1983, 285 pp, \$12.95.

Fr. Stanley S. Harakas has given us a very significant work on Orthodox Christian Ethics in his book *Toward Transfigured Life*. It has its origins in classes he has taught as Professor of Orthodox Christian Ethics at Holy Cross Greek Orthodox School of Theology in Brookline, Massachusetts. As such it is not a 'popular' treatment of a very complex subject but, rather, an analytical approach. Beginning with a look at the discipline of Orthodox Christian Ethics we are treated to an Aristotelian exposee of many attractive and not-so-attractive ethical positions. Each is then reviewed from "a distinctively Eastern Orthodox Christian perspective".

Perhaps, most importantly, Professor Harakas compares the Western Christian understandings of ethics and the Orthodox Christian understanding. For example, Orthodox ethics are based on the Incarnation rather than a philosophical system such as natural law—as in Roman Catholicism. Nor are they based on a minimalist approach—as in much of Western Protestantism—which makes ethical prescriptions on the basis of the Decalogue or views the Beatitudes as an ideal assigned to convict us of sin. From an Eastern Orthodox Christian perspective the Decalogue is a rather "low-level" ethic whose purpose is to insure the continuation of society. The Beatitudes are a programme for life, a life to which all can attain because Christ became a man. While not considering these other approaches to be incorrect, they are considered to be inadequate from the ethical viewpoint of Eastern Orthodoxy. Ethics cannot be separated from the divine truth which Christ revealed. The Incarnation of God has established the goal of all human ethical concerns. It also has provided the possibility of reaching that goal. Human beings are called to become fully human, that is, to become God-like. *Theosis*, which is the goal, is based solely on the Incarnation of Christ. Christian Ethics and their practice are understandable only in terms of *theosis* and the desire of a human being to cooperate with God.

Toward Transfigured Life gives a patristic background and an understanding of Eastern Orthodox Ethics as distinct from various philosophical and Western Christian systems. Copious footnotes, a

bibliography, and Bible references are included. Although Fr. Harakas does not examine many specific ethical issues, he does give a basis for decision making and ethical thinking. He provides us with a look at recent and contemporary Orthodox Christian ethicists—a very valuable service since many of these modern theologians' writings are not yet translated into English.

Father Harakas' book is for those who wish to think, who wish to have a resource for further study, and who wish to understand ethics from an Orthodox Christian perspective.

Gregory E. Roth

George D. Dragas: *Ecclesiasticus: Orthodox Church Perspectives, Models and Eikons*, Darlington Carmel 1984, 159 pp, n.p.

This book is a collection of a dozen papers and lectures by a distinguished Orthodox university teacher in this country, published and/or delivered on several occasions over four years: the sum of the parts makes up a very considerable whole. The Author has chosen to use "Ecclesiasticus" as his title for the compendium; we do well to recall that the Biblical book bearing that name is subtitled "the Wisdom of Jesus ben Sirach", for this book might well be dubbed "the wisdom of George and his Fathers in Orthodoxy"! Dr. Dragas here deals with the Orthodox Church in herself and in her worship, with Christian Hellenism, with the Ecumenical Patriarchate, and with inter-Church relations. In my opinion it is a comparatively short book which ought to be read by every theological student who has not closed his mind to the world-view of Christianity; and in making that statement I am not trying to deter the general reader, but simply to acknowledge that the latter might find the style difficult. Fr. George uses a great economy of language, and his words in their technicality are pregnant with meaning, but this does not make for easy acceptance by the untutored reader.

The paper on "Church Relations" (originally published in our own *ECNL* in 1982) takes us to the very heart of our Christian association—personal, social and hierarchical. Then we are compelled to face up to the necessity of repentance for the "negative elements"—the deposits of sin—in our innermost centre, conscience. Penance, the putting right of what has gone wrong to the best of our ability, implies sacrifice—of the "privileges of sin", deceitful "human rights" and "earthly possessions". "The Kingdom of God is only inherited if everything is left behind and Christ is followed."

Dr. Dragas is also deeply concerned with presenting the vital contribution to the world of Christian Hellenism: classical Hellenism is all too often considered in isolation from the Christian impact upon it, whereby the philosophers and the Fathers produced an inner cohesion. "In other words, the classical and ecclesiastical pillars of Hellenism have made man the basis and truth the crown. At the basis we have the subject, at the top the object. These

two combined together give us the whole truth, subjective and objective at the same time" (p. 136).

This short book makes us contemplate the divine economy of our creation and salvation, the founding Fathers of theology, St Maximos the Confessor, the Anglican Caroline Divines, John Henry Newman, and the ever-living Hellenic tradition. "Judged phenomenologically, the Orthodox Church appears to many contemporaries to be the bearer of an old and antiquated tradition from the past. But looked at from her actual practice and life the Orthodox Church is the most original centre of blessing for all mankind and the entire universe. Her perspectives are not private, or partial, or divisive, but common, holistic, unifying. It is true that the Greek element plays a crucial role, but a closer look reveals that it is Greek in an ecumenical perspective, which transcends racial considerations and therefore belongs to all humanity. The Greekness of the Orthodox Church is bound up with the historical manifestation and communication of the saving economy of the Lord Jesus Christ and the saving blessings of the Triune God which flow out of it" (pp 3-4).

Harold Embleton

Protopresbyter Alexander Cherney: *The Latvian Orthodox Church*, Stylite Publishing 1985, 127 pp, £10.50 Hb, £7.50 Pb.

We must be very grateful to the Author of this book. Many of its pages are crammed with detailed information about the Orthodox Churches in the Baltic area, a region of which the religious history in our century is in danger of falling into complete oblivion. Protopresbyter Alexander Cherney, stated to be by profession an architect but also, since 1972, "Dean of the Latvian Orthodox Church Abroad", has put a great deal of labour into it, and it is interesting to note that the late Fr. Cyril Browne, an English convert to Orthodoxy in the early 1930s, helped him and his family to prepare it for publication. Its primary purpose, he says, is "to pass on information about Orthodoxy in Latvia and other Baltic States, to place the Latvian Orthodox Church within the wider Orthodox family, and to list historical facts and events, so that they may be preserved for the future". By and large, this purpose has been admirably achieved, though the text is not without a few minor blemishes and some of the judgements expressed are subject to caution.

After introducing the reader to the geography and ethnic history of Latvia and to background historical information on the Patriarchates of Moscow and Constantinople, the Author deals somewhat sketchily with the ecclesiastical history of Latvia from the 12th to the 16th centuries, during which the area was conquered by Teutonic invaders, who first forcibly implanted Roman Latinism, harassing the Orthodox, and then went over to Lutheranism, imposing that too on the population everywhere except in Lithuania, which remained Latin Catholic. The story of the incorporation of the Baltic lands into the Russian Empire is

scarcely dealt with at all (the mention of the 16th century on p. 17 must be a misprint for "18th").

The modern Church history of Latvia, viewed from the Orthodox point of view, thus begins, owing to the above pressures, only in the 1840s with the installation of the "first ever Bishop of Riga", Philaret. Orthodoxy progressed slowly at first, because the Baltic provinces and Finland, though under Russian sovereign rule, were in fact governed by the big Lutheran landlords, who were German in Lithuania, Latvia and Estonia and Swedish in Finland. The reader can follow through this book the process by which Orthodoxy, at first through the linguistic medium of Russian and Church Slavonic, gradually spread and prospered as a movement among the lower social classes of Latvia in the midst of a hostile Protestant environment presided over by an aristocratic German oligarchy. From early on, the use of Latvian translations in church was permitted, if not actively encouraged.

It was after the proclamation of Latvian independence on 18th November 1918, following the October 1917 Bolshevik Revolution in Russia, that the "Latvian Orthodox Church" came properly into existence and the use of the Latvian language in it was positively promoted, though Russian and Slavonic continued to be used where appropriate. In July 1921 that Church received from Patriarch Tikhon of Moscow a document recognizing its autonomy in "administrative, educational and economic matters", but stipulating that it must remain within the jurisdiction of Moscow. The Latvian Church found a worthy pastor in Archbishop John Pommers, a native-born Latvian, who was transferred by the Patriarch from Penza, where he had become Archbishop in 1918, and took over in 1921; he remained on the throne of Riga till his death—still only in his late fifties—in 1934. Thereafter, owing to the wish of the Latvian Government—particularly expressed in an Act published already in 1926—and to circumstances connected with the persecution of the Church in Russia, the Latvian Church began to part company with Moscow. The persecution had gathered momentum throughout the 1920s and had produced chaos in Russian Church administration and an atmosphere of intrigue, suspicion and division within the Russian hierarchy, many of whose members were in prison. The Moscow Patriarchate emerged slowly from this chaos from 1927 onwards, with the installation of a new ecclesiastical régime, based on a declaration of "loyalty" to the persecuting Soviet Government, inaugurated and presided over by Metropolitan Sergiy of Nijniy-Novgorod (Gorkiy) as *de facto* head of a Patriarchal Synod recognized by the Soviet authorities. But meanwhile, partly owing to that, the pressures for separation of the autonomous Latvian Church from Moscow became irresistible; for it must be realised that, quite apart from ecclesiastical affairs, the very existence of an independent Latvian Republic was questioned by the Soviet Government. So in February 1936, after Archbishop John's death, the Latvian Church went over to the jurisdiction of

the Ecumenical Patriarchate of Constantinople. Metropolitan Germanos was sent over from London to investigate the situation and report to Istanbul. A translation of the Patriarchal *Tomos* which resulted from his recommendations will be found on pp 46-47.

This Constantinopolitan régime lasted only four years, for in June 1940 Latvia was invaded by Russia in virtue of the infamous Ribbentrop-Molotov pact by which Hitler and Stalin shared out the area between themselves. Latvia was subsequently overrun by Hitler's armies from 1941 to 1944; and although during that time, despite the havoc and destruction, the Orthodox Balts made a notable missionary effort to restore Orthodoxy in the German-occupied parts of the western Soviet provinces, this was of little avail. For, following the defeat of Hitler's invading armed forces, the country was again overrun by the Red Army and forcibly turned into what it is today, a "Latvian Republic" within the framework of the Union of Soviet Socialist Republics (USSR). Moscow Church administration naturally followed suit, though this does not mean cultural re-russification of Latvian-speaking ecclesiastical institutions. The Moscow Patriarchate, of course, reacted to the separation of 1936 by appointing its own representatives. Metropolitan Eleftheriy of Vilna (resident at Kaunas, Lithuania, until the rape of Poland restored Vilna to him in 1940) was a personal disciple of Sergiy and a constant supporter of his policy of "abstention from politics", and had been Exarch of the Moscow Patriarchate for Western Europe from 26th December 1930 onwards; he died late in 1940 after taking over Vilna, and was succeeded by a Metropolitan Sergiy, who must not be confused with the other Sergiy, President of the Patriarchal Synod, who appointed him. Thus in April 1944 we find that the Moscow Patriarchate regarded the Diocese of Riga, occupied by a Bishop (no longer an Archbishop), John, as a bishopric subordinate to Metropolitan Sergiy of Lithuania (i.e. Vilna), who is also Exarch of Latvia and Estonia (no longer of Western Europe, where others succeeded Eleftheriy). See the interesting photographs, nos. 54-59 in Dean Cherney's book, which is distinguished by its excellent and numerous illustrations. This subordination of Riga to Vilna (Vilnius in Lithuanian) was only temporary, for from 1947 till 1951, as the Author informs us (p. 109), the See of Riga was occupied by a Metropolitan. This was Veniamin Fedchenkov, whom many persons abroad had known in Paris and North America as a man sincerely devoted to the idea of clerical abstention from politics. For further information on the subsequent occupants of the See of Riga, see the page referred to above.

The Russian Church, of course, never ceases to protest against Constantinople's rôle vis-à-vis the Latvians; and, after all, it does seem reasonable that a separate autonomous jurisdiction should not be perpetuated once the political reality which gave rise to it has ceased to exist. The purely religious needs of any community

requiring special treatment owing to problems of language and culture can be satisfied by a benevolent superior Church authority without establishing a separate autonomous body or trying to maintain it after it has lost its *raison d'être*. Despite one's deep sympathy with the Author in his distress over the unhappy history of his homeland, it does seem that in his Epilogue he is going too far. In today's circumstances Orthodoxy must, as far as possible, be kept out of politics, both national and international. The only excuse for compromise over this is irresistible political pressure; and even then, there are limits!

Following these terrible upheavals and the risks they implied, by the end of the war many Latvian Orthodox had become refugees. The representatives of the Ecumenical Patriarchate continued to feel a responsibility for them and efforts were made to provide for their religious needs in refugee camps as "displaced persons" and later as settlers in foreign countries. But it has to be recognized that the "Latvian Church", as such, has really ceased to exist, just as the independent state of Latvia, after a brief and honourable spell of life lasting only from November 1918 to June 1940, has now been brutally reduced again to the status it had "enjoyed" for two centuries before the Russian Revolution—only this time with Communist *apparatchiki* lording it over the Latvians instead of German Protestant landlords. Compared to this, life for the Orthodox under the relatively benevolent Tsarist régime, at least at the turn of the 19th/20th centuries, was bliss.

Tsarist Russia in the hey-day of the Empire had gathered such a momentum of power and influence in the Orthodox East, that Russian churchmen unfortunately still remain habituated to the idea that they are entitled to do just whatever they like almost anywhere in the world. Unfortunately too, the Patriarchal Church of Constantinople, the senior Orthodox Patriarchate with a sound claim to world-wide jurisdiction beyond the ancient patriarchal frontiers in virtue of the decision of an Ecumenical Council, made a grave and fatal mistake in trying in 1923/24 to maintain relations with the Russian revolutionary "Living Church" and the "Renovationists" as well as with the persecuted Russian Patriarchate. The idea was to try to reconcile them, even by securing the Patriarch's abdication; but Russian conservative churchmen were not slow to recognize also a certain naive sympathy with the Russian ecclesiastical left wing, which was demanding such things as the adoption of the Gregorian calendar, the remarriage of widowed priests, and access to the episcopate for married clergy. This indisposed most émigré Russian clergy and lay Churchmen to submit to the Ecumenical Patriarchate's jurisdiction, but, wherever it has been accepted, it has provided an adequate solution for their problems, provided they keep Church activities immune from political influences.

Our Author seems to recognize this, yet at the same time he goes rather too far in his sympathy for the "Russian Church-in-Exile"

(which he calls "The Bishops' Council of Churches Abroad") and this leads him to erroneous statements on pp 107-108. It is simply not true that in 1927 Metropolitan Sergiy demanded of the Russian clergy abroad "a written declaration of loyalty to the Soviet Government". What he demanded was abstention from political activity, which is a very different thing and, on the face of it, a legitimate requirement from servants of the altar. Nor is it true that anything more than "abstention from political activity" was required of the clergy of the North American "Metropolia". Moreover the date given is wrong: that happened in 1933, not 1931. Of course, in practice it has been found difficult to apply the principle, because on the one hand the clergy abroad have found it hard to abstain from protesting against downright persecution and arbitrary closure of churches in Russia, and in the period between the wars the laity tended to ask for Church ceremonies such as *pannikhidas* for political victims of the Soviet régime and turn them into mass demonstrations of anti-Soviet protest, whilst on the other hand the Church authorities, owing to naive ignorance of international realities but also sometimes to moral cowardice or even worse intentions, have allowed themselves to be pushed into open public collaboration with the Soviet state over certain delicate international issues. These difficulties did lead to a breach between the main Paris Orthodox centre and the Moscow Patriarchal Synod, but only at the end of 1930 after over two years of trial. Good relations were again re-established in September 1945, but they broke down again in April 1947. Meanwhile, anyway, there is still a large body of Russian Orthodox (especially the Anglo-Russian parishes headed by Metropolitan Anthony Bloom in England) who find it possible to remain under Moscow jurisdiction for purely religious reasons. Whether they will always continue to find that possible remains to be seen! It is difficult for British subjects to accept that they must abstain from protests against persecution in order to facilitate the survival of Russian hierarchs who, on their side, are making public political declarations in support of the international policies of their persecutors.

David Balfour

Archimandrite Barnabas: *Strange Pilgrimage*, Stylite Publishing 1985, 110 pp, £6.00.

This is the story of a life devoted to a search for ultimate answers in Christianity, a search that has led hither and thither, and that has involved a long sequence of uncertainties and distresses. Many stages of Father Barnabas's "strange pilgrimage" have brought him suffering, but he tells his story with charity, and writes without bitterness of those who disappointed his hopes—or else he draws a veil of silence over painful events.

The book is not only an autobiography, it is also an exposition, from personal experience, of some of the main differences between Anglicanism, Catholicism and Orthodoxy, and it includes an important historical record of a little-known episode, the develop-

ment of the "Western Rite Orthodoxy" which was practised for a time in Paris by the followers of Pere Denys Chambault.

In his foreword Father Barnabas says that he hopes the account of his spiritual pilgrimage may lead people to consider the place of religion in their lives, and the place of tradition in religion. He disclaims any purpose of propaganda. Nevertheless he makes it clear that when, eventually, his pilgrimage came to an end, or rather when it brought him fulfilment in the Orthodox Church, he found the Christian roots he had been delving for and which he had failed to find elsewhere. He never really settled as an Anglican or as a Catholic. From boyhood he had been drawn to the religious life, but he had become increasingly dissatisfied with the teachings and the ways of the Western Churches. So, whatever his intention, his book is in fact a striking apologia for Orthodoxy.

The story begins in the Welsh mountains, in the remote village of Pennal. There Ian Burton—the future Archimandrite Barnabas—was born in 1915, the son of a local builder. In youth his world was limited to his home area, where life was dominated by "Church" and "Chapel", and for him "Church" was infinitely the more attractive of the two. Educated in the village school, and then at the nearest grammar school, he was solitary by nature, and a great turning-point in his religious development came one day in 1933 when at eighteen he happened to meet an Anglican recluse, Sister Mary Fidelia. Formerly a Wantage Sister, she had left her convent for the life of a hermit and had settled in a cottage not far from Pennal. Realising the aspirations of the boy, she told him that he might possibly become a monk in the Anglican Church, and advised him to get in touch with the well-known hermit, Fr. William of Glasshampton. Greatly moved, he could not sleep at all that night.

After a short time at Glasshampton he became a postulant with the Cowley Fathers in Oxford. There he had an austere novitiate, and he was happy as a lay brother, but he longed for the priesthood and for further theological education, so he went on to St. David's College, Lampeter, to prepare for ordination in the Church in Wales. While at Oxford he had come to realise that there were divergencies within the Anglican Church, and during his three years at Lampeter, where Protestant influence was strong, he was increasingly aware of an antagonism towards high-church beliefs and practice, which for him meant more and more. At the end of 1938 he was ordained Deacon, and a year later Priest, and throughout the war years, while in his twenties, he served in one Welsh church after another—for two years he was a Minor Canon at Bangor Cathedral.

Now began a very difficult time for him, both at parish level, on account of his strong Anglo-Catholic leanings, and also inwardly, because the comprehensiveness of the Anglican Church caused him torments of conscience. In his own words: "It can embrace at one end those who believe in every papal definition and at the other those who accept extreme Protestant teachings. To some this is the

glory of Anglicanism; to me it was its shame, and in practice a great hindrance since one can never appeal to an Authority clearly recognised by everyone." Such was his frame of mind when his "years of wandering" began. For a while he was influenced by the "extreme" clerics who frequented Walsingham, then he stayed with the Franciscans at Cerne Abbas, and then he had a number of temporary jobs. But this period of disorientation ended when "Father Ian", who by 1949 was living with his widowed sister, a Roman Catholic convert, took the serious step of submission to Rome. This of course meant reverting to the state of layman. "How can I possibly describe my feelings at this time?", he writes. "I had always wanted to be a priest, and had always dressed as such, and now I found myself fully in the lay state. I was indeed lost, and strange to say, less happy, in ultramontane Rome, as it was in 1950, than I was in the Anglican Church. . . . I should have found peace. . . . but in fact, from inside, the Roman Church was very different from what it seemed from outside. . . . Unconsciously I was being led to Orthodoxy, and indeed I would go to Russian or Greek services when in London. . . . Some chord within me was touched each time I listened to the Liturgy or Vespers."

Still drawn to monasticism he was briefly a postulant at Douai, but this experiment proved to be a breaking point. In 1953 he returned to the Church in Wales, and after a short interval he was allowed to resume his priesthood. Then came an encounter which was as decisive as his meeting, years earlier, with Sister Mary Fidelia. On a visit to Paris in 1956 he met Archimandrite Denys Chambault—"Pere Denis"—the French charismatic who for twenty years had been devoting himself to the promotion of what he called "Western Rite Orthodoxy" under the auspices of the Moscow Patriarchate. "It was his own idea," writes Father Barnabas, "that the Western part of the Church should be re-integrated with Orthodoxy, and he had founded a small community of monks who followed the Benedictine Rule yet were completely orthodox in belief." "Father Ian", as he was once more, fell under the spell of the magnetic Pere Denis, and, thanks to him and to other leaders in Paris, he came to see the Orthodox Church as the continuation of the Undivided Church founded by Christ. Four years after his first meeting with Pere Denis he was received into the Russian Orthodox Church in Paris and ordained Priest. He then participated in Pere Denis's Benedictine community for several years. But gradually he came to feel that he had still failed to find the purest form of Christian worship. He says that the "Western Rite" never seemed entirely satisfactory to him, and in 1962 he transferred to another Russian monastery, at Villemoisson, where he was able to steep himself in the Byzantine Rite. (Here Father Barnabas gives an interesting summary of how and when the various Orthodox Churches in Paris came into being and developed.) All in all, his time in Paris, though often extremely arduous, brought him valuable experiences, and it gave him opportunities to visit Russia, Romania, and Bulgaria.

In 1964 Father Barnabas, as he now was, returned to England. He was based for a time at St. Leonards-on-Sea, where he and a young English convert to Orthodoxy called their house "St. Elias Hermitage", and maintained the regular recitation of the Office. Other converts joined them, including an English lady, a former Anglican, who became an Orthodox nun as Mother Mary. Another of the converts was a young Devonshire man, who persuaded Father Barnabas to move to the West Country. With Mother Mary and two companions, he left for Willand in South Devon in 1967, and little by little, during a period of six years, a small monastery came into being there. But many difficulties arose, and although a succession of would-be monks joined the community, full of enthusiasm for the idea of Orthodox monasticism, they stayed only long enough to learn the Byzantine Office and then left. Fr. Barnabas sadly admits that he made a mistake in receiving these men too quickly into the Orthodox Church, and in clothing them in the habit soon afterwards. "I now realise," he says, "that for such serious steps as these a period of maturation is essential."

The Willand community came to an end in 1972 and Fr. Barnabas, who had always yearned to go back to Wales, moved to a property in the Welsh mountains. Unfortunately this venture soon proved unviable and for a time he found himself homeless. Eventually however he was able to make a fresh start, in a former farmhouse in the hamlet of New Mills near Newtown, Powys. He named it the "Monastery of St Elias", and there he settled at last. Now, at over seventy, he is an Archimandrite in the Greek Archdiocese of Thyateira and Great Britain, and he faithfully maintains the daily recitation of the Offices in the beautiful little church he has created. This is the framework of his monastic life. But although handicapped by arthritis he is also very active in other ways. He runs the house himself and works in the garden, and meanwhile devotes much time to pastoral work. A great many visitors come to the monastery with their spiritual problems, and he is much beloved. In addition to all this he often preaches and takes services farther afield. As at Willand, various men have joined him from time to time and then left, but he still has hopes of finding permanent "residents". He admits however that he remains unsure as to whether his true vocation is to the founding of a monastic community or to the solitary life.

How can one sum up the story of Father Barnabas's pilgrimage? The thread running through it, which holds together all his varied experiences, has three inter-related strands: his dedicated pursuit of the monastic ideal, his search for the purest truth and beauty in worship, and his insistence on finding an authority in Christianity which he can feel is ultimate. All these aims have been attained for him in Orthodoxy.

Constance Babington Smith

Bishop Christophoros of Telmissos: *Οἱ Ἅγιοι τῶν Βρετανικῶν Νησῶν* ("The Saints of the British Isles"), Greek Orthodox Cathedral of the Nativity of the Mother of God, London SE5, 1985, 141 pp, £5.00.

Whilst I am quite prepared to be contradicted by someone better informed than myself, I believe this to be the only work published in the Greek language the subject matter of which is specifically the early Orthodox Saints of the British Isles. As such it should be greatly welcomed by all Orthodox Christians in this country. It must be said, of course, that the publication of a work of this kind has been sorely needed for some time, for the sad fact is that there are many Greeks, even those who live here, who have not the slightest idea that the British Isles has produced hundreds of Orthodox Saints, whose spiritual and aesthetic labours rival those of the Saints of any other Orthodox peoples.

The book is divided into two parts, which are themselves divided into sections. The first half provides details of the Saints of the Celtic Church in Britain, Ireland, Wales and Scotland. The second half relates to the Saints of the Anglo-Saxon Church, also treated by regions. In total the lives of 81 Saints are considered, together with the necessary historical background. A number of icons are also illustrated, and there is included a bibliography of English works consulted.

Bishop Christophoros must, I feel, be congratulated for writing this helpful book, which I trust will be widely read amongst Greek Orthodox Christians; especially should it be used as a teaching aid for those children who know the Greek language (and perhaps an English translation will follow for those who do not!), because most of them now regard the British Isles as their home and, but for this book, they might well continue to labour under the delusion that Orthodox Saints are only produced under the hot Mediterranean sun! Let us also hope that, as a result of this book, more Greek parishes will begin to actually commemorate at least some of the Saints of the British Isles in the liturgical cycle. This would provide a powerful bond of unity not only between Greek and English Orthodox faithful but also between Orthodox Christians and those of other traditions.

Basil Youdell

N. Kohonen *et al.* (Ed.): *Valamo and its Message*, The Valamo Society, Helsinki 1983, 287 pp+map, £30.00.

This beautiful book, planned, sponsored and published by the Valamo Society, presents to the reader today and preserves for posterity the history, ethos and spiritual message of the great Monastery of Valamo founded on the islands of Lake Ladoga in the 12th century. Numerous contributors have provided the text, now available in this English edition, a text which accompanies an impressive collection of maps, drawings, paintings and photographs



Icon of Saints Sergius and Herman, founders of Valamo Monastery.

(many in exquisite colour), delighting the eye with views of Valamo and its surrounds, the various churches and monastic buildings, the monks who have lived and worked there, various visitors to the islands, and the sacred treasures of icons, crosses, Communion vessels and vestments. The sheer beauty of many of these is quite breathtaking.

After an opening article on the "Island scene", *Valamo and its Message* continues with an account of the early history of Ladoga in Viking times, through the founding of the Monastery by Saints Sergius and Herman (date uncertain) and the subsequent development of Karelian Christian culture, to the period of the Swedish-Russian wars and the devastation of the area. Fr. Ambrosius of New Valamo (Finland) then takes up the story from 1715, which includes an account of the missionary activity of the monks as far afield as Alaska, an activity with which the name of St. Herman of Alaska (a Valamo monk) is particularly associated. (See *ECNL* New Series No. 22, Spring 1986, pp 29-33.) There is a most interesting account of the effects upon the monastery of Finnish independence and the adoption of the New Calendar by the Finnish Orthodox Church together with the introduction of the Finnish language for worship. The Second World War brought the evacuation of the monks to Heinävesi, and the account reproduces Abbot Chariton's poem "Farewell to Valamo" in which can be seen the acute distress of parting from a holy place which had so long been a vibrant centre of Orthodox Christianity. The reconstitution of the Community at New Valamo and its recent expansion there bring to a close this second historical chapter.

The book then continues with an account of the Monastery buildings in an article profusely illustrated with both photographs and drawings. This is followed by three articles on the spiritual life of Valamo, the first two by the Primate of the Finnish Orthodox Church, Archbishop Paul of Karelia and All Finland, and the third by Abbot Panteleimon of New Valamo. In these articles the importance of spiritual direction is stressed and detailed accounts of some of the great spiritual directors of Valamo's past are given, amongst whom Abbot Damaskin, who headed the Community from 1839 to 1881, is of especial note. A considerable section of the book is then given over to pictures of the main Monastery with its great Church and the various sketes scattered around the Monastery area, and a brief introduction to each of the sketes is provided. Subsequent articles cover the musical and artistic life of Valamo including its significant publishing programme, the daily life of the monks, and the experience of the two World Wars of this century. A final article, again by Archbishop Paul, recalls the last days in the years 1939-1940 before the site at Lake Ladoga was finally evacuated.

Although this book may initially appear to be in the expensive bracket, for what it contains it is excellent value for money. It provides a comprehensive account in the English language of one of the great European centres of Christianity, about which far too little is known in Western Europe. But, more than this, it presents Christians everywhere with a challenge by showing what it is possible to build up and to maintain, despite many adversities, on the basis of total devotion to the Faith within the monastic tradition. A final word of appreciation is due to the translator, Esther Williams, who as always has given us a rendering in English which is itself a literary treasure. As the Association has plans for a pilgrimage to New Valamo in 1990, this book should prove of especial interest to our members.

Columba Flegg

Short Notices

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

N. Lungu *et al.*: *A Guide to the Music of the Eastern Orthodox Church*, Holy Cross Orthodox Press 1984, 168 pp, \$15.00.

This is a translation by Nicholas K. Apostola of the Romanian work *Gramatica Muzicii Psaltice* published by the Romanian Patriarchate in 1969. It provides a comprehensive introduction to Byzantine musical notation for church singers. The eight traditional tones are explained in detail together with all the various neumatic signs and there are many examples and exercises taken from liturgical sources. Throughout, the neumes are accompanied by

their translation into contemporary staff notation. Much of the book has been reproduced directly from the Romanian edition with the music slightly reduced in size though, of course, with English text replacing the Romanian. The book fills a significant gap in material available in the English language.

G. Limouris and N. M. Vaparis (Ed.): *Orthodox Perspectives on Baptism, Eucharist and Ministry*, Holy Cross Orthodox Press 1985, 168 pp, £5.50.

This work comprises the papers produced by the Inter-Orthodox Symposium on *BEM* held at the Holy Cross Orthodox School of Theology from 11th-18th June 1985. It provides an extensive view of the Orthodox response to the "Lima Document" of the World Council of Churches, the formal communiqué having previously appeared in *ECNL* New Series No. 21, Autumn 1985, pp 14-17. It is an essential collection of papers for those seriously studying *BEM* at all levels. (See also below.)

Max Thurian (Ed.): *Ecumenical Perspectives on Baptism, Eucharist and Ministry*, WCC 1983, 246 pp, £7.25.

This book is a collection of substantial theological contributions related to the "Lima Document" now generally known as "BEM". It provides ecumenical perspectives from many different doctrinal and theological traditions. Appendices give the earlier drafts of 1967, 1970 and 1972 together with the Eucharistic Liturgy of Lima in full. Like the work above, it is essential reading for those who wish to study *BEM* in depth.

P. Evdolimov: *The Sacrament of Love*, St. Vladimir's Press 1985, 192 pp, £11.25.

The work, subtitled "The Nuptial Mystery in the Light of the Orthodox Tradition" is a translation by A. P. Gythiel and V. Steadman of *Sacrament de l'Amour* published in French in 1980, ten years after the Author's death. It presents marriage as an image of the Holy Trinity and as a relationship in which the presence of Christ is essential for true unity within marriage to be effected. Reflections on monastic and non-monastic celibacy are included, together with valuable comment on sexuality, birth control and the canonical status of marriage within the Orthodox Church. It is a book to be highly recommended for Christian study groups.

T. Špidlík, S.J.: *The Spirituality of the Christian East*, Cistercian Publications 1986, 473 pp, £24.50 Hb, £12.95 Pb.

This is a systematic handbook on the 'spiritual theology' of Eastern Christendom, translated from the original French (1978) by A. P. Gythiel. The work is divided into thirteen sections covering such topics as "life in God", "Christian anthropology", "spiritual cosmology", "prayer" and "contemplation". It is very well arranged, and it has an extensive bibliography together with several

indexes providing quick access to topics, names and quoted texts. It is primarily a work for scholars. Though extensive, it is not comprehensive, and the selection of material reflects to some extent the Author's background and ecclesiology.

R. Chapman: *The Way of Resurrection*, Mowbray 1986, 22 pp, £1.25.

This is an excellent little book, providing as it does a "way of the Cross" focused not on the Crucifixion but on the Resurrection of Christ. There are 14 'stations', each with its own verses of Holy Scripture and meditation, and there are prayers for use before and after the 'way' with suggested hymns. Those planning outdoor acts of witness at Eastertime will find this book especially useful, as will all who wish to extend Passiontide devotions to a complementary celebration of the Resurrection.

Ion Bria (Ed.): *Go Forth in Peace*, WCC 1986, 102 pp, £3.50.

This is a revised version of a book first published in 1982. Subtitled "Orthodox Perspectives in Mission", it includes some additional chapters based upon recent Orthodox consultations and meetings. It is intended to promote the missionary spirit by showing the great potential of Orthodoxy in the area of mission and evangelism. The Editor, Professor Ion Bria, is Deputy Director of the WCC's Commission on World Mission and Evangelism, and Secretary for Orthodox Studies and Relationships.

NEWS ITEMS

Mixed Orthodox/Roman Catholic Theological Commission meets

The Fourth Plenary Session of the Theological Commission for Orthodox/Roman Catholic Dialogue was held at Bari from 29th May to 7th June 1986 under the joint presidency of Their Eminences Cardinal Willebrands and Archbishop Stylianos of Australia. There were 24 Roman Catholics and 19 Orthodox members present. The Orthodox representatives comprised delegations from the Ecumenical Patriarchate, the Patriarchates of Alexandria, Antioch, Serbia, Romania and Bulgaria, and the Churches of Cyprus, Poland, Czechoslovakia and Finland. The meeting continued the study of the theme "Faith, Sacraments and the Unity of the Church", initiated at the previous (Third) Session. There was lengthy discussion of the Sacrament of Holy Orders considered within the overall sacramental structure of the Church. A number of participants on the Orthodox side had withdrawn because certain actions of the Vatican had given the impression that the Roman Catholic Church recognised the unilateral declaration of autocephaly by Macedonian Dioceses of the Serbian Orthodox Church. Another cause of disquiet for the Orthodox was alleged proselytism on the part of Roman Catholics. The continued

existence and activities of Roman Catholics of the oriental rite also raised problems. The Roman Catholic co-President was able to give the necessary assurances that the autocephaly of the Macedonian Church was not recognised by Rome. The questions of proselytism and the Uniat Churches were to be made eventually the objects of study by the Commission.

Celebration of the 800th Anniversary of Studenica Monastery

The Serbian Orthodox Church has recently celebrated the 800th anniversary of the founding of the Monastery of Studenica (one of the monasteries visited during the Association's 1984 Pilgrimage—see *ECNL*, New Series, No. 20, Spring 1985). The Monastery was founded by Stephen Nemanja, the king who later became a monk of Mount Athos with the name Simeon. His relics are currently at the Monastery. The original builders came from the coastal regions, and it is thought that the magnificent frescoes were the work of fugitives from Constantinople, then in the hands of the Crusaders. The Anniversary was marked by a Liturgy concelebrated by the Serbian Bishops, at the end of which Patriarch German gave an account of the history of Studenica and of Serbian Orthodoxy. Representatives of the Serbian civil authorities attended, together with many persons representing history, literature, education, and the arts. The WCC was represented by the Revd. Professor Ion Bria, who brought with him a message from the Secretary General, Dr. Emilio Castro.



Studenica Monastery Church.

Statistics on the Orthodox Diaspora published

The World Orthodox Colloquium, held in Paris in February 1984, has recently published its "Proceedings", amongst which are Orthodox statistics for the Diaspora. This includes the following:

Argentina	140,000	Italy	32,000
Australia	450,000	Japan	60,000
Austria	70,000	Kenya	400,000
Belgium	60,000	Korea	10,000
Brazil	180,000	Mexico	75,000
Canada	700,000	South Africa	38,000
Chile	70,000	Spain	2,000
China	3,700	Sweden	94,000
France	100,000	Switzerland	23,000
German Democratic Republic	16,000	Tanzania	12,000
German Federal Republic	650,000	Uganda	15,000
Great Britain	375,000	United States	5,000,000
Holland	7,000	Zaire	10,000
		Zambia	8,000

In the case of African and Far Eastern countries, the figures include Orthodox converts from the indigenous populations.

Consecration of Professor at Glasgow University to the Episcopate

Professor John Zizioulas, Professor of Theology at both Glasgow and Salonica Universities was consecrated to the episcopate on Sunday 22nd June, the Feast of Pentecost, in the Cathedral of St. George of the Ecumenical Patriarchate. He was also raised to the status of Metropolitan, and given the Diocese of Pergamon. The new Metropolitan is well known for his theological writings and for his active part in the preparation for the formal theological dialogue between the Orthodox and Roman Catholic Churches.

Formation of "The Gregorian Club", an Association of Orthodox dedicated to the restoration of Orthodoxy's Western heritage

The Gregorian Club, a new Association of Orthodox dedicated to "the restoration of Orthodoxy's Western heritage", has recently been formed and has published the first issue of a journal, including a statement of principles. It is stated that "Western heritage" means "the spirituality, the saints, the liturgical rites, the monasticism, the ecclesiastical discipline, the art and the culture which belonged to the Latin West in those times when the churches of the West were indisputably Orthodox". A number of reasons are given for the formation of a "club" with this particular set of objectives, amongst which the importance of Orthodox mission in the West and the desire to avoid the 'ethnic straitjacket' are prominent. The Journal is published from 41 Essex Street, Oxford. A number of letters in this first issue reflect different responses to the new venture.

Celebration at the Orthodox Community at Walsingham

On 18th May, Fr. David, founder of the Monastery of St. Seraphim of Sarov at Walsingham, celebrated the 20th anniversary of his ordination to the priesthood. Visitors to Walsingham may be familiar with the small Orthodox church which was formerly the Railway Station. As well as purchasing and developing this property, Fr. David has become responsible for the creation of an icon studio, and he has become well known as an icon painter not only of traditional Eastern Orthodox Saints but also of the early Saints of the British Isles. Fr. David has also opened centres of Orthodox worship in a number of places in East Anglia. He and his Community are now negotiating for the purchase of the Methodist Chapel in Great Walsingham to serve the needs of his ever increasing brothers and parishioners. To Fr. David—*MANY YEARS!*

Problems for Christians in Pakistan

A large rally of Christians protesting against the desecration of a church were charged down and teargassed near the Governor's House in Lahore in February of this year. The rally was led by Anglican and Roman Catholic priests and Methodist ministers, and had attracted thousands of Christians. Mr Emmanuel Zafar, a member of the National Assembly, announced his intention of resigning his seat in protest if the Government failed to take action. It is understood from Indian Christians in the United Kingdom that the desecration of the church (at Rahimyar Khan) is only one of a number of similar events, and that Islamic pressures and sometimes open violence are being permitted to go on uncurbed in Pakistan.

NOTICES

Membership of the Association

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

Subscriptions

Members are asked to note that 1986 subscriptions were 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.

Note to Contributors

Articles on other material for publication in *ECNL* should be sent to the Editor at the Open University. They must be in typescript, on A4 paper, and with at least one-inch margins on both edges of the paper. Reviewers are particularly asked to observe the "house style" and set out their material accordingly. *All material for the Spring 1987 issue must reach the Editor by mid-January.*

Future Association Pilgrimages

The 1987 Pilgrimage will be to Cornwall, venerating the ancient Saints of that part of England. Details appear on the inside rear cover. In 1988 is it planned to go to Russia to celebrate the 1000th anniversary of the "Baptism of Russ". The possibility of Cumbria is being investigated for 1989 and it is hoped to go to Valamo Monastery, Finland in 1990.

The Fifth and Sixth Constantinople Lectures

The Fifth Constantinople Lecture, given last year by the Rt. Revd. and Rt. Hon. the Lord Bishop of London, is now printed. Copies may be ordered through bookshops or direct from the General Secretary. If ordering from St. Dunstan's please send 80p together with a stamped addressed envelope measuring at least 9ins by 6jins. The Sixth Lecture will be given by Protopresbyter George Dion Dragas of the Department of Theology, University of Durham. For details please see the inside rear cover. Note that the lecture will be delivered in both London and Durham.

The 1986 Annual Festival

Full details of the Annual Festival for this year appear on the outside back cover. Please note that the date is Saturday 25th October. Members and their friends are asked to make a special effort to attend.

Book on "John Mason Neale"

Dr. A. G. Lough's book *John Mason Neale: Priest Extraordinary* has been reprinted and copies can be obtained from the Author at Henock Vicarage, Newton Abbot, Devon TQ13 9QD for £5.40 (post free).

Orthodox Christmas Cards

Christmas cards in the form of a full colour icon of the Mother of God will be available again this year from SGOIS, 64 Prebend Gardens, London W6. The greeting can be in Russian/Greek/English or in German/Dutch-Flemish/French.

Change of Address of Members

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

Additional Copies of *ECNL* and Back-Numbers

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

Fellowship of St. Alban and St. Sergius

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

Easter 1987

Orthodox and Western Easter coincide in 1987: 19th April.

Pilgrimage to the Holy Land for Old Calendar Christmas

A special Nativity Pilgrimage to the Holy Land has been arranged for 3rd-12th January 1987 with Bishop Kallistos of Diokleia as Spiritual Director. Pilgrims will be commissioned by the Patriarch of Jerusalem, and will attend Divine Liturgies at the Churches of the Holy Sepulchre (Jerusalem) and of the Nativity (Bethlehem) as well as visiting the traditional Holy Places and Orthodox Monasteries. The cost is £365. Full details from Andrew Midgley, Prior's Lodge, East Ades, Cinder Hill, North Chailey, Lewes, E. Sussex BN8 4HP.

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SIXTH CONSTANTINOPLE LECTURE

BORN OF THE VIRGIN MARY

Protopresbyter Dr. George Dragas
(University of Durham)

IN THE CHAIR:

H.E. Archbishop Methodios of Thyateira and Gt. Britain
(Orthodox President of the Association)

Thursday, 27th October 1986
at the NOV

Greek Cathedral of St. Sophia
Moscow Rd., London W2

Vespers: 5.30 p.m. Lecture: 6.30 p.m.

THE LECTURE WILL BE REPEATED IN DURHAM AT
5.15 p.m. ON TUESDAY, 2nd DECEMBER
In the Prior's Hall of the Cathedral

1987 PILGRIMAGE TO CORNWALL

Leaders:

Bishop Michael Manktelow (Anglican President)
and

Bishop Kallistos of Diokleia (Orthodox)

8th-15th August 1987

The Pilgrimage will be based on the Carlton Hotel,
Truro at a half-board cost of £120.

For full details and bookings write to:

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

(Please book in good time. Places are limited.)

ANNUAL FESTIVAL

Saturday, 25th October 1986
at
St. Stephen's, Gloucester Rd.

11.30
**SOLEMN CONCELEBRATED
EUCARIST**

Preacher:
Fr. George Dragas

2.00 A.G.M. and LECTURE

Speaker:
The Bishop of Gibraltar

(The afternoon session will be held in the Crypt of the
Russian Cathedral of the Dormition of the Mother of
God, in Emperor's Gate.)

Please bring your own luncheon.

Underground:
Gloucester Rd. — Piccadilly, Circle and District lines.
