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Eastern Churches News Letter

EDITORIAL

In this present year, 1987, we celebrate the 1200th anniversary of the Seventh and last Ecumenical Council of 787, the second such Council to be held at Nicaea. This Council declared that icons are to be kept in church buildings and are to be accorded the same veneration as is given to other sacred material symbols, such as the Book of the Gospels and the Holy Cross. This declaration settled for all time within the Church the controversy which had been raised by the iconoclast Leo III some sixty years earlier, though there was a further outbreak of iconoclasm in the first half of the following century, eventually terminated by the Empress Theodora in 843. This final 'victory' is known as "the triumph of Orthodoxy" and is commemorated in the Orthodox Church on the first Sunday of Lent, when anathemas are pronounced against all who attack the icons or reject the seven Ecumenical Councils.

This is not the place to enter into any detailed discussion of the theological meaning of icons. Readers who wish to explore this important aspect of Orthodox spirituality are referred to the recent book *The Essence of Orthodox Iconography* by Constantine Kalokyris, reviewed elsewhere in this issue of *ECNL*. However, it is important to appreciate that the dispute over icons was at heart a dispute about the Incarnation and the true meaning of Christ's redemptive work in the world. The Orthodox approach to icons is directly associated with the belief that it is God's will that the whole of creation, material and spiritual, is to be redeemed and brought into the Kingdom.

The formal position of the Anglican Church on General Councils as a whole can be found in Article XXI, but, as was pointed out by C. B. Moss in his *The Church of England and the Seventh Ecumenical Council* (1957) and again by the present Bishop of London in the *Fifth Constantinople Lecture*, this Article must be taken in conjunction with the *Reformatio Legum Ecclesiasticarum* of 1553 which amplifies the content of the Article. This latter document declares that "we embrace and receive with great reverence" the first four Ecumenical Councils. About the remainder it says that "we bear the same judgement", particularly singling out for commendation "holy decisions according to the Divine Scriptures about the blessed and supreme Trinity, about Jesus Christ our Lord and Saviour, and the redemption of man obtained through Him". The Act of Supremacy (1559) declared the decrees of the first four Ecumenical Councils to be the doctrinal standard of the Church of England, but various other Anglican works speak of "six Ecumenical Councils". It was the purpose of Moss's book to show that the Anglican Church ought to

accept the Seventh Council, since it was indeed "about Jesus Christ . . . and the redemption of man" and its declarations were "according to the Divine Scriptures". Over the centuries Anglican writers have expressed widely differing views about the Seventh Council, some taking up a position which can only be described as thoroughly iconoclastic. However, the prime motivation underlying such iconoclastic writings has been fear of idolatry, and the writers have for the most part failed to understand the Orthodox distinction between the veneration shown before sacred material symbols and the worship due to God alone. John Mason Neale, who did so much to introduce Orthodox hymnography to the Anglican Church, adopted the curious position of rejecting the ecumenicity of Nicaea II whilst not objecting to any of its teaching. When, however, Dr. H. R. Percival translated the *Seven Ecumenical Councils* for the "Nicene and post-Nicene Library" in 1900, he accepted its ecumenicity without question, arguing strongly against those who had questioned it. Direct discussion of the Seventh Ecumenical Council between representatives of the Anglican and Orthodox Churches in London at the end of the First World War led to the conclusion that, though the Council was not formally recognised as ecumenical by the Anglican Church, yet, in the event of formally established Communion between the two Churches, "the Anglican Church would not have the slightest hesitation in officially accepting the Seventh Synod as Oecumenical (the lines of which it keeps exactly in practice) and acknowledging its decisions with those of the other Oecumenical Synods as infallible". A differing view appeared at the time of the acceptance of Communion between the Anglican and Old Catholic Churches (1932). The preceding Lambeth Conference had declared that "there is nothing in the Declaration of Utrecht inconsistent with the teaching of the Church of England". Now that Declaration—the official doctrinal formula of the Old Catholic Church—refers to "the faith of the primitive Church" as set forth in the Ecumenical Councils of the "first thousand years", and hence specifically accepts the Seventh Council. A number of prominent Anglicans, again through fear of condoning idolatry, protested at the implications for the position of the Anglican Church towards the Council. The whole question was again raised at the Anglican-Orthodox theological talks which led to *The Moscow Agreed Statement* of 1976. Here it was explicitly stated that the Anglican members, whilst laying greater emphasis on the first four Ecumenical Councils, accepted "the dogmatic decrees of the fifth, sixth, and seventh Councils". Although, for the Orthodox, no such distinction between the Councils is acceptable, there is certainly complete convergence on the "dogmatic decrees" of the last three, and hence of the Seventh. In *The Dublin Agreed Statement* of 1984 Sections 79-87 are devoted exclusively to icons. Here again the Anglican members refer to the historical rejection of "the worship of images" by the Reformers, but point out that not all bodily gestures and images were rejected. Reference is made to Bishop Ken's *The Practice of Divine Love*, in which the Bishop prays:

Give me grace to pay a religious, suitable veneration to all sacred persons or places or things which are Thine by solemn dedication and separated for the uses of divine love, and the communications of Thy grace, or which may promote the decency and order of the worship, or the edification of faithful people.

Such a statement is entirely commensurate with the decisions of the Seventh Council. Also quoted is St. John of Damascus, one of the chief Orthodox champions of the icons in the earlier period of the iconoclast controversy:

In times past, God, without body and form could in no way be represented. But now since God has appeared in flesh and lived among men, I can depict that which is visible of God. I do not venerate matter, but I venerate the creator of matter, who became matter for me, who condescended to live in matter, and who through matter accomplished my salvation; and I do not cease to respect the matter through which my salvation is accomplished . . . Just as in the Bible we listen to the word of Christ and are sanctified . . . in the same way through the painted icons we behold the representation of his human form . . . and are likewise sanctified.

The *Agreed Statement* accepts that the icon, just as Scripture, is understood within the community of faith and worship, that iconography is "an essentially liturgical form of art" promoting "the communication of the Gospel", and that "in response to the faith and prayer of the believers, God, through the icon, bestows his sanctifying and healing grace".

This twelfth centenary year of the Seventh Ecumenical Council is surely an especially appropriate time to give to God heartfelt thanks for this almost complete convergence between the Anglican and Orthodox Churches in the matter of the dogmatic teaching of this Council. It is very much to be hoped that not only this particular topic, but the whole content of the *Dublin Agreed Statement* will be properly studied and debated at all levels in both Churches. For those who are committed to the objectives for which this Association stands, it is a little sad to see the immense amount of time and effort being devoted to the study of the *ARCIC Final Report* whilst at the same time the *Dublin Agreed Statement* seems to be very largely ignored. If the Anglican Church is to fulfil the ecumenical rôle which it often claims to have, it must give the same weight to the deliberations of its representatives with the Eastern Church as it gives to those with the Church of Rome.

(Note: *The Dublin Agreed Statement* is published by SPCK, price £2.50 and includes *The Moscow Agreed Statement* as an appendix.)

THE GENERAL SECRETARY'S NOTES

The Theotokos: During the last half year I have spoken to the Society of Mary (an Anglican society for promoting the cultus of Our Lady) on "devotion to the Theotokos in the Eastern tradition" at St. Alban's, Holborn and at St. Luke's, Kingston-upon-Thames.

Enthronement of Patriarch Teoctist of Romania: Two members of the congregation of St. Dunstan-in-the-West, Mr. David Powell, the Parish Clerk, and Miss Renée Boucher made what turned out to be a very long journey from London to Bucharest for the enthronement of the new Patriarch Teoctist. Mr. Powell and Miss Boucher represented the Association at the enthronement and at the long banquet which followed it. They were royally entertained by the officials of the Patriarchate and were taken to see the monastery of Curtea de Arges, where the kings and queens of Romania are buried. The reason for their lengthy journey was that weather conditions were so bad that they were forced to go back to Timisoara airport, and from there boarded a special carriage attached to the overnight express to Bucharest.

The Anglican Chaplain in Bucharest and Sofia: Fr. Ian Sherwood, who was with us on the Bulgarian pilgrimage in August, stayed in my vicarage in November on his way through London to his home in Dublin. He sends his warmest regards to all those who were on the pilgrimage. Fr. Ian lives at the flat within the compound of the Anglican Church of the Resurrection, a Church built by Queen Marie of Romania and today the only Anglican Church open in Eastern Europe. He also covers the chaplaincy to Her Majesty's Embassy in Sofia.

Coptic Visitors: The Exarch for Pope Shenouda III in Western Europe, Amba Marcos, and Chorepiscopus Athanasios from Paris visited St. Dunstan-in-the-West in November and gave the blessing at the Anglican Mass. They also attended the Mass and Annual General Meeting of the Anglo-Orthodox Society held at the House of St. Barnabas, Soho.

Russian Visitor: It was interesting to meet again after many years Oleg Kerensky, the grandson of the head of the Provisional Government. Oleg worked for many years as ballet critic for the *New Statesman* before going to work in New York. I remember once being in the same room in London with Oleg Kerensky, Prince Alexander Romanoff, great nephew of Tsar Nicholas II and the (then) Father Vladimir Rodzianko, whose grandfather was President of the Imperial Duma or Russian Parliament. It was an Orthodox function and only the Church could have brought so much personified Russian history together under one roof!

Bulgarian Pilgrimage: This has been written up in the *Church Times* by Miles Young, one of the churchwardens at St. Dunstan-in-the-West. It is also well documented in this *ECNL*. Personally, I noticed several changes for the better since my last visit to Bulgaria in 1975. There is now greater prosperity and less suspicion, and an openness to the country's recent history. It was interesting to learn that the reign of King Boris III and the Regency for his son King Simeon II had been re-assessed and regarded dispassionately. We were spared all mention of Communist achievements and told rather of the modest life-style of King Boris and of his protection of the Jews during World War II. This had earned the gratitude of the Israeli Government, who had invited King Simeon to Israel to thank him personally for his late father's help in saving so many of their people. We were also told that many Jews had emigrated to Israel where, like all Bulgarians they had made excellent farmers and fruit growers. The Bulgarians in their relative prosperity were astonished at the number of Romanians crossing the Danube to purchase basic commodities such as tea, sugar, butter, etc.

Association Grants: Among those who have recently received grants have been Mr. Duncan Fisher and Miss Clare Warren of Corpus Christi College, Cambridge, who joined the pilgrimage in Bulgaria having travelled there from Constantinople. *Syndesmos* members, who held a conference in the United Kingdom in the summer, were also helped by the Association, which gave a grant for the provision of a coach to ferry delegates from London to the conference centre.

The Bulgarian Orthodox Church in the United Kingdom: Archimandrite Nathaniel, whom many of the pilgrims to Bulgaria met in the Dragalevski monastery, has now arrived in London and is well settled into his flat. He replaces Fr. Tosko Kazakin, who with his matouska and two daughters has now returned to a parish in Sofia. We welcome Fr. Nathaniel to his new pastoral charge as Priest-in-charge of the Bulgarian Orthodox Church in the United Kingdom. He made his first visit to an Anglican Church and participated in the Anglican Eucharist for the first time when he attended our Annual Festival at St. Stephen's, Gloucester Road, South Kensington, a Church where the late T. S. Eliot was a churchwarden for very many years.

Annual Festival: This year it was the turn of the Anglicans to act as hosts for the festival. The Eucharist was beautifully sung at St. Stephen's, where the Bishop of Basingstoke celebrated with the Anglican priest-members of the committee. We are grateful to Fr. Perry Butler for making us so welcome at his Church and to Simon Brearley, our treasurer, for his help in organising the refreshments. Fr. William Taylor, the Archbishop of Canterbury's Adviser on the Oriental (or Pre-Chalcedonian) Churches, preached an excellent sermon in which he pointed out to us that the Oriental Churches such as the Syrian, Coptic, Ethiopian, and Armenian are now confronted once again in their long and blood-stained history with the resurgence

of Islam. At the Annual Meeting Mrs. Kit Kusseff gave a moving and beautiful account of her visits to the Bulgarian convents, illustrated by very attractive slides. Her address made a fitting conclusion to our pilgrimage experiences, and we are more than grateful to her and to Fr. Taylor for stepping into the breach at such short notice to fill the gap left by the unavoidable absence of Fr. George Dragas and the Bishop of Gibraltar.

After the meeting a number of us attended the Vigil of the Russian Orthodox Church Outside Russia, whose Church is above St. Stephen's Hall, where we were able to say farewell to Bishop Constantine, who relinquishes his post as Bishop of that Church in the United Kingdom to return to the United States.

Bishop Mark: With the retirement of Vladika Constantine, Bishop Mark assumes responsibility for the faithful of the Russian Orthodox Church Outside Russia in the United Kingdom. He is a German and a convert to Orthodoxy, but speaks English fluently and spent some time in England. He is normally resident in Munich. In mid-January Bishop Mark visited his flock in the United Kingdom and celebrated the Divine Liturgy at the St. Edward Brotherhood at Brookwood, Surrey, where the relics of St. Edward may eventually find a permanent resting place. Vladika Mark sent a warm greeting to the Association on the occasion of the Annual Festival, but was unable to join us on that Saturday.

Slav Evening: Some of us Anglicans, as well as Orthodox, Roman Catholics and some Lutherans, have long been hoping that there would be a gathering together of the Slavs living in England. Thanks to her persistence and months of hard work Mme. Militza Wisloch-Sokolovich and her supporters made such a gathering possible on 27th October at the Duke of York's Barracks, Chelsea. The guest of honour was Crown Prince Alexander of Yugoslavia. Poles, Croats, Serbs, Ukrainians, Russians, Byelorussians, Bulgarians, Czechs, Slovaks and their British friends were all brought together for an evening of song and dance, buying and selling, eating and drinking, and a fashion show. It was a most successful evening and the working committee, which included some members of the Association, is to be congratulated on a very worthwhile event.

Visit of the Melkite Patriarch: His Beatitude Maximos V. Hakim, Melkite Patriarch of Alexandria, Antioch and Jerusalem visited England in the summer and conducted a service in Oxford Cathedral.

The Old Catholics: Bishop Kraft of the Old Catholic Diocese of Bonn was principal celebrant at a concelebrated Eucharist with the Anglicans and the Old Catholic Priest resident in London, and licensed Fr. Dietrich Schuld to the parish of St. Saviour, Pimlico at St. Dunstan-in-the-West on 12th November. He was later entertained to luncheon at the City Livery Company, Sion College by the clergy and churchwardens.

Constantinople Lecture: Fr. George Dragas of the University of Durham and a Priest of the Archdiocese of Thyateira gave the Sixth Constantinople Lecture at the Cathedral of the Holy Wisdom, Moscow Road, on 27th November. Fr. Dragas had that afternoon returned from the Patriarchate of Bulgaria and had unfortunately left his lecture notes in Durham. However, the subject matter in no way suffered as we were treated to an extempore and erudite exposition of the doctrine of the Virgin Birth. After Vespers and the lecture, guests were entertained to a wine and cheese party in the Clergy House of the Cathedral at which Bishop Timothy of Miltoupolis was the host. About seventy people attended. The lecture was given in Durham on 2nd December.

Vigil at Holy Sepulchre Anglican Church, Holburn Viaduct: An Australian Orthodox Lay Reader, Athanasios, fasted in a replica cell of the one in which a devout young Orthodox Christian of the Moscow Patriarchate is incarcerated in the permafrost. The real prisoner is Alexander Ogorodnikov now almost blinded and toothless as a result of his appalling maltreatment at the hands of the KGB and the brutal prison guards. Alexander is now begging to be executed as he has reached breaking point. Perhaps one day pilgrims will flock to his bones as they do today to the relics of St. Sergius of Radonezh, but modern-day martyrs and confessors are not now recognised in their own land. During his long Advent vigil Athanasios was visited by that other Poetess-Confessor of the Moscow Patriarchate, Irina Ratushinskaya, who kissed him and brought him spring flowers. Towards the conclusion of the fast the Bishop of London conducted a service in the Church of Holy Sepulchre which was attended by clergy of the Moscow Patriarchal jurisdiction in London. I was able to take Athanasios daffodils, ECNLs and Constantinople Lectures to help tide him over the long and lonely watches of the night.

Previously an Anglican priest had undergone a similar fast on behalf of Irina. We pray that President Gorbachev's release of Dr. Sakarov may be the beginning of a more humane approach to religious and political prisoners, but what the other Powers should be insisting upon in their dealings with the Soviet Union is not so much the reduction of the atomic arsenals, highly desirable though this undoubtedly is, but also an inspection of the Concentration Camps, the Gulags, to discover who is in them and on what charges they are held if any.

Readers who wish to protest at the continued imprisonment of Alexander Ogorodnikov should write politely to the Soviet Ambassador, His Excellency Leonid Zamyatin at the Soviet Embassy, 13 Kensington Place Gardens, London W8 4QX with such words as: *Please convey to your government my sincere desire that Alexander Ogorodnikov be released and allowed to return to his wife and son,* and adding one's full name and address.

Day of Prayer for Prisoners of Conscience: This was held on Saturday 13th December at St. Silas's, Pentonville. Fr. Royston Beal, a member of the committee of the Association was the preacher. He reminded us of the great stand made by St. John the Baptist, one of the most popular Saints of the Orthodox Churches, who stood up to the tyrant Herod and became the last of the Old Testament Martyrs who were the forerunners of the New Age.

Women Deacons: As far as I am aware the Anglican/Orthodox discussions have never had on the agenda the question of women deacons. The Church of England in her formularies speaks of *making* deacons, *ordaining* priests, and *consecrating* bishops, not of ordaining deacons. The deacons' scriptural rôle was an almost female activity—that of waiting at table. They were the Early Church's social workers. Later they came to fulfil a rôle as waiters at the Holy Table, assuming a liturgical function and becoming thereby part of the 'set-aside-ones' or those in Holy Orders. The Western Churches long ago lost a proper diaconate, only a relic of it surviving today among Anglicans—the probationary year of the diaconate. Obviously the almost non-existent diaconate was long in need of reform. The problem has been that no one seems to be clear as to what a deacon's function was. What could he do that a layman could not do? The answer would seem to be *nothing!* A deacon could neither bless, nor absolve, not consecrate. There is no difference between a deaconess and a lady deacon, or between a male deacon and a deaconess. All that has happened is that the English Establishment, or rather Parliament, has recognised the ministry of women. Deaconesses, who were revived by the Church but not by Parliament, were outside Parliament's terms of reference, just as lay monks and nuns are. It is difficult to see how the position has changed now that Parliament has agreed to women being part of the Establishment's Holy Orders. The female deacons will be able to act, as Anglican clergy have always been able to act, as registrars at weddings, but, as neither male nor female deacons can bless and the Sacrament of Marriage is not dependent for its celebration on someone in Holy Orders, what has been achieved?

John Salter

THE ASSISTANT SECRETARY'S NOTES

In the last issue of *ECNL*, I mentioned that I was trying to contact all our overseas members. I sent out a questionnaire with the last issue, but so far have had almost no response. So, overseas members, please return the questionnaire to me even if you only fill in your name and address—that will at least let me know that you are receiving *ECNL* safely. I would also be grateful if any home members who are going abroad for their holidays would let me know, and, if they are visiting a country in which we have members, I will see if they can make contact in some way.

This year I heard the Constantinople Lecture in London. Fr. George Dragas gave us some very interesting and thought-provoking ideas about the role of the Mother of God in our theological thinking. The lecture will be published like the others in the series, and any member who would like to purchase a copy (or a copy of earlier lectures) should write to St. Dunstan-in-the-West. Listening to the Lecture, there was one particular point which stayed firmly in my mind. In referring to different Christian points of view and theological interpretations, Fr. Dragas mentioned the major report on doctrine produced by the Bishops of the Church of England. The striking thing about his reference was the courteous and sympathetic way in which he discussed the views of the Bishops. Listening to Fr. Dragas, I realised that, over the years, the Association has played an important part in the whole on-going process of helping Christians of different denominations to come to a clearer understanding of and sympathy with each other.

Part of my working life is spent tackling the problem of how to improve the quality of religious education. From that I know that over the last 20 or 30 years large numbers of children have been growing up regarding religion as a peripheral and rather unnecessary part of life. Religious people are considered to be 'dull', 'boring' or 'hypocritical'. Religious practice is seen as dreary by comparison with the highly-professional vibrant entertainment offered by the media generally. No longer do the Churches have a powerful position in most people's lives—and yet, if the various polls are studied, it seems that somewhere between 60 and 80% of people in this country want to live their lives by Christian principles and accept the broad tenets of Christian belief. Why then do they not go to Church or join religious organisations such as ours? Obviously this is a very complex question and there is not one straight answer. In every poll that I have read, however, there is a question which provokes an answer on the lines: "Well, if Christians do not agree among themselves, why should I believe what they proclaim?" or "Christian people are hypocritical when they talk about brotherly love and then do so much squabbling". I know that great progress has been made in the last 25 years or so, but still, far too often, one Christian group or communion will treat another with disdain or hostility. We are all still far too inclined to make the sort of remarks which will insult or diminish the faith of another Christian.

The card-index indicates two things: (a) that we are not a large organisation: our membership is somewhere under 1,000, and (b) that the membership is extraordinarily varied and widespread. A critic might be tempted to say that because our membership is small it is insignificant. I disagree. In the history of the world most of the great movements and influential ideas have started with one person or a small group. In a Western world in which Christianity is threatened as never before—not by active persecution but by derision and neglect—we, as members of this Association, have a vital rôle to play. Every time, in our personal dealings with one another or in our formal gatherings, we encourage one another, learn more about our differing practices and ideas, and cement our friendships, we do something to heal the divisions which have laid Christianity wide open to the critics. The way in which Fr. Dragas talked, as a member of the Orthodox Communion, about the Anglican Communion was a shining example of how to discuss differences without endangering friendship.

As I write, just after the New Year, there is that sense of hope and the coming of new life that comes with the start of a new year. I have not made any specific resolutions, but I do most certainly hope that this year will see a growth in the influence and, possibly, membership of the Association. If any members have ideas or suggestions in this respect, please do write to me or to another member of the Committee. It is always a help to hear your views and I certainly welcome any positive and practical suggestions as to the day-to-day business of running the Association. To end—as the modern hymn goes: "Bind us together, Lord, bind us together".

Vivien Hornby-Northcote

(Editor's note: With regard to the Assistant Secretary's appeal for correspondence, I would remind readers that "Letters to the Editor" are especially welcome.)

THE 1986 PILGRIMAGE TO BULGARIA

Report by the Pilgrimage Secretary

The pilgrimage to the monasteries of Bulgaria in August 1986, led by Bishops Michael Manktelow and Kallistos Ware, comprised 36 pilgrims (two bishops, seven priests, 24 Anglican laity and three Orthodox). We were especially pleased to have among us the then recently appointed Anglican chaplain to Bucharest and Sofia, Fr. Ian Sherwood, who is also the Archbishop of Canterbury's *apokrisarios* to the two Patriarchs, and it was in his 'Parish' that we were travelling. Departing from Heathrow on 20th August we arrived at our hotel in Sofia, where we were to spend our first five nights, in time for dinner. Here, as elsewhere in the country, we found that Bulgarians like to dine to the din of very loud music; we also found that the food, though plentiful, was somewhat unimaginative and lukewarm by the time it came to the tables; but is that not part of pilgrimage?

Zemski monastery was the object of our first day's journeying. It has an exquisite cuboid chapel containing 14th-century frescos of remarkable character and originality, including one of the donor, Despota Danyia, a very early example of drawing from life. Although the community has long since left the monastery, it is being restored by the State as a 'national monument'. From the smallest to the largest—Rila monastery was visited on day two. It is the 'Westminster Abbey' of Bulgaria, with some dozen monks maintaining the life of prayer with a daily flooding of tourists invading their peace. We, however, were greeted with great warmth by the Father Abbot, and had here our first taste of monastic brandy, a treat that was repeated at every monastery we visited. Here, as elsewhere, we were given a description and history of the community, speeches were made and presents exchanged, and the opportunity given to pray (and sometimes sing) in the monastery church.

On day two we were given a guided tour of Sofia itself, and then were driven up the Vitsoha Mountain, which dominates the sky-line of the capital, and were received at the Dragalevski Monastery, the summer retreat of the Patriarch. Then back in Sofia—it being Saturday, we attended Vespers in the Alexander Nevski Cathedral, which was a mere few minute's walk from the hotel. That service, as well as the Divine Liturgy the next day, was celebrated with the music and ritual that one would expect from one of the great cathedrals of the Orthodox world.

On Monday we left Sofia for Plovdiv, the ancient capital of the country, by way of the Bachkovski Monastery, containing as it does the tombs of past Patriarchs and a miraculous icon which saved the Monastery from the many attacks that were made upon it by the Turks in past centuries. On the following day we drove to Tarnovo, another old fortress-capital, visiting the Church-monument at the Shipka Pass (look up your Balkan history!) and Dryanovski Monastery; and then on Wednesday, after a tour of the city and a brief

meeting with the Metropolitan we were taken to three monasteries in the area of the city, two of which were working and one which was maintained as a museum.

The next day saw us driving to the small mountain town of Teteven, visiting en route the monastery at Troyen. Here we were received with the warmth to which we had grown accustomed, though not, as we had expected, by the Patriarch, who was resident there. After this, there only remained the drive back to Sofia, the obligatory 'folk-lore evening' and then the flight back to London (for some of us on a slightly later flight because of overlooking by the air-line).

Throughout the pilgrimage we enjoyed fine weather; we were well looked after by our guide, Dmitri, who is himself the grandson of a priest, and who had obviously taken the trouble to learn many of the ecclesiastical terms which pilgrims and the like use, and was himself keenly interested in the Anglican Church. As for ourselves, although we had set out as individual pilgrims, after ten days of travelling, praying and relaxing together, we returned as something of a community ourselves.

Impressions of an Anglican pilgrim

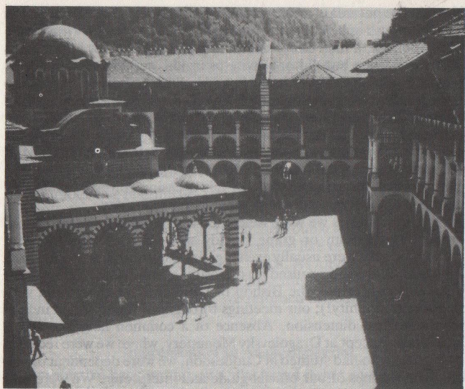
An impressive background: first, the broad rather empty streets and squares of Sofia, changing to magnificent mountain scenery; then smaller towns, and Veliko Tirmovo, once capital of the Second Bulgarian Empire (1185-1396 AD). No obvious signs of poverty—even perhaps indications of modest prosperity. No obtrusive police or military presence (except for ceremonial guards). All a contrast to previous experience, particularly in Romania. Also a well-tended countryside of small farms worked by their owners—we were told that collective farms existed only in certain areas of the country.

Impressions of the pilgrimage itself are more difficult to formulate. There was so much we did not see, so many questions remaining unanswered. In particular, what is the spiritual and numerical strength of the Bulgarian Church (figures quoted were not convincing), and what is the working relationship of Church and Government? Without the answers, and without a specialised knowledge of Bulgarian Church history and of Church/State relations over the centuries, writing these notes has been rather like trying to make bricks with straws in the wind. The title "Monastery Tour of Bulgaria"—no doubt chosen for administrative reasons—was accurate. We visited a number of monasteries and former monasteries, together with such secular pleasures as a museum devoted to the manufacture of Attar of Roses (an emergency substitution this) and the reconstructed ruins of a Roman theatre; we had little contact with wider aspects of Church life or with members of the laity. We were not received by the Patriarch: when we arrived in Sofia he was away; later we caught up with him at Troyanski monastery, where he was staying for his summer rest, but he did not come to meet us. The Archimandrite (representing the Abbot, who did not appear either) explained that news of our visit had been received too

late for the necessary arrangements to be made. (The Patriarch was later glimpsed as he left the monastery by car.) At Veliko Tirmovo the Metropolitan, a man of considerable charm, greeted us on the steps of his residence but did not invite us inside, and did not attend the reception which followed in the Synod building. There were only two opportunities to take part in the Church's worship—a magnificent, if operatic, Pontifical Liturgy in Sofia Cathedral (from which we were extracted to attend a reception at the moment when the preacher mounted the pulpit), and a parish Liturgy in Teteven on the Feast of the Beheading of the Baptist, celebrated with dignity by priest and cantor—that the congregation on this occasion consisted mainly of elderly women was hardly surprising on a working day.

At the monasteries we were welcomed with courtesy: the traditional hospitality of plum or grape brandy was offered, speeches were made, and gifts were usually exchanged. Desultory conversation then followed. Our visits aroused no curiosity (a contrast to Serbia where questions concerning the Bishop of Durham were raised in a very remote community!); our meetings throughout the tour had indeed no theological dimension. Absence of a common language was a hindrance. Except at Dragolevsky Monastery, where we were received by a priest who had studied at Cuddesdon, we were dependent on the efficient services of our official guide and interpreter. We were told that individual monasteries were served by communities of seven, fourteen or maybe twenty monks; their presence was not very obvious. Visits to two monasteries of nuns in the Tirmovo area provided warmer and more convincing examples of community life. First, the Monastery of SS. Peter and Paul, an early foundation, but in its present form a spacious modern building in traditional style, well-tended and with a certain simple elegance. Here we found a community of fourteen nuns (a number of whom were visible), and were entertained with good brandy (made by Reverend Mother's sister—a laywoman), excellent honey (made by the monastery bees), and pure spring water. We were presented with incense made in the house. A glimpse into one of the guest rooms made some of us feel we would have liked to stay. Second, the Monastery of St. Nikolas, with a few old and manifestly poor nuns whose office our unexpected arrival had interrupted. The funeral of one sister had taken place the previous day. Another, frail and half-blind, who said that she expected to be the next to die, begged a blessing from Bishop Kallistos. This was perhaps the most moving experience of the pilgrimage.

Another experience, moving in a very different way, gave graphic testimony to the humiliation of the Church under the Ottoman Empire (1396-1877) and the rigid restrictions then imposed on church building. In Sofia a shed-like church building still crouches prostrate on the earth overshadowed in the middle distance by the dome and minarets of a mosque—the Cross under the Crescent! (The triumphalism of Sofia Cathedral falls into perspective.) And now there is another symbol: on a tall building very near the little crouching church, illuminated by night, is the Red Star.



Rila Monastery: courtyard and church.



Members of the Pilgrimage: Frs. Ian Sherwood, Anthony Welling, Philip Warner and John Salter at Rila.

Memories of Turkish domination are still very much alive. Turkish destruction of buildings and monuments was more comprehensive in Bulgaria than in other Balkan countries and most buildings now visible are less than a hundred years old. Our guide explained that the Bulgarian government seeks to recover the national heritage through a massive programme of reconstruction and restoration. Of this we saw samples in the Tirnovo citadel now entirely rebuilt, including a church completed in 1960 and containing unpleasant blue-grey murals which seem to mingle gloating hatred (of the defeated Turkish enemy?) with Christian symbolism. (In contrast one remembers the beautiful paintings in the little new Church at Humor in Romania, also built by an atheist government.) We also saw a reconstructed village devoted to traditional crafts, and beautifully restored old dwelling houses at Plovdiv and Arbanassi. The monasteries are officially represented as part of the national heritage, centres where learning and culture were fostered over the centuries and where the national spirit was nurtured during the long years of Ottoman domination; many were active in inspiring and sustaining revolt and in sheltering fugitives from the Turkish authorities. Relations between the Bulgarian and Russian Churches have always been close. Liberation finally came in the wake of the Imperial Russian army; Tzar Alexander still rides his bronze horse in a Sofia square within sight of the Alexander Nevski Cathedral. Shipka, a Church built to commemorate Russian and Bulgarian soldiers killed in a decisive battle against the Turks at the Shipka Pass, contains a crypt mausoleum presided over by a three-dimensional figure said to represent Mother Bulgaria.

Shipka and several of the monasteries we visited are today popular national shrines. The most dearly loved is probably Rila, where we were received by the Abbot (himself also a Bishop). Founded by St. John of Rila (876-946) and like most Bulgarian monasteries in a superb mountain setting, the present buildings date mainly from the 19th century. There was no lack of visitors or of votive candles. The monastery shop contained a greater variety of *objets de piété* than we saw elsewhere on our travels, including attractive icon lights. At this point one becomes increasingly conscious of ambiguity. One would like to know more about the religious life of the communities. One would also like some insight into the faith of those who flock to the national shrines. What is the monastic reaction to the cultural rôle officially assigned to them; do they identify with it; are they content to be caretakers of monastic buildings? Have they perhaps no choice? The historical background cannot be ignored. One can understand a little of the struggle to preserve national consciousness under the Turkish rule. Behind this one remembers Bulgaria's Byzantine legacy by which the secular and spiritual powers formed virtually two sides of a single coin, a concept in a sense preserved under the Turks when the bishop became responsible for administering the Christian millet. State and government are not, of course, the same thing; the Bulgarian Church now meets an atheist government.



Bachkovo Monastery: the church.



Bachkovo Monastery: living quarters.

There are other less complicated pilgrimage memories: of Bachkovo Monastery, perhaps the most beautiful, with buildings dating from the 16th and 17th centuries, although originally founded in 1083 to counter Bogomil influence then strong in the neighbourhood. (Is it purely imagination, or was the atmosphere more than that of a monastery?) Then, of some warm personal meetings: an old woman enraptured by the colours and pattern of a blouse and eager to embrace the wearer and feel the fabric; another woman sharing our admiration of a monastic vegetable garden ("tomato" sounded much the same in Bulgarian!); the old bee-keeper with his honey by the roadside, obviously pleased to sell his entire stock at one go to a party of foreigners and waving goodbye to the bus as we left.

It is difficult to think of the Bulgarian experience without remembering earlier pilgrimages to Romania and Serbia; the spontaneous and joyful welcome extended in both to Christians from the West, the sense of a very real unity in Christ across confessional boundaries; the awareness of a vigorous Church, suffering under varying degrees and forms of government pressure, but bearing strong and at times heroic witness. One remembers numbers: of laity packed into Sibiu Cathedral, of seminarians eager to examine our Bibles, of young nuns returning from work in the fields (to a community of 300), of a choir of young priests. More generally one remembers the piety of the laity, the wealth of vocations to the priesthood, and the seemingly inexhaustible supply of vocations to the monastic life for women. One remembers also meals eaten in monasteries and the privilege of sharing something of their community life and worship. Finally, one very personal Romanian memory of an old woman emerging from the shadows in a Church, pointing upwards and repeating "Christos, Christos"—the only word common to both of us—and of the embrace which followed.

Why was Bulgaria such a different and such a superficial experience? Language and national temperament no doubt played an important part; we are not the only ones to have found contacts with Bulgarians difficult. And then in Romania and Serbia there were already contacts: the Romanian pilgrimage was organised in co-operation with the Romanian parish in London and the Parish Priest took part in it; in Serbia we could rely on the indefatigable services of Mother Maria. The Bulgarian pilgrimage lacked any such personal link, and was organised through a commercial agency. It is possible that the purpose of our journey and perhaps the concept of an ecumenical pilgrimage was equally confusing and new to our hosts. Whatever the reasons, the basic questions remain: what is the strength of the Bulgarian Church, and what is the working relationship between Church and State? Was it perhaps considered politically inexpedient for the Patriarch, and perhaps others, to meet visitors from the West? Did we see a Church too weak to assert itself against government pressure, or one in which nationalism and religion were inextricably mixed—in effect a folk religion operating against an atheist background? Finally, was our experience representative, or is there perhaps a different Bulgarian Church which we did not meet?



Outside the Monastery of SS. Peter and Paul, Lyaskovets (near Tirmovo): (R. to L.) Bishop Kallistos, Fr. John Salter, Bishop Michael Manktelow, Iguмена Pelagia and her sister.



Metropolitan Stephen of Old Tirmovo greets Bishop Kallistos and Bishop Michael Manktelow.

Bulgaria, with its unanswered questions, was a fascinating and interesting experience. The formal nature of our contacts was more than offset by the close sense of warmth and fellowship among the pilgrims themselves, a fellowship nourished by a daily Eucharist, usually celebrated on hotel landings and often to the surprise of other guests.

Impressions of an Orthodox pilgrim

Just under forty pilgrims flew to Sofia on 20th August 1986 to arrive in a heat-wave for a visit to the monasteries of Bulgaria. The pilgrimage Secretary was the Revd. Philip Warner of Brighton, upon whose shoulders had fallen the burden of organisation, the multifarious negotiations with the travel agents in England, and the essential communications with Bulgaria itself. Most of the pilgrims were Anglicans, a tiny minority Orthodox, and we were joined in Sofia by the Revd. Ian Sherwood, Chaplain of the British Embassy in Bucharest, and within whose Anglican 'parish' Bulgaria lies.

We began devoutly enough with prayers by Bishops Michael of Basingstoke and Kallistos of Diokleia, our two leaders, in a corner of the Heathrow eurolounge. In Bulgaria our first dull day was spent examining the superb 14th-century paintings of the Zemenski Monastery, now a museum, and in this small, cubic Church of St. John the Theologian we were made aware of the quality of the Byzantine tradition. The depictions were a mixture of realism (as in the forging of the nails for the Crucifixion) and mysticism (as in the triple mandorla of Christ in the Dormition). We were face to face with the message of the Gospel, the life of Christ, His mother and His saints.

More contemporary influences pressed upon us. Our guide pronounced a long address on the history of the Bulgarian state—if not from Omurtag, at least from Khan Asparuch—and outside our bedroom windows was the statue of the Russian Tsar Alexander II with its memories of 1878. Slowly but steadily the pilgrimage gathered momentum, and at the magnificent monastery of St. John of Rila in its superb mountain setting we were most graciously received by the Abbot, Bishop Nestor, who gave us some brief thoughts on the spiritual importance of the monastery in the past and present life of Bulgaria and the Bulgarians. Certainly there were crowds there. Not all would appreciate the church decoration of the last century, but all were struck by the splendour of the place with its many galleried balconies, and most of all by the icon of St. John himself in the Treasury. Next day, in our tour of Sofia, we increased our appreciation of history with the small church of St. Petka Samardjiiska, the antique Church of St. George, and the Justinianic St. Sofia. The Memorial Church of St. Alexander Nevsky dominated its surrounds of elegant buildings from the late 19th and earlier 20th centuries with their spacious gardens and parks and yellow bricked roads. Parts of old Sofia are very attractive. In this way we were brought to understand something of a Bulgarian attitude: the importance of the



Pilgrims at Zemenski Monastery church.



Sokolski Monastery.

First and the Second Bulgarian States, the critical part played by the monasteries during the Turkish period with its repressions, and the complexities of Bulgarian politics leading to the events of 1944—quite apart from its early Christian importance in housing the Council of Serdica in 344.

In this context it was interesting to learn that 13% of the Church's revenue still comes from the State, that its eleven dioceses are served by some 1,500 clergy, and that the number of nuns was slowly increasing. At Dragalevski Monastery we made contact with the representative of the Patriarch, Bishop Domitian, who said that in four years he had ordained fifty priests. At this monastery, the Patriarch's summer residence, Bishop Michael made the key speech of our visit: "We are pilgrims because we are concerned about the unity of all Churches", and he emphasised our admiration for the witness of the Bulgarian Church.

That same evening, being a Saturday, many attended the Vigil in the Nevsky Church with its superb choir and highly dramatic music. What superb voices the deacons had! But this was just a precursor to the Divine Liturgy the next day, celebrated with full and manifold musical settings. The highlight was undoubtedly the declamation of the Gospel by the proto-deacon with his splendid bass voice. It was faultless, appeared effortless, and resounded. Afterwards we were received by Bishop Gerasim, the Secretary of the Holy Synod, when Bishop Michael, especially, met old friends. It was a sharp contrast to the Anglican Eucharist held in the British Embassy that same evening—very sober and quiet. We enjoyed the hospitality of the Consul and sipped wine in the Embassy garden in the evening light.

Next day our travels really began. We moved to Plovdiv and became immersed in the National Revival, i.e. that period of the 19th century which saw the independence of Bulgaria from the Turks; we were thrust back to the Eastern Question, and the unreality of Eastern Roumelia. It was amazing to find so much of the old cobbled city still preserved and the many merchants' houses being meticulously restored. And not far below the surface lie a Roman stadium and theatre, now suddenly exposed. One understood increasingly the great importance of the rich plain of Thrace—the wealth of Roman and Byzantine past, and the terrible destruction wrought by Goth, Slav, early Bulgar, and Turk. At Dryanovski Monastery we were sharply reminded of the loss of life by priest, monk, soldier and poet: it was razed to the ground in 1876 and all within perished. And we had seen en route the memorial at Shipka to the thousands of Russian and Bulgarian soldiers who died in the fighting of the 1877/8 Russo-Turkish War which liberated Bulgaria from Ottoman rule. It was no less a bloody event than must have been the fateful Turkish incursions in the 14th century. In these circumstances the closeness of Church and people in history—the sense of 'the national'—was increasingly strong. In the crypt of the Memorial Church we sang prayers for the dead who had perished in these battles.

It must be said that the contrast with the pilgrimage to Serbia was great. How open was the hospitality of the Serbian Patriarch and his church; how retiring that of Bulgaria—though very willing to receive and welcome us when it was understood what we were about. There was, for whatever reason, a sense of missed opportunities, and perhaps the present Church/State relationships were more influential than was openly evident.

The next day we toured the fortress of Veliko Tirnovo—that monument to the Second Bulgarian Empire—but even more memorable was our visit to Arbanassi village with its surprising evidence of Christian enterprise and wealth in the 16th, 17th and 18th centuries of Muslim domination—the beauty of its houses carefully constructed for defence, and the wonder of the Church of the Nativity of Christ, low-roofed on the hillside, superbly decorated throughout in the traditional manner, yet emphasising its seclusion, proclaiming the faith not outside but to those within: only the faithful would find it. Before this, we had paid a visit to the near-by Monastery of St. Peter and St. Paul, where the nuns supplied us with the best peaches and arguably the best brandy of our tour.

The next day we visited the Solovski Monastery, where we sat entertained by the Revd. Abbess Kipriana in a guest-room peacefully decorated in the traditional Bulgarian style of wall-painting—how charming were the flowers both inside and out in the garden; how warm the hospitality! It was one of those places, made with hands and kindly labour, that one is sad to leave behind and joyful to have discovered in this earthly life. So we came to Troyanski Monastery, and were greeted by the Deputy Abbot—Sljivovica again!—but we were not received by the Patriarch. The last evening was a Touristic occasion in a taverna with singing and dancing, “traditional” folk dances and songs.

From an Orthodox point of view it is difficult to give a single comprehensive picture of this pilgrimage, which lacked the organised support of local church life. One could expect no other when summoned, like the rest of the faithful, by the bells of the Alexander Nevsky Church in Sofia; but equally it was quite incidental—and all the more acceptable—that we learned of the Divine Liturgy at Teteven parish church on the morning of the Beheading of John the Baptist. The pilgrimage was not organised round such occasions, and so we became mentally more aware of each other and of the many deep and varied experiences and devout practices of our fellow pilgrims. Our enrichment came from each other.

It is also true that opportunities existed to gaze upon the great icons in the crypt of the Nevsky Church, and to see the Glagolitic lectionary and other manuscripts and icons in the National History Museum: these were rewarding and exciting moments, but they were isolated. This was perhaps inevitable, given the necessity of reliance upon the Balkan Tourist agency. The excellent guide Dimitri did his very best for us, as did the driver Georgi, but the result was a series of visits to monasteries and churches, often repainted, or rebuilt and decorated

during the 19th century or later. Architecturally they were lovely, but the decor was far too often insipid. One was rarely moved to veneration, and for spiritual encouragement one needed to participate in their liturgical life.

NEWS ITEMS

The Evangelical Orthodox Church to be received into the Antiochian Orthodox Archdiocese of North America

On 5th and 6th September 1986 Metropolitan Philip, Archbishop of the Antiochian Orthodox Archdiocese of North America, met at his chancery in Englewood, New Jersey, with the leaders of the ‘Evangelical Orthodox Church’ to discuss their membership’s desire to enter the canonical Orthodox Church. The EOC, an independent Christian body established in 1979 with headquarters in Goleta, California, was founded by individuals formerly active with such agencies as Campus Crusade for Christ, Youth for Christ, the Christian, Mennonite, and Nazarene denominations, and other evangelical Protestant and ‘free church’ groups who were “seeking greater spiritual reality, a more vital outward expression of the faith, and an increased depth of doctrinal understanding”. Metropolitan Philip presented the terms to be agreed upon by the EOC should such reception talks continue and progress to the point where the EOC membership, estimated at 2,500, would be received into the Orthodox Church by the Antiochian Archdiocese. In brief, these terms are: the members of the EOC would be received into the Church through chrismation; the present deacons, priests and bishops of the EOC desirous of and eligible for holy orders would, following chrismation, be ordained deacons and priests; the existing EOC communities would be constituted as regular parishes of the Archdiocese; the current ‘Synod of Bishops’ of the EOC would become a council of presbyters which would, under the oversight of the Metropolitan, coordinate the work of former EOC communities and ministries; the current liturgical practice of the EOC would be reviewed and modified to bring it into conformity with the current liturgical practice of the Archdiocese; the EOC’s special agencies—e.g. St. Athanasius Academy of Orthodox Theology, Conciliar Press, etc.—would continue operation.

On 8th September the leaders of the EOC met privately to consider the results of the Englewood meeting, and issued a formal statement announcing their decision “to proceed as outlined by Metropolitan Philip” for reception into the Orthodox Church by the Antiochian Archdiocese. The statement says that the EOC leaders “agreed to work with the Metropolitan over the next year to iron out all details” and to “teach in all EOC churches as needed in order to further explain these steps and the reasons for taking them”.

Syndesmos moves to new Headquarters

The new Syndesmos Secretariat was blessed in a festive international celebration in Joensuu, Finland, on 9th December 1986. Over 50 persons, among them Orthodox young people from Finland, the United States, Poland, France, Greece, and the Soviet Union, participated in the service, which included provincial and city officials and ecumenical representatives from the Finnish Lutheran Church also. The festivities began with the traditional service of blessing, celebrated by former Secretary-General Rauno Pietarinen and Executive Committee member Fr. Benedict Kanters. Responses were sung by two youth choirs, composed of singers from the local Finnish Orthodox Student Association, and of guests from the Russian Orthodox Church. The blessing was conducted in English, Finnish, Slavonic, and Georgian. Following the service a reception was held at which Secretary General Mark Stokoe welcomed the many guests to Syndesmos' new headquarters. Guests from various Orthodox Churches, Orthodox youth organisations, parish, provincial, city, and ecumenical officials presented greetings and gifts on the occasion of the opening of new office. Numerous telegrams of best wishes, including those of Archbishop Paul of Finland, who was unable to attend the blessing, were also received.

The new Secretariat is a single family dwelling, located in the centre of the city of Joensuu, some 400 kilometres north east of Helsinki. The premises, generously acquired for Syndesmos by city officials, contains a spacious office, two guest rooms, and a sauna, as well as living quarters for the Secretary General, and the house is surrounded by a large garden. The new address is:

Syndesmos General Secretariat,
Sepänkatu 22,
80100 Joensuu,
Finland.

New Romanian Patriarch Enthroned

Patriarch Teoctist I, the new Patriarch of the Romanian Orthodox Church, was enthroned in Bucharest on 16th November 1986. He was formerly Metropolitan of Moldavia. The Patriarchs of Jerusalem and Bulgaria were present at the ceremony together with representatives of other Orthodox Patriarchates and autocephalous Churches. The Archbishop of Canterbury was represented by the Rt. Revd. John Satterthwaite, Bishop of Gibraltar in Europe, who was accompanied by Canon Christopher Hill. The Pope was represented by Cardinal Willebrands. Two members of the congregation of St. Dunstan-in-the-West represented the AECA (see "The General Secretary's Notes" elsewhere in this issue of *ECNL*).

Death of Head of Ukrainian Orthodox Diocese in America

Metropolitan Andrei of Eukarpia, Head of the Ukrainian Orthodox Diocese in America (Ecumenical Patriarchate), passed away on 18th

November 1986. Metropolitan Andrei was born in West Ukraine in 1901. After service in the Ukrainian army during 1918-9, he eventually emigrated in 1928 to Canada. He was ordained Deacon in New York in 1932 by the then Archbishop Athenagoras, later to become Ecumenical Patriarch. After devoted service in a number of parishes, the then Fr. Andrei was made Archimandrite, and in 1967 was ordained Bishop to succeed Bishop Bohdan of Eukarpia. In 1983, the Diocese was raised to a Metropolis with Bishop Andrei its first Metropolitan.

3rd Pre-Conciliar Pan-Orthodox Conference held at Chambésy

Representatives of all the local Orthodox Churches met at Chambésy from 28th October to 6th November 1986 in the Orthodox Centre of the Ecumenical Patriarchate for the 3rd Pre-Conciliar Pan-Orthodox Conference. The Conference, called by the Ecumenical Patriarch Dimitrios I, was under the Presidency of Metropolitan Chrysostomos of Myra who headed the delegation from the Ecumenical Patriarchate. The Conference studied the four themes referred to it by the 2nd Conference (held in 1982): these were concerned with youth, with relations of Orthodox Churches with the Christian world in general and the Ecumenical Movement in particular, with the Orthodox contribution to peace, liberty and brotherhood among the peoples of the world, and with the problem of racial discrimination.

Russian Orthodox Church rescinds decision on Roman Catholics

The Holy Synod of the Russian Orthodox Church has decided to suspend the application of a decision, taken at the end of 1969, to permit Roman Catholics in the Soviet Union, separated from their own Church, to receive Holy Communion in Orthodox Churches. The practice has not been widespread, but the Synod has on more than one occasion been challenged over this matter. It has now judged it preferable to rescind its decision of 1969 until such time that the question can be determined by Orthodoxy as a whole.

Anglican Bishop inspects vandalism at Orthodox Hostel in Dortmund

St. John's Hostel, Dortmund, Germany is a retirement home, opened in 1982, for former members of the Mixed Services Organisation. In 1985, the staircase was extensively damaged in a fire-bomb attack, and residents (mainly of Serbian origin) had to be moved into temporary quarters elsewhere. Then, in August 1986, a newly finished mural of St. John the Baptist on an outside wall was splattered with red paint and defaced by graffiti on the day that the scaffolding was taken down. The Orthodox priest responsible for oversight of the Hostel, Fr. Thomislav Markovic (of the Ecumenical Patriarchate), has been unable to determine the perpetrators of these outrages. Fr. Thomislav is the only Orthodox priest employed by the British Services, and a recent visit of inspection was made to the

Hostel by Major-General Ramsbotham, GOC 3rd Armoured Division. The General was accompanied by his father, Bishop John Ramsbotham (formerly Bishop of Wakefield), who has a lifelong interest in Orthodoxy through his connection with the Student Christian Movement.

Russian Church-in-Exile loses Monastery

Holy Transfiguration Monastery, Brookline, Massachusetts has left the jurisdiction of the Russian Church-in-Exile. It is understood that the Monastery is to become part of one of the Greek Old Calendarist jurisdictions. Holy Transfiguration has been well-known for its publications, especially the translation of the Psalter "according to the Seventy", published in 1974. No formal reason for the change of jurisdiction has been announced to date, but the Monastery has long been noted for its very 'hard line' on the question of any Orthodox participation in ecumenical affairs.

ANTIOCHENE CHRISTIANITY, ISLAM AND ARAB NATIONALISM—VI

Rabbi Yeshua bar Yosif, Malek Mashiah, and the Galilean Family

One of the very great Ages of Expectation—perhaps the greatest—in the spiritual and moral history of mankind reached its climacteric within the period stretching more or less from the close of the 3rd century BC to the opening of the 4th century AD, when, in some important constituent elements, it became constricted and, to a serious extent, politically determined and circumscribed by a whole range of developments consequent upon and dictated by the Roman State apparatus by virtue of the elevation of the erstwhile outlawed Judaeo-Christian sect of the Nazarenes to the religio-political cultic peak of sole State Religion of the Roman Empire. Important elements in what came to constitute the culmination of a whole range of processes, psychological, intellectual and political, emerged both from within and without, before and after, this maximal epoch of fruition, but the main pivotal period can, with justification, be set in the period of, in all, some seven hundred years, with a kernel time stretching across all the decades of the 2nd century BC to the early years of the 3rd century AD inclusive.

It was in this age that Jews were looking with increasing fervour and impatience for him "who was to come", for liberation and renewal, both as individuals and as a nation, as an integrated religio-social community. This was the great age of sad disillusionment and desperate yearning, an age of ennuï for all the peoples of gentile Mediterranean civilisation—Greeks, Romans, Egyptians and Syrians alike. The Jews sought a Messiah and were disappointed in a series of false "Sons of a Star", as they were to be almost through all their subsequent history having, for the most part, failed to recognise Him when He actually came among them; The Gentiles sought a Saviour

and increasingly tried to find Him through the agency of the Oriental Mysteries and Gnostic speculations. The gentile world sought not so much a Hero-King as a Divine Redeemer to deliver mankind from the endless seeming futility of the cycle of life and death. The Romans in particular, like their truest successors the Spaniards, were obsessed with the tragic inevitability of death in all its finality. Many, both Jews and gentiles—or "Hellenes" ("Greeks"), as Jewish writers termed all gentiles of the Graeco-Roman world rather as Muscovites termed all foreigners "Nemetski" ("Germans")—found what and whom they were seeking in the person of an obscure Galilean Jewish religious teacher and itinerant preacher, the charismatic young Rabbi Yeshua bar Yosif.

The Name "Jesus" is of significance in itself. In the form "Yeshua" it signifies "JVH is Salvation" or "The Lord (Adonai) Saves". (At the same time, it must be admitted that it was then a fairly common name.) Jesus would have been known to His contemporaries as "Yeshua ben (or, in Aramaic, "bar") Yosif" ("Joseph", which means "May he have many sons, or descendants"). I was criticised for describing the Son of the Virgin by this designation as if, by so doing, I was casting doubt upon His virgin birth. This was neither my intention nor a mistake on my part. The style "Yeshua ben Yosif" does not necessarily proclaim Him the natural son of St. Joseph. It does, however, witness to His *legitimate* social status. A critical feature of centuries-old Jewish anti-Christian polemic was the canard which asserted that He was the fruit of an unholy union between a Syrian prostitute and a drunken Roman legionary, i.e. that He was neither legitimate nor of the House of Israel. The calumny does not, of course, begin to hold water, but this is not the place to explain at length why not. What is of importance, if for no other reason, is that the style serves to ratify the true interpretation of the Evangelical inclusion of the two genealogies. Both the Holy Theotokos and St. Joseph are claimed as descendants of David the King. Mistakenly, some Protestant theologians have taken the dual record to signify that the Early Church believed the Lord to be the issue of a normal marital union between the Holy Virgin and St. Joseph. This is an incorrect inference. It implies ignorance of a very important feature of Jewish custom and social law. When a man welcomed a pregnant woman or a mother with living children into his own family as his legal spouse, he took her children into his house, not only into his physical home, but into his own familial dynastic house. In other words, he welcomed them into his own lineage: they became, for all purposes and in all rights, as fully his children and heirs as were any children of his own loins. They became heirs not only of his material rights and assets but of his very lineage also. By such a process was Jesus, at the instigation of the Angel of God, accorded full legitimacy by St. Joseph in taking "Mary to wife". (By a comparable legally recognised custom more than one naturally heirless Italian nobleman has "adopted" an out-kin heir and in this manner some of the most august Houses of Italy have been perpetuated across the centuries.) Thus, without according *physical* paternity to St. Joseph, we can accord him *legal and*

social paternity, recognising the Lord's Davidic descent as deriving from His 'father' and His mother. St. Joseph's was not a merely presumed paternity, it was a formally and deliberately assumed paternity also.

In the old science, it was believed that a man deposited the seed of new life into the body of a woman where it matured to birth. Her contribution was one of passive receptivity: she merely contributed a benign bio-physical environment. Modern genetic science has shown that both parents make a genetic contribution to the new life on the fertilisation of the ovum. Our greater understanding of the mystery of birth provides us with a far clearer understanding of the Mystery of the Incarnation. We can see with greater clarity than ever before that for the Lord to be truly the God-Man necessitated beyond all doubt that God, by the Power of the Life-Bearing Spirit, should have accorded Him His real Divine Paternity, whilst the Most Pure Virgin gave and contributed the most true humanity and the genetic inheritance of Israel. He was not the adoptive or legalised Son of God; He was of God's direct generation. St. Mary the Virgin was indeed not a mere vessel, but the active, unique cooperating human partner in the supreme event of human history and indeed of all creation's history, the Incarnation of the Son of God.

After 2,000 years of faith, of human reasoning, of prayer, of illumination by the Spirit who "leads us into all truth", it is deceptively easy for us to think it easy to know who the Nazarene was and is. It was not so at the beginning. In the day of His Flesh, men and women encountered a real human being. In some sense, His very flesh was a barrier against His identification. It was, for sure, a vehicle of the Divine-human encounter, but of necessity it was a meeting in which the very medium of the body provided Humanity with apparent and more immediate reality than Divinity. Those who knew Him most intimately came to discern who He really was, but slowly and tentatively and the knowledge, once gained, posed more problems than it solved. His identity, His purpose, His authority, all these became matters of debate and dissent from the very outset of His public ministry. For many, after 2,000 years, they remain so. And as we pass from confronting a Mystery which is hidden to a Mystery which is revealed, an unfathomable Mystery must of necessity remain, because we confront the Mystery of the Holy Trinity—the Mystery of the Triune God.

The identification of Christ could not be straightforward and incontrovertible, or faith would have been thereby rendered superfluous. Thus, in some measure, those who encountered the Nazarene recognised in Him what they wanted to recognise—the Leader-in-waiting of the coming glorious resurgence of the Host of Israel which would vanquish and eject the heathen might of Rome from Eretz Ysrael and, under Him, the King Messiah, would establish the Kingdom of the Lord of Hosts; the spiritual heir and successor of the Desert Preacher, John (Jochanan), who had preached repentance; a great miracle-worker and healer; a teacher who illuminated the Law

and lore of Torah; a dangerous political malcontent similar to—if not perhaps one of—the Zealots; a presumptuous Galilean provincial who, in his ridiculous bumpkin's accent, dared to recast the accepted interpretations of Torah and challenge the honoured Yeshiva-trained scholars themselves (and, often, confuse and confound them); and so on, and so on. Those He chose misunderstood Him constantly. They learned slowly and painfully. The golden bandwagon they had looked for gradually lost its fool's-gold glitter and and dulled into the peeled-paint appearance of an execution tumbrel. They learned to exchange the hope of wealth and power for material poverty and spiritual servitude, the lure of riches and power in this world for the Kingdom of Heaven. As they discovered the nature of their Lord, they slowly learned to become icons of Him.

It was in the dawning apprehension that He was somehow even more than He appeared to be that they became both the more elated and the more confused. But their deep love for Him carried them in unshaken faith through to the unimaginable and unbelievable horror of the dénouement of Good Friday. I think it is impossible for anyone living today to begin to penetrate the degree of indescribable disillusionment and sense of helpless hopelessness which possessed them in the great loneliness of fear through which they lived from just before sunset on Friday to first light on the first day of the week, that day on which the Transfiguration of all creation was proclaimed by Jesus-become-Christ stepping forth from His tomb in His illumined Resurrection body. His Christhood, hitherto hidden in His flesh, was now wondrously revealed to the world once created through Him and now redeemed by Him.

Quite what the Resurrection signified, other than the vindication of the supreme power of the God of Israel above the power of Rome and beyond the power of Death itself, it is doubtful whether any of the inner circle of Apostles and intimate disciples of the Lord paused to reflect, consumed as they were with joy at His return. The time for reflection came later, after the Ascension and Pentecost. It was, perhaps then that differences of viewpoint began to make themselves apparent. It was the Antiochene Church and its great missionaries, the Tarsian Rabbi Sha'ul, St. Paul, and the Cypriot levite St. Joseph Barnabas (the "Son of Consolation", Acts 4: 36), both erstwhile students of the Yeshiva of Gamaliel who precipitated the first public crisis. Although, as has been shown previously, the St. Paul of the work of mission, in effect, sided with the extrovert tradition of Hellenistic Judaism, his own education and formation from an early age had been in the most Orthodox of introvert Hebrew Jewish traditions, "sitting at the feet of" the great Torahic Teacher, Rabbi Gamaliel. What he proposed to the brethren in Jerusalem—and in a fashion which brooked no denial—was that followers of the Way from among the gentiles should not be required to identify themselves physically and socially with Israel after the flesh in order to be admitted to full membership of the redeemed Israel of God. There were to be no more "God-fearers", hovering on the fringe of Israel.

The Lord had broken down "the middle wall of partition". Life was on offer to all without the need for ritual bath, other than the once-for-all Baptism into the death of Christ, without any sacrificial death in circumcision as a sign of adherence to the Covenant—Baptism embraced that too—and without dietary and catering requirements and restrictions (kosher laws), for all food, save that offered to idols, was now clean to believers. Like the later Ethiopian Coptic Church, he did take Biblical slaughtering methods and bleeding for granted. He accepted that believers of the House of Israel (after the flesh) might continue to observe the full ritual requirements of the Torahic tradition, although it is not entirely clear that he considered it to be an actual obligation on Hebrew Christians. And he, claiming himself to be a "Hebrew of the Hebrews", appears to have lived according to traditional Jewish customs subject only to the exigencies of Gospel witness. As we know, St. Paul eventually gained his point. Had he not done so, the whole story of the Christian movement would have been very different.

(To be continued)

Andrew Midgley

BOOK REVIEWS

Etudes Theologiques 4: La Theologie dans L'Eglise et dans le Monde, Les Editions du Centre Orthodoxe, Chambésy, 1984, 390 pp, n.p. (German, French and English).

The Ecumenical Patriarchate's Orthodox Centre at Chambésy has held since 1980 an annual theological seminar, which in 1983 took as its theme "Theology in the Church and in the World"; at it 25 younger theological scholars from Europe and America, representing the Orthodox, Roman Catholic and Reformed traditions, read papers on the dominant theological tendencies of modern times as they concern the great tradition of Orthodoxy. The seminar began with studies of the origins of Christian theology, and then went on to surveys of medieval and modern developments: "Scholasticism" (Prof. W. Kluxen of Bonn), "Luther" (Prof. E. Iserloh of Munster), "Protestant liberal theology in the 18th and 19th centuries" (Prof. H. J. Rother of Bonn), and "Biblical science and Orthodox theology" (Prof. G. Galitis of Athens).

In the first section Prof. J. Meyendorff dealt with the rôle of Greek philosophy in the formulation of the Christian *kerygma*, especially the use of Platonism and Neo-Platonism (shorn of certain theories which would vitiate the fundamental doctrine of the divine Creator). After Origen "generations of Greeks accepted the cultural humiliation of having to look for Truth in Jewish Scriptures" (p 67); and the great Fathers of the 4th century were to transfigure, or "baptise", Hellenism—rather than Hellenism absorb Christianity. In

this process were produced the Patristic commentaries on Scripture, and also the Byzantine liturgical and spiritual tradition which is basic to Orthodoxy to this day. In the same spirit, Prof. Galitis speaks of exegesis as a ministry *within* the Church; outside the Church the Bible would be no different from any other book.

Prof. J. Papavassiliou (Faculty of Medicine, University of Athens) presented a survey of recent discoveries in biology, and went on to deal with bio-ethics. In the following paper (there are only two in the 4th section) Prof. S. Harakas (Holy Cross, Boston) offers a notable contribution to the ever-pressing question of "science and religion": "Christian Faith concerning Creation and Biology" (pp 226 ff). St. John of Damascus recognises man as a microcosm, "the full *typos* of all creation in that he shares in the physical, the volitional, the noetic and the spiritual aspects of created existence"; St. Maximos the Confessor speaks of natural phenomena as having their own inner natures, or *logoi*, but placed within the larger context of theological purpose. St. Clement of Alexandria's arguments against birth-control presuppose biological conceptions unacceptable today; and discussing the ongoing American controversy over the teaching of "Creation science or evolution" in the schools, Dr. Harakas reminds us that St. Basil in his *Hexameron* "did not limit himself to the Genesis account, but used the scientific information and philosophical terminology of his day to present a balanced account of the origins of the world, both spiritual and scientific" (p 243). This is a most valuable paper, whose conclusions on pp 246-7 deserve to be widely studied.

The section of these proceedings, however, which most of the readers of this News Letter probably will find most interesting is that devoted to "Current Trends in Theology", comprising reports from Orthodox on the Ecumenical Patriarchate, Rumania, Greece and America. Prof. V. T. Istavridis spoke on "Theology in the Ecumenical Patriarchate from 1923 to the Present Day" (incidentally, this paper is not referred to in the Editor's introduction: on the other hand, he refers to Prof. V. Borovoy's "Orthodox Theology Today in USSR" which is *not* printed!); in spite of its rather pedestrian style, as a catalogue of events and facts, it is a most useful summary of a momentous half-century in the long history of the Great Church—and it concludes with a moving appeal to "those who are capable of it" to complete the record of the Patriarchate's many achievements in the realm of theology.

Prof. I. Bria of Bucharest considers his own Church of Romania, whose Faculty of Theology at Bucharest celebrated its centenary in 1981 and which was reorganised under direct ecclesiastical control in 1948. It is essentially a "local" church's theology, yet based firmly on Patristic foundations and having developed its own distinctive hesychast and iconographic tradition. Romania has never compromised Christianity with any political ideology, nor has it ever confused true faith and spirituality with popular secular beliefs, although it recognises that the latter express a spiritual view of life.

The Church of Romania has a strong sense of the unity of the Church and Society, and of the Biblical ideals of love and service: "the whole Christ for the whole world, in every field" (p 175). Dr. Briia concludes with the thought that the Church should be more daring in the realm of the "marginal".

It is not easy to do justice in a short review to this wealth of thought, but I should like to conclude by drawing your attention to Prof. N. Nissiotis's consideration of what is meant by "Christendom" (pp 289 ff), so often in the past having to do with an institutionalised Church embracing all secular structures and institutions in society. The monastic life, and the eternal presence of the martyrs, have an eschatological message for us all, pointing us beyond "Christendom" to the coming Kingdom. "The crucial moment in Christian faith is not simply the confession of past events but the sure expectation of the coming Kingdom . . . Eschatology relates the authentic, eucharistic basis of the Church dynamically to social realities in rapid change and transformation" (p 301).

Etudes Theologiques 5: Les Dialogues Oecumeniques Hier et Aujourd'hui, Les Editions du Centre Orthodoxe, Chambésy, 1986, 415 pp. n.p. (German, French and English).

The Fifth Theological Seminar at Chambésy in 1984 took as its theme the various ecumenical dialogues in which the Orthodox have participated. It would be vain to attempt in a short review any real estimate of the value of this conference: I shall restrict myself to "noting the notable" in a substantial volume.

Metropolitan Damaskinos of Switzerland, Director of the Orthodox Centre, introducing the seminar, said: "Orthodoxy has to take these initiatives (sc. in ecumenical matters) in order to respond to a pastoral need, seeing that both the Roman Catholic Church and Protestantism are still not fully liberated from their former attitudes imposed by confessional antagonism" (p 39). While the Orthodox Church identifies itself with the One, Holy, Catholic and Apostolic Church, it has to apply the term "Church", in all its connotations, to every other Christian community where the essentials of the Faith, and apostolic succession, have been safeguarded.

Our valued friend of long standing, Prof. V. T. Istavridis, contributes a most useful paper; in his characteristic style he offers a concise but meticulous synopsis of Orthodox dialogue with the various Christian bodies, analysing in an unobtrusive way the various difficulties and successes. If for nothing else (which is certainly not the case), this makes for me a volume which I shall never remove from my shelves; and his list of "Causes—Motives" (pp 163-4) could be on our prayer-desks as much as our study-tables, for it ends with "the inner spiritual longing in each Church to see fulfilled the prayer which Christ Himself uttered 'that all may be one'".

A comparatively short paper by Prof. E. Economou of Athens, "The Biblical Foundation of Dialogue", roots all this material in Scripture;

it could serve as the 'Bible-study' for any ecumenical gathering. The closing words are: "it is hoped that, by using the gift of dialogue, we may ascertain that we belong, in different ways, to the same faith and order. This goal can be achieved if we consider theological dialogue not as a human technique of communication, but as a means of "communion" ratified by God, and leading through the guidance of the Holy Spirit to communion in the one Church" (p 325).

Following that exegesis, "The Patristic Foundation of the Theological Dialogues" (pp 326 ff) by Prof. B. Anagnostopoulos of Athens cements the whole concept of dialogue in the Tradition of the Undivided Church, and will undoubtedly stimulate much of our thinking in the days ahead. Dr. Anagnostopoulos sees the inauguration of our current dialogues as "the most important event since the time of the great schism between the Churches of the East and the West" (p 326); but he is also acutely conscious of the difficulties to be overcome, and believes that an understanding of the Fathers' position is essential to our successful progress. He cites Saints Ignatios, Eirenaeos, Dionysios of Alexandria, Cyprian, Augustine, Firmilian of Caesarea, Athanasios and Basil: "clearly in Patristic thought the Church is one and its unity is based on the unity of faith. Besides, there is an absolute and unlimited respect for the Tradition of the Church" (p 331). He goes on to quote the Anglican Dr. G. L. Prestige, writing in 1940 in *Fathers and Heretics*: "... the unity of the Church depends on the unity of the faith. When questions of faith have been settled, problems of order will solve themselves" (p 331).

Prof. Anagnostopoulos says: "a return to patristic teaching and the Tradition of the Church of the first eight centuries is regarded as absolutely necessary because it is considered to be the model of unity in faith which the One Church then enjoyed" (p 333); and he concludes "the rapid evolution in the relations between the Churches . . . and the desire to work together for the re-unity of the Church are really considered a miracle and are undoubtedly the work and blessing of God" (p 334).

In his concluding address, Metropolitan Aimilianos Timiadis said: "we must not forget their (sc. our fathers in the faith) contributions to ecumenical dialogues nowadays. Rather, we must intensify our efforts, remembering that humanity and the people of God are expecting remedies and answers from our assemblies, recalling the words of St. Paul that 'Christ is the same today and yesterday'" (p 409).

Harold Embleton

Pauline Webb (Ed.): *Faith and Faithfulness: Essays on Contemporary Ecumenical Themes* (A Tribute to Philip A. Potter), WCC 1984, 128 pp., £4.25.

This book, published as a tribute to the former General Secretary of the World Council of Churches, Philip Potter, is well worth reading for the insight it gives into the present thinking of that body. It begins

with a personal portrait of Philip Potter by Pauline Webb which reveals a thoughtful and caring man, much influenced by the events in his own life. He had a deep commitment to mission, for example, following five years as a missionary in the poverty-stricken island of Haiti. He was General Secretary of the WCC from 1972 until 1984 and made a lasting contribution to its work. The series of essays on ecumenical themes, which make up the rest of this book, all reflect the influence of Philip Potter on the World Council of Churches.

One of the most thought-provoking of these essays is the one entitled "Bible Study as an Ecumenical Exercise" by Harvey Perkins. Based on the Lord's Prayer, it is a study of God's indwelling in the human family when it is not torn apart by discord: "Our vocation is to achieve a way of relating to each other which is close to the doing of God's will". Another essay "The Ecumenical Movement as the Dialogue of Cultures" investigates the need for knowledge and understanding of the different cultures from which different peoples come to experience a Christian theology: "There must be a multi-directional flow of information and human experience in theology . . . The ecumenical movement is demanding from us a new theological sense, born of global imagination".

There are two essays written by women which are well worth studying: "A Movement Towards Health and Salvation" by Nita Barrow and "What Do These Women Want" by Madeleine Barot. The first is based on Philip Potter's theme from Isaiah that healing is associated with righteousness, and so any world-wide ecumenical movement must be concerned for social problems. To make her point Dame Nita Barrow quotes from the Tubingen consultation: "The church's ministry of healing is thus an integral part of its witness to the gospel". The article on the position of women in the ecumenical movement raises a number of important issues. Not all AECA members will agree with some of the statements made, but at a time when the Church of England has just suffered from a bout of hysteria on the question of the ordination of women, wisely diffused by the House of Bishops of the General Synod, it is timely to pay heed to the closing paragraph of this essay: "At all events, we already know now that the unity we long for cannot, as Philip Potter has so often reminded us, tolerate the exclusion of anyone on any grounds whatever—race, sex, dogma, tradition. Respect for differences, the fight against all forms of segregation, are essential elements in our progress towards unity".

Finally, one essay which will be of particular interest to AECA members is the one "Ecumenism as Living Together" by The Revd. Dr. Josef Smolik, who is Dean of the Comenius Faculty of Protestant Theology in Prague. He writes about the experience of the Protestant Church in Czechoslovakia, and makes an interesting statement that "Living together in the *oikoumene* means dialogue . . . between the churches which participate in power even if they do not realise this or are unwilling to acknowledge it, and the churches which are without power". He continues later with a point made by Philip Potter: "the

churches and the ecumenical movement can be of real help to this world only when they share life together dynamically—and are more than just an organisation located in Geneva—awaiting the coming Lord and kingdom". This last quotation perhaps sums up why members may find that reading this book helps them to look at our own Association and ask "what can we do to help?"

Vivien Hornby-Northcote

Constantine Kalokyris (*Trans.* P. Chamberas): *The Essence of Orthodox Iconography*, Holy Cross Orthodox Press, Brookline 1984, 127 pp, \$9.95 (pb. illus.).

Here is a work devoted to iconography which can be warmly commended for serious study, especially during this present year when we celebrate the 12th centenary of the 7th Ecumenical Council (Nicaea II). It is especially to be welcomed that we now have a recent work of a contemporary Greek writer to supplement the better-known Russian writings on icons, e.g. those of Ouspensky and Lossky, Prince Trubetskoi, etc.

In recent years, icons have become widely popular outside Orthodoxy. Indeed, some non-Orthodox have made a point of adopting icons as a sort of 'rarified cult', whilst others have enthused over them as a fascinating art-form. There has been a significant revival of icon-painting, again by no means confined to the Orthodox, and some of it has proved to be of highly dubious authenticity. It is also particularly unfortunate that in many Orthodox church buildings today we can see examples of iconography which reflect more of the Italian Renaissance of art than the truths of the Orthodox Christian Faith.

In *The Essence of Orthodox Iconography* we are given a much needed corrective to some of the less desirable features of the current revival of interest in icons. This work first appeared in Greek in 1960, and the Author tells us that, in response to considerable demand, he had hoped to expand it but has been unable to do so because of the pressure of other work. However, in 1965, whilst a visiting professor at the Holy Cross Greek Orthodox Theological School at Brookline, he did feel able to respond to requests from the student body to permit the present English translation to be made from the original text, differing only in a few respects from that original. A considerable debt is owed to those students at Brookline, without whose requests this extremely valuable and important work would not have been available in the English language.

Professor Kalokyris is especially concerned about the failure of Western Christians to understand the true and deep significance of icons. He analyses the chief causes of this failure as a lack of appropriate research within Roman Catholic and Protestant theology, the humanist emphasis in the West, the anthropocentric religious art forms imposed by the Roman and hence by the Protestant Churches, the lack of theological understanding of icons,

the gradual corruption of much Orthodox iconography by Western influences, and the emphasis in many Western works on icons which sees them from the viewpoint of the classical 'ideal' of the Renaissance thus placing them in a completely unjustified anachronistic context. The real but now often unrecognised rôle of iconography is to provide a spiritual service to the Church. True iconography is inseparable from Orthodox spirituality; it has always been "interwoven with *the life, the evolution, and the whole tradition of the Orthodox Church*" (p 14)—it is "a *liturgical art*" (p 17) which is "also *theological*" (p 20), and it "exalts the world of Grace and the divine reality beyond this present world" (p 25; Author's italics). By contrast, Western naturalistic Church art is "religious—but not theological" (p 26). These points are illustrated in the first chapter by means of the analysis and comparison of examples to be found in church buildings in both East and West.

The second chapter is devoted to a discussion in some detail of "the form of Orthodox iconography", whose basic presupposition is the idea of both the "new" man and the "new" world in Christ. The Author contrasts the declaration of the 7th Ecumenical Council that iconography's "distinguished institution and tradition belongs to the catholic Church. For to the painter belongs the art only, whilst the order of fundamentals belongs to the holy Fathers" with the statement of the Council of Frankfurt (794) by which "no dogmatic-theological or liturgical significance was attributed to art: it was simply regarded as an element 'for the decoration of the churches'" (p 46). Thus the Western practice of depicting Christ as an ordinary mature man stresses His human nature only; "this would be a kind of nestorianism" (p 46). Orthodox iconography represents "the *person of the Lord Jesus Christ, of God the Logos, granted that in His person the two natures are united without confusion and change*" (p 47). The "humanly beautiful" Christs of Western art are unacceptable to the Orthodox.

The same dogmatic presuppositions are also extended in Orthodoxy to traditional depictions of the Mother of God and the Saints, who are treated as citizens of the heavenly realms; they appear to us not in the forms of corruption but as those who are clothed with spiritual bodies "which will follow the resurrection of the dead" (p 51). These points are illustrated by reference to a number of icons in which the style of features and forms, the halos, the dress, the perspective, and the overall pictorial context, all conform to the strictest Orthodox requirements. However, the existence of more "naturalistic" tendencies to be found in the Hellenistic branch of Christian art is accepted, and its influence on Byzantine iconography, especially from the 7th century, is not thought to have undermined the primary characteristics of representing spiritualised forms of the persons depicted.

After a short chapter on "iconography and Orthodox worship", the Author concludes with a discussion of the "main directions and presuppositions for a renaissance of Orthodox iconography". Three

current "directions" are identified: first, the copying of Western models; secondly, the alteration of Byzantine works to appear "more natural"; and thirdly, a return to the ancient Byzantine tradition. The first two of these are said to "indicate complete ignorance of the character and the essence of Orthodox iconography" (p 92); only the third is acceptable. Fortunately, this third "direction" has been adopted quite widely by contemporary Orthodox iconographers, who have become aware of the dangers inherent in "the abandonment and the distortion of a fundamental element of worship" (p 93). Development in iconography is not rejected, however, provided that it comes entirely from within; indeed, it is to be welcomed, for without it mere "systematic 'selection' and repetition of the classical models of iconography will lead, through fruitless 'eclecticism' to a *formalism* . . . which will present nothing else except dry copies . . ." (p 99). Any renewal must be under the direction of the Orthodox Church, for the great iconographers "did not come out of secular studies, but out of the bosom of the Church" (p 101). The iconographer must be versed in liturgy, worship, dogmatics and Christian aesthetics, and must understand the relationship of these to his iconographic art.

There is an "Epilegomena", which is a summary of the main arguments within the book as a whole, and 38 plates (placed together at the end) illustrating the individual works to which reference is made in the main text. It is disappointing that these are in black and white only, and especially so in those cases relevant to the discussion of the meaning of colours in iconography. Presumably, this was a decision dictated by considerations of cost, but it is nevertheless much to be regretted. The text reads smoothly throughout, for which the Translator is to be commended. The Author's arguments are clearly stated, and the Orthodox viewpoint is presented with fairness and charity. It is most important that this viewpoint be studied and understood in the West, so that Western Christians as well as Orthodox may react to the current revival of interest in icons with a properly critical attitude, able to distinguish that which is truly within the iconographic tradition from that which is not.

Michael Pomazansky (*Trans.* Seraphim Rose): *Orthodox Dogmatic Theology*. St. Herman of Alaska Press 1984, 413 pp, \$30.00.

This extensive work is a translation from the original Russian text printed by Holy Trinity Monastery, Jordanville, in 1963 and revised by the Author ten years later. The Publishers claim that it is "a classic, fundamental sourcebook of Orthodox dogmas of faith, based on Patristic teaching" and "the first textbook of Orthodox Dogmatics in the English language". The original Russian version has been used over many years as a textbook by the Holy Trinity Seminary in Jordanville, the New York seminary of the Russian Church-in-Exile. *Orthodox Dogmatic Theology* has a great many virtues. It is very clearly set out, the presentation is simple and unambiguous, detailed

texts are given (from Holy Scripture or the Fathers, as appropriate) in support of the dogmas discussed, Orthodox teaching is firmly yet charitably distinguished from Roman Catholic and Protestant innovations, and there is an overall wholeness about the work which is in itself most impressive. Dogmatics can sometimes seem 'dull', but not here, because the Author has provided a text which remains stimulating throughout.

There is a substantial "Introduction" covering "the sources of Christian doctrine", "expositions of Christian teaching", and the nature of "dogmatic theology". It is stressed that life in Christ must be built upon an unchanging unity of faith, that Faith which is sealed by the Apostles' preaching and the dogmas of the Fathers. Part I is then devoted to dogmas which express our understanding of "God in Himself". The Orthodox doctrine of "the Holy Trinity" is clearly expounded by reference to "indications" in the Old Testament, the "divinely-revealed teaching" in the New Testament, and the "confession of the dogma" in the Early Church. The *filioque* is, of course, treated in historical as well as dogmatic detail, and attempts to find formulae of compromise between East and West—such as to say that the Holy Spirit proceeds "from the Father through the Son"—are exposed as at the very least disguising misunderstandings of Orthodox dogmatic teaching, even though such formulae do appear in Orthodox writings occasionally.

Part II, by far the larger part of this book, is devoted to "God manifest in the world". There are eight chapters, covering "creation", "providence", "evil and sin", "salvation", "the Church", "sacraments", "prayer", and "eschatology". Each of these topics is subdivided: for example, the chapter on "salvation" has seven major subdivisions, most of which are further subdivided into several sections. This extensive breakdown of the material, together with a detailed contents list and two indexes (respectively *scriptural* and *general*), greatly facilitates ready access to any specific topic desired. The book is thus highly usable as a work of reference. But it is more than this: it is a comprehensive and easily followed 'course' of dogmatics, and it is not surprising that it has been used extensively at an Orthodox seminary. The Author has achieved this extensive breakdown of his material without compromising the 'flow' of the work as a whole—a difficult task not often so effectively achieved as here. It is only in the final two chapters that one has a slight sense of the Author becoming aware of the need to keep the book within some prescribed limit of length. On "prayer" and "eschatology", and especially the latter, some expansion may well be felt to be desirable—for example, on the subject of "the resurrection of the Body".

At the end of the book there are three appendices. These provide comment on "the new currents in Russian philosophico-theological thought" (especially the writings of V. S. Soloviev and "Holy Wisdom"), a list of the Ecumenical Councils and of the heresies which have been condemned by the Church, and brief accounts of the

many Church Fathers and Teachers quoted in the main text. In all this work, Fr. Michael Pomazansky reveals a clear and calm grasp of the essentials of Orthodox teaching, which he rightly presents as revealed truths rather than as matters for argument and debate. For the non-Orthodox, as well as the Orthodox, this book provides a clear and unambiguous answer to the question "what do faithful Orthodox believe?"

Columba Flegg

Larry Ekin: *Enduring Witness: The Churches and the Palestinians—Vol. II*, WCC 1985, 135 pp, £4.25.

It is implied but nowhere actually stated that this is the sequel to a Volume I, which seems to have been entitled *The Palestinians and the Churches*, by Michael Christopher King and published in 1981. That Volume told the story of the involvement of the Churches in the problem from 1908 to 1956. This one takes it up to 1980. We are told in the Foreword by Ghassan Rubeiz that "this volume surveys the Churches' involvement and interprets its significance" in moving from a purely charitable and missionary approach—whatever that means—"to a more inclusive and dynamic understanding of peace with justice". This should be an enthralling account. It is not, at least not for me! It suffers from the familiar dead hand of the left-wing radically irradiated bureaucratic spirit of the Germano-American tradition. It reads like a White Paper produced by a leftist Government. That, of course, is what much of Protestantism and all too much of Roman Catholicism has become—radically leftist.

One of the great disillusionments of my life was my first visit to the WCC headquarters in Geneva in 1974, in my thoughts a shrine I had longed to be able to visit since 1948. I found a great monolithic office, similar to the ILO headquarters which was my official destination in Geneva. Incredibly, the secretaries in the Orthodox section did not even know where the chapel (if one can call it that—bleak assembly room that it is!) was located. The bookroom had nothing of spirituality but much of liberation movements. And so it continues, "a Devil's Front Organisation for the spread of Communism", some would say! Without wishing in any way to decry the proper place of diaconal activity in the Church or by the denominational Churches singly or in concert, social relief is not the prior business of the Christian body. Contrary to popular belief, healing and relief projects at the human level were not the principle or main activity of the Lord Jesus. He did not come to proclaim the Golden Age but the Kingdom (i.e. Kingly Rule) of God. Christian relief work must always be in the context of the Kingdom.

The displacement of the indigenous population by the originally largely European Zionist settlers consequent upon the establishment of the State of Israel is one of the least edifying features of the 'Return'. At the same time, the rabid hostility of the Arab States to the young Jewish State made reasonable accommodation between the

two ethno-cultural communities well-nigh impossible. The creation of large bodies of Palestinian Arab refugees is a tragedy for which both Arabs and Jews bear responsibility. Vast multitudes of Jews and Gentiles were displaced in the Second World War. Many were repatriated, some in a genocidal way by the victorious Allies, as Count N. Tolstoy has revealed. Many thousands were resettled around the world. In the case of the Palestinians, relatively few were originally assimilated in the wide under-populated patial lands of the neighbouring Arab States. The little Hashemite Kingdom of Jordan made a greater attempt than most to resolve the problem, to be repaid by its beneficiaries by attempts to undermine and overthrow the Kingdom. The politicians of the 'Arab cause' sought to perpetuate the refugee problem artificially for purely political ends and gave a hostage to Bolshevism in the process.

The present volume hardly treats of these matters, but does reveal the degree of bureaucracy and personal rivalry that bedevilled the Churches' relief work in the area, a characteristic it seems of all ecumenical activity. Nevertheless, the urgent physical and practical needs of the refugee situation did, over time, lead to a greater degree of inter-confessional cooperation than perhaps ever before seen in the Near East. And for that perhaps we should be thankful.

Andrew Midgley

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*.

Seraphim Rose: *The Soul after Death*, St. Herman of Alaska Press 1982, 287 pp., \$5.00 (pb).

In this book we find collected together the various chapters on the teaching of the Orthodox Church about the reality of the 'other world', previously serialised in the journal *The Orthodox Word* of which Fr. Seraphim was a co-founder and co-editor. The emphasis is on traditional Orthodox teaching as opposed to modern accounts of 'after death' experiences and various aspects of occultism. The Author draws extensively on Patristic teaching as well as on a number of modern expositors of the traditional Orthodox view of such matters as angels, spirits, the toll-houses, Heaven and hell, and life after death. The approach is simple and direct and is in marked contrast to the prevailing attitude of secular society which tends to sweep the whole question of the experience of dying under the carpet. (For a photograph of Fr. Seraphim see *ECNL*, Spring 1985, p 41—*Editor*.)

The Little Russian Philokalia, Vols. I and II, St. Herman of Alaska Press 1980/3, 96 & 88 pp, illus., \$5.00 each vol. (pb).

The word *philokalia* means "love of the good" and it has become especially familiar to the English-speaking world in recent years through the translation (in several volumes) of the great Greek *Philokalia* of St. Nikodimos of the Holy Mountain and St. Makarios of Corinth prepared by G. E. H. Palmer, Philip Sherrard and Bishop Kallistos Ware and published by Faber and Faber (see *ECNL*, Spring 1985, pp 36-7). *The Little Russian Philokalia* is a newly collected selection of ascetic texts drawn from Russian Orthodox sources, chiefly of the 19th and 20th century. Volume I is devoted to the writings of St. Seraphim of Sarov (1756-1833) and Volume II to those of Abbot Nazarius of Valaam (1735-1809). These little books are eminently suitable for beginners as well as for those who are more experienced in the spirituality of Eastern Christendom; indeed they may well be regarded as a valuable first step to be taken before an attempt to digest the spiritual "strong meat" of the great Greek *Philokalia*. This is not to suggest that the writings of St. Seraphim and Abbot Nazarius are spiritually slight but rather that they are more immediately in tune with our present-day experiences and problems. The appearance of further volumes in the series is much to be hoped for.

Bishop Nikolai Velimirović (*Trans. Mother Maria*): *The Prologue from Ochríd, Parts 2 & 3*, Lazarica Press 1986, 424 & 440 pp, £15.40 & £16.90.

These are the second and third parts of the *Prologue* of which Part 1 was reviewed in *ECNL*, Spring 1986, pp 37-8. Volume 2 covers April-June and Volume 3 July-September. The lives of the principal saints for each day are given, together with suggestions for meditation and a daily "homily". The very high standard of printing and binding of the first part is maintained and the books are a joy both in appearance and content. The fourth part is expected to be published early this year. (These volumes are available direct from the publishers at 131 Cob Lane, Bournville, Birmingham B30 1QE, the prices quoted above including postage and packing.)

Demetrios J. Constantelos: *An Old Faith for Modern Man*, Holy Cross Orthodox Press, Brookline 1964, 69 pp, \$1.00.

Although this little book has been published for some 23 years, it is not well-known outside the Greek Orthodox Archdiocese of America. It was the Archdiocese's exhibit at the World Fair 1964-5. Subtitled "The Greek Orthodox Church: Its History and Teachings", it is an ideal book for those encountering Orthodoxy for the first time. Short chapters cover the "name", the "faith", the "sacraments", and the "character" of the Orthodox Church. There is a short account of "The Orthodox in America" followed by a statement of "The Message of the Church to the Modern World", and a concluding bibliography which includes books in the Russian tradi-

tion as well as in the Greek. The presentation is clear and succinct throughout, and manages to convey both the traditional aspects of Orthodoxy and its immediate relevance to contemporary mankind.

Savas J. Savas: *Byzantine Music: Theory and Practice* (Trans. N. Dufault) and *Hymnology of the Eastern Orthodox Church*, Holy Cross Orthodox Press, Brookline 1975 & 1983, 140 & 203 pp, \$8.00 & \$10.00 (pbs).

There is an increasing demand for works in English explaining the Greek tradition of Orthodox Church music and including instruction for reading the Byzantine notation. *Byzantine Music: Theory and Practice* is primarily a manual of Byzantine notation. Its principal value will be found to lie in the examples and exercises which form a substantial part of the book. Unfortunately the main text suffers severely in translation, and those with a knowledge of the technical terms of music in the English language will be puzzled at a number of choices of words by the Translator. On the other hand, *Hymnology of the Eastern Orthodox Church* is much more wide-ranging in its content, which includes material on the history, poetry and music of all the main kinds of Orthodox hymnology. There is a useful bibliography, a list of hymnographers covering the 1st to the 16th centuries, and an index. Supplementary material includes an English translation of the *Akathist Hymn to the Mother of God* together with a music setting of the Greek words in Byzantine notation. Unfortunately the binding is such that the book tends to come apart when opened for study. It is, however, a very helpful companion to the *Guide to the Music of the Eastern Orthodox Church* (see *ECNL*, Autumn 1986, pp 33-4), which is to be preferred as a manual to *Byzantine Music: Theory and Practice*. All three works are published by Holy Cross Orthodox Press, 50 Goddard Avenue, Brookline, Ma. 02146, United States.

Stanley S. Harakas: *For the Health of Body and Soul*, Holy Cross Orthodox Press, Brookline 1980, 51 pp, \$2.50 (pb).

This little book represents the first attempt by an Orthodox scholar to deal with the subject of bioethics from an Orthodox perspective. After two introductory chapters in which the Author covers the basic doctrines and ethical affirmations of Orthodoxy in outline, stressing the unity of the person as both a material and a spiritual being, short sections present an Orthodox response to problems raised by medical experimentation, abortion, drugs, organ transplants, death and dying, sexuality and fertility control, artificial insemination, genetic counselling, and a number of other present-day phenomena which present an ethical challenge to Christians. Fr. Stanley Harakas has a balanced approach to each of these topics, taking as his point of reference the need to honour and respect the life of each individual human being as a divine gift. There is a short general bibliography.

Max Thurian (Ed.): *Churches respond to BEM Vol. II*, WCC 1986, 348 pp, £10.90.

This is the second volume of formal responses by member Churches of the WCC to the "convergence document" *Baptism, Eucharist and Ministry*. It includes the responses of three Orthodox Churches, the Armenian Apostolic Church, several Anglican Churches, the Churches of North and South India, and a number of Methodist, Presbyterian, Lutheran and Moravian Churches. Some of the Churches whose responses are to be found here are not well known, for example, the Czechoslovak Hussite Church, the Mission Covenant Church of Sweden, and the Remonstrant Brotherhood. The last of these makes the important point that the Jewish roots of Christianity are often greatly under-rated, a point stressed some forty or more years ago by the Orthodox writer Fr. Lev Gillett in his important contribution to Christian-Jewish dialogue *Communion in the Messiah*. The official responses published in *Churches respond to BEM* should be carefully studied at all levels in the various WCC member Churches.

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

Future Association Pilgrimages

The 1987 Pilgrimage will be to Cornwall, venerating the ancient Saints of that part of England. Details appear on the outside rear cover. In 1988 it is planned to go to Russia to celebrate the 1000th anniversary of the "Baptism of Russ". The possibilities of Cumbria or Iona are being investigated for 1989 and it is hoped to go to Valamo Monastery, Finland in 1990. It is very much to be regretted that the AECA 1987 Pilgrimage and the 1987 Annual Conference of the Fellowship of St. Alban and St. Sergius have been arranged for the same dates. The dates of the AECA Pilgrimage were fixed well in advance and in consultation with the Fellowship Secretaries; indeed, the originally proposed dates of the Pilgrimage were changed following such consultation. An apology for the clash has now been published in the Fellowship's *News Letter*.

Change of Address of Members

Changes of address and enquiries about the non-receipt 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.

The Constantinople Lectures

The Sixth Constantinople Lecture "Born of the Virgin Mary", given by Protopresbyter George Dragas in London and Durham in November 1986, will be published during this year by the Association. Copies will be available from St. Dunstan-in-the-West. Copies of previous Constantinople Lectures are also available from the General Secretary, except for the Second Lecture, "Primacy and Primacies in the Church", given by Metropolitan Anthony of Sourozh in 1982. This has now been published in the journal *Sourozh* No. 25, August 1986 (available by post from 94a Banbury Road, Oxford OX2 6JT). The Association will not now be publishing this Second Lecture.

Baptismal Crosses in aid of Gradac Monastery

Solid silver baptismal crosses in two sizes (approx. 3 cm and 4 cm) with chains are available for sale in aid of Gradac Monastery of the Serbian Orthodox Church (Igumena: Mother Maria). The crosses are 'Greek style' with the 'three-barred' Orthodox cross engraved on one side. They are available from Elizabeth Flegg, 20 Clapham Road, Bedford MK41 7PP at £8 and £10 respectively, plus 5% postage and packing.

One-day Pilgrimage to celebrate the 12th Centenary of the 7th Ecumenical Council

Members of the Association and their friends are invited to attend a one-day summer pilgrimage, arranged by the Anglo-Orthodox Society, to celebrate the 12th centenary of the 7th Ecumenical Council (Nicaea II). There is to be an Anglican Eucharist at 12 noon at St. Mary's University Church, Oxford on Saturday 20th June. The preacher will be Bishop Kallistos of Diokleia. Arrangements are in

hand for the Eucharist to be followed by a meeting, held in the afternoon.

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 to *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.

LETTERS TO THE EDITOR

SIR—I regret having offended Mr. Grenkoff, who, though living in New Zealand, claims to know what "grieves every member of the Russian Church-in-Exile". I am nearly 84 years old, and I think that I probably know more than he does about what went on in Russian Church circles inside and outside Russia in the years 1925-41. It so happens that during them I took immense trouble to collect all possible data on the subject from all available sources, including the émigré press. I used to contribute a regular chronicle of events running into dozens of pages to a non-Russian periodical with an international reputation for moderation and objectivity.

Unfortunately, the framework of a book review limits one to a few lines, when to give a full and balanced account of one's views would require several pages. Over half a century ago I decided to seek admission to the Orthodox Church while on a visit to Mount Athos, and I have remained under Russian Athonite spiritual influence ever since. My principal reason for doing so was to share the spiritual life of a Church which was suffering martyrdom because of its faithfulness to ancient traditions and values. I have the greatest admiration for the generality of Bishops and clergy of the Russian Church "in Exile" including Metropolitan Anastasy, whom I knew personally. I agree that they are "very pious"; but surely one could say more, for some of them have been real saints. And some of them have given signal (if somewhat narrow-minded and self-righteous) witness to Orthodoxy in the West. My purpose was simply to express regret that in their concentration on the spiritual life they have sometimes allowed themselves to be led astray in externals by persons whose motives were political rather than spiritual. I have not slandered the first hierarchs of Mr. Grenkoff's Church, or even mentioned them. I named only two persons, both of them laymen at the time.

I am in no way impressed by the quotation from Grabbe's article. Many people were carried away, as was my old friend the poet John Shakovskoy, into regrettable statements about the providential mission of Adolf Hitler. I am glad to learn that Metropolitan Anastasy knew better. Perhaps Bishop Gregory Grabbe could supply a list of the "many persons in Belgrade who tried to persuade him to send Hitler a telegram with a blessing for the war"! I note that in his opinion Hitler's crimes against humanity were committed only "during the war".

Surely Mr. Grenkoff will agree with me that there was something wrong in Russian Church/State relations during the 17th to 20th centuries, and that the emergence of a new type of clergyman and, above all, of Bishop is desirable, who will emancipate the Church from lay political influence and not allow its prostitution to the State. Or has the blood of Russia's martyrs been shed in vain? Have the prayers and the interior *podvig* of her saints in Russia and abroad been of no avail? Will Russia never become capable of producing a majority of leaders who are wise as serpents as well as simple as doves? ("Harmless" is not an accurate translation. The original Greek *akeraioi*—literally "unmixed"—means simple, unsophisticated).

I sympathise with Mr. Grenkoff and apologise to him, because he may perhaps have suffered much for his faith and for the truth. I too have suffered for both, especially for the truth. But there is deep spiritual irony and comfort in the words of Our Lord (Matt. 5; 11-12, again from the original Greek): "Blessed are ye when all men shall revile you and persecute you and shall say all manner of evil against you, lying for my sake (*pseudomenoi heneken emou*). Rejoice and be exceeding glad . . . for so persecuted they (i.e. the established clergy of their day) the prophets which were before you".

Incidentally, allow me to remark that on p 4 of your same issue the Revd. John Salter goes too far in his depiction of the background to Metropolitan (later Patriarch) Sergiy's momentous declaration of loyalty to the Soviet State. There is no foundation in fact to the sweeping threats reported as having won his consent. The episcopate (or part of it) was working at the time to produce such a text as would satisfy the Soviet political police while not betraying the Church's mission, and several drafts or fragments of drafts were in circulation and reached the press abroad. It so happened that Sergiy's succeeded. There is no need to listen to rumours of extraordinary pressure applied in support of it.

David Balfour
The Old Mill
Kingsclere
Newbury

(Note: Mr. Grenkoff's letter, to which the above is a reply, appeared in *ECNL* Spring 1986, pp 45-46.)

SIR—Fr. Deacon Basil Youdell has done AECA members a considerable service in furnishing us with a survey of the Western Rite movement in Europe, which has now become a more-or-less autonomous Episcopal jurisdiction under the Bishop of St. Denis within the Patriarchate of Romania (*ECNL* Autumn 1986). The extension of the Romanian Patriarchal omophor over "Roman" Rite activities within the *koinonia* of Orthodoxy means that the the two numerically greatest of the Orthodox national and territorial Churches, in addition to the ancient Patriarchate of Antioch (which has been most active in this field), have countenanced the use of some or other form or derivative of the Roman Rite by Orthodox believers, mostly converts young in Orthodoxy.

All the 'temporary' jurisdictions of the Russian Orthodox Church have, at some time or other, permitted, albeit with considerable caution and some serious reservations, the use of a modified form of a Western liturgy including, pre-eminently, some clear and specific form of *epiklesis*. A sympathetic disposition in this regard on the part of the Russian Church dates back to the days of Imperial Russia and the tenure, especially, of the American Archdiocese by the saintly and late Patriarch Tikhon. The Greek Churches, with their long historic memory of the depredations of Latin Rite Christians in the hands of the ancient Patriarchates between 1099 and 1204 and the spiritual cannibalism of Latin and Protestant so-called missionary enterprise in North Africa and the Middle East from the 16th century onwards in an environment which prohibited the conversion of Moslems and produced results only in proselytising Orthodox and Oriental Christians, could hardly be expected to give rational consideration to the least idea of some new 'Latin infiltration' into the bosom of Orthodoxy.

Of course, we have to face the fact that any serious consideration of large-scale reconciliation of the separated Western Churches with the unbroken Catholic continuity of the Four-in-One communion of the ancient Patriarchates and their great daughter Churches within the Orthodox Church will involve an insistence on the part of the Western bodies that Western liturgical forms should be substantially retained by them. These forms manifest and teach—even in their modern reformed state—defective or inadequate doctrine both in ethos and in particular aspects of expression. As a legacy of mediaeval scholastic teaching, they express an unacceptable concept of the Mystery of the Eucharist, its relationship to the Salvatorial Work of Christ, the nature of the Real Presence, and the place of the presbyterate in the life of the community of the Royal Priesthood of the *laos tou Theou*.

The very real danger in an economic acceptance of some modified form of normal contemporary Western liturgy by groups reconciled with the Holy Orthodox Church is that use will tend to act as a break upon the process of 'growing into Orthodoxy' and will tend to separate in an existential way the life of the convert group from that of existing Orthodox parishes. The 'union' will then appear to be simply canonical and not organic and, indeed, to be merely the former

Becoming Orthodox is not accomplished by an act; it is attained by growing into the ethos of the Church over time. The formal acts of reception may represent a culmination of a long process or the initiation of one (or both). It is not a matter of reason, but of being and of becoming. The rigidities and inadequacies of the Western Rite are not conducive to this process. They can only be tolerated as an interim usage and are even then of dubious merit.

Andrew Midgley
Prior's Lodge, East Ades
Cinder Hill
North Chailey
Lewes

SIR—I am a parish priest and my Church and a school are found at Bombo, which is in Luwero District. This is the district which was affected by the last war greatly. During this war, I and all the residents of this area suffered greatly, whilst others died, due to the bad rule of Obote and his friends.

Nowadays, when you try to move in this district, you see only skulls being put on stands at road-sides. We have so many widows and orphans because of this. All these need help. We are trying to gather them together at our parishes.

So, we write for help from wellwishers; let it be of clothing, bedding, money or even food. We shall greatly welcome it. If possible, please assist me by sending me a good camera so that I can take photographs to show you just what is happening.

I am looking forward to receiving an answer. May the prayers of the Most Holy Theotokos, truly "the Joy of all that sorrow", strengthen us all.

Revd. Daniel Munyweza
PO Box 382
Bombo
Uganda

ANGLICAN AND EASTERN CHURCHES ASSOCIATION

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 at the Carlton Hotel, Truro

Places to be visited include:

St. Winnow ★ Castle Dore ★ St. Dennis
Tintagel ★ St. Endellion ★ St. Eneoc
Blissland ★ Bodmin ★ Little Petherick
Padstow ★ St. Petroc ★ Madron
Mousehole ★ St. Michael's Mount
St. Hilary ★ St. Day

There will be daily Anglican or Orthodox Services at the Cathedral and elsewhere, Compline daily at the hotel, a river trip, and a number of talks, including a celebration of the 1200th anniversary of the Seventh Ecumenical Council.

The cost for half-board at the hotel, coach tours, entrance fees, etc. is £160 plus a registration fee of £5. Places are strictly limited by the available accommodation, so PLEASE BOOK EARLY. Send the registration fee of £5 plus a deposit of £20 per person to the Pilgrimage Secretary:

The Rev'd. Philip Warner

St. Martin's House, 6 Edinburgh Road, BRIGHTON BN2 3HY

Please make cheques payable to: "Philip Warner, Pilgrimage a/c". Details of any special railway fares available can be had from Fr. Warner (s.a.e. please). Pilgrims assemble at the hotel in time for the evening meal on Saturday, 8th August.
