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Eastern Churches News Letter

EDITORIAL

The hope has often been expressed that, by bringing Christians together in organisations such as Councils of Churches at international, national and local levels, it might prove possible to present to the world a common Christian front on matters of great social and political significance despite continuing differences in theology, ecclesiology and liturgy. This hope has been fulfilled only to a very limited degree, and the search for a united Christian response to the world's problems has proved much more difficult than some of the ecumenical pioneers had imagined possible. Indeed, it may rightly be claimed that ecumenical debate on major social and political issues has served very largely to show that Christians are as divided on these as they are on matters of doctrine and church structure. Two particular areas of current concern will suffice to illustrate this.

Christians are sharply divided on their attitude to the possession of nuclear weapons as a deterrent against nuclear war. There is, of course, general consensus on the immorality of war as a means of deciding questions between nations which ought to have political solutions negotiated around a conference table. There is probably also fairly general consensus on the immorality of actually *initiating* a war, nuclear or otherwise, no matter what the actual provocation (short of war itself) may be. The divisions amongst Christians begin over how war can best be prevented and over how nations ought to respond to acts of force already initiated by others. Thus Christians in this country have been sharply divided by the existence of nuclear weapons on British soil and by the episode of the "Falklands war". Totally conflicting views have been sincerely held amongst persons all of whom would claim to have arrived at their views from basic Christian principles.

Christians are also sharply divided over the legitimacy or otherwise of the use of violence in local situations of political oppression, and over the extent to which the Church can collaborate with oppressive governments without losing its Christian credibility. There is consensus amongst Christians (except for a fearful few) that the principle of *apartheid* is contrary to the universal message of the Gospel. There is fairly general consensus also that Marxism in its atheistic form, as exemplified by governments in Eastern Europe, cannot be reconciled with the mission of the Church. But Christians do not agree on the proper response to these two situations. There is an increasing tendency to give violence as a response to *apartheid* moral respectability, yet at the same time many Christians are horrified by the clearly diabolic forms which some of this violence takes. There have been many Christian apologists for the position adopted in Russia by Metropolitan Sergius in 1927, the position at present represented by the Moscow Patriarchate. However, other

Christians (as witnessed particularly by the Catacomb Church and by the Russian Church-outside-Russia) see this position as a fundamental betrayal of the Gospel, however well-intentioned. Both of these situations involve the Christian response to governments which adopt manifestly unChristian policies.

There are no easy or immediate answers to these problems of disagreement amongst Christians. Whilst it is patently obvious that some of the conflicting views sincerely and honestly held cannot be reconciled with each other, it is altogether too simplistic to suggest in each case that one of two conflicting views must be right and the other wrong. There is the obvious logical possibility that both may be wrong!—but there is another possibility, transcending the limits of human logic, that in their own peculiar ways both may be right. Yet we should not be unduly surprised at the suggestion of this possibility. Our Christian Faith transcends human logic. In order to express divinely revealed truth, there are many instances where we have to hold in tension apparently contradictory assertions, each of which expresses as far as our human intellect can understand it some aspect of the revealed truth, the totality of the truth being beyond human expression other than by antinomies. (As an outstanding example, see the *Fourth Constantinople Lecture*, which dealt with the human nature of Christ.) It may therefore be that to some of the seemingly pressing problems of the world today there is no one single Christian response, but rather a multiplicity of responses each revealing some aspect of the Christian Gospel but none representing the totality of that Gospel, because such totality cannot be revealed by Christian reaction to a fallen world but only in the person of Jesus Christ. For this reason the very aim of obtaining a total Christian consensus through Councils of Churches, however laudable it seems on the surface, may be a matter of misplaced optimism.

In responding to particular situations, however, there may well be general principles which are well worthwhile remembering. Indeed, some of these seem to have been overlooked by those who espouse particular causes in the name of the Gospel. Whilst not necessary providing the Christian answer to specific problems, they may none the less indicate which answers are less Christian than others. In a fallen world, where the sinfulness of mankind often presents Christians with a choice of the lesser of two evils, basic principles can often prove to be of significant value in discarding certain solutions which may have an initial superficial attraction. One such basic principle is the need for reference to the historical tradition of the Church, for there are very few problems if any which are totally new, although they may now arise in a fresh guise or to a different degree than in times past. Thus, we should not forget that amongst those whom the Church venerates as Saints are Christians who have taken up arms in defence of their Church and nation and have died on the field of battle, as well as those who have gone unresisting to a personal martyrdom for the sake of Christ. Here the message seems to be that “to turn the other cheek” is the Christian response at the personal level but not necessarily at the level of community or nation. Another basic principle which there seems to be an increasing and dangerous tendency to forget is that evil means cannot be justified by good ends.

Here, reference to the historical tradition would seem to provide unequivocal support. God can and does bring good out of evil, often in ways which amaze and confound us, but the deliberate adoption of evil ways in pursuit of some imagined good contaminates both those who resort to such ways and the good which they claim to be pursuing. Those who promote liberation theology need to look more closely at the nature of some of the means which they are currently attempting to justify.

These and other principles seem to suggest that it is not possible to obtain any consensus for Christian action in the world without agreement on matters of fundamental belief. Agreement on Faith must necessarily precede agreement on the application of that Faith, otherwise any consensus on Christian action will be largely fortuitous and hence, without a solid basis in the Church, almost inevitably transitory. Illusory consensus may well prove in the long run to be more dangerous and destructive than no consensus at all. It is the duty of the Church to present Christ to the world, indeed to *be* Christ in the world. For this reason, Christians must beware of entangling the Church too closely in the social and political problems of any particular age. The danger is always with us that identification of the Church with particular problems and difficulties of the times will lead to the corruption of the Church by the world rather than the transformation of the world by the Church. This is not to suggest in any way that Christians are not called to be caring for the poor and the oppressed, or should not in the name of Christ bind up the wounds of both individuals and societies; it is, however, to warn of the dangers of total identification with the cause of any particular individual or group, because such identification inevitably limits the true universality of the Gospel and makes the ultimate goal towards which action is directed a worldly utopia rather than a Heavenly Kingdom.

THE GENERAL SECRETARY'S NOTES

Old Catholics

In the Spring edition of *ECNL*, the General Secretary's note on the licensing of an Old Catholic priest to serve in the Diocese of London contains an error so that the note reads as though Fr. Dietrich Schuld was licensed by the German Old Catholic bishop in St. Dunstan-in-the-West. This was not so. Fr. Schuld was licensed by the Bishop of London to serve in the Anglican parishes of St. Saviour and St. James, Pimlico. He later concelebrated the Old Catholic Eucharist in St. Dunstan's.

Living Stones

On Sunday 14th June this recently-formed Society held an ecumenical service at St. Paul's, Covent Garden, through the kindness of Fr. David Elliott, former Anglican Dean of St. George's Cathedral, Jerusalem. The Orthodox Sub-Deacon Andrew Midgley read prayers from Eastern sources and the choir of the Roman Catholic Teachers' Training College of St. Mary, Strawberry Hill,

provided the singing and the mime. Fr. Elias Chacour, the Melkite Parish Priest of Ibilline, Israel (the territory or dowry of the Tribe of Zabulon in Old Testament times) was to have been the speaker, but unfortunately he had to fly back to Israel for an important meeting and so was unable to speak on "Living Stones". His place was taken by an Anglican Arab priest who gave us details of the aims of this new group. It is to bring together Christian pilgrims from the West who go to Jerusalem and the other Holy places, make their devotions, venerate the sites and the relics, but often completely fail to meet the "Living Stones", their fellow Christians in the villages and smaller towns of the Holy Land. The majority of these Christians are Arab or Palestinian members of the Orthodox Churches, or of the Melkite, Anglican or Roman Churches. The Christian Arabs' lot has never been an easy one. They have been surrounded by fellow Arabs who are Moslems; they live under Israeli rule, and the Byzantine or Greek Patriarchate of Jerusalem has always been Greek dominated, although the Melkite and Anglican hierarchies are now Arabic.

The late Pope Paul VI expressed grave concern on the plight of native Christians in the Holy Land, who are now leaving in ever increasing numbers. The recent murder of two Russian nuns at Ain Karim has frightened many nuns living in isolated places. "Living Stones" is to encourage the native Christians of the Holy Land by the prayers and visits of Western Christians to their homes, and generally to keep in touch with them.

Fr. Elias Chacour and his family lost their village in the 1948 war, and with the rest of the villagers were never allowed to return there. Now the village is demolished. Instead of becoming embittered by this experience, Fr. Chacour has spent the last twenty-five years building bridges between Arab Christians and Arab Moslems and between Arabs and Israelis. Now it seems there is a glimmer of hope that due to his quiet persistence the Israeli Government may allow the peoples of his village and another one similarly cleared in 1948 to be restored and its villagers to return to their homes. It was my privilege to become a friend of Fr. Chacour over a quarter of a century ago when he was studying at St. Sulpice in Paris. We met at Chevetogne in 1961, and some years ago I was invited by him to sing the Anglican Eucharist behind the iconostasis in his church in Ibilline. I am sure all members of the Association will remember him and his people in their prayers so that his pacific work for the rights of his Palestinian villagers may come to fruition.

Metropolitan Filaret of Minsk

I first met Vladika Filaret exactly thirty years ago in the Theological Academy of the Troitse-Sergievo Lavra at Zargorsk. Our paths had only crossed once since 1957 and that was when he was Exarch in Western Europe for the Patriarch of Moscow. His place was taken by the Archbishop of Rostov-on-Don, and the Metropolitan has now returned to the Soviet Union. It was good to meet him again at a small dinner party at Brown's Hotel on the evening of Sunday 31st May. I was able to tell him of our proposed pilgrimage to Russia in 1988, and

he promised to do all he could to help us on our visit to the Soviet Union. Metropolitan Filaret was present at the Consecration of Richard Harries, the Dean of King's College, London, as Bishop of Oxford and represented Patriarch Pimen of Moscow. He was accompanied by the Priest from the Russian Patriarchal parish in Berlin, who acted as interpreter.

The Second Council of Nicaea

The Association and the Nikaeian Club observed the 12th centenary of this Council with a lecture following Evensong in Westminster Abbey on 22nd June. The Revd. Professor Henry Chadwick gave the lecture which was attended by Cardinal Willebrands and by the Metropolitan Chrysostomos of Myra representing the Phanar. The Annual Dinner of the Nikaeian Club was held at Lambeth Palace after the lecture. The Cardinal and the Metropolitan were guests of honour.

Visit of His All Holiness the Ecumenical Patriarch

It has recently been announced that Patriarch Dimitrios will be visiting the Archbishop of Canterbury during the first week of December. This will be the first visit of the present Ecumenical Patriarch to the United Kingdom. The last Patriarch of Constantinople to visit this country was in the 1960s when Patriarch Athenagoras I visited Archbishop Michael Ramsey.

Death of Archdeacon Vassily James

Fr. Vassily died in early June of leukaemia. He will be greatly missed at St. Dunstan-in-the-West where he was a well-loved figure to both the Romanian and Anglican congregations. Quite recently the Patriarch of Romania's Exarch in Paris ordained him to the diaconate with the rank of Archdeacon and the right to wear the pectoral cross. Anglicans gave him the courtesy title of "Venerable" as he also looked worthy of veneration! We shall all miss his chatter and the mischievous twinkle in his brown eyes as he rather pedantically analysed a word we had used or 'went up in the air' if any Christian, Anglican or Orthodox, dared to use the word "Easter" in his presence. That word, to Vassily, was anathema; only "Pascha" was allowed. He had no time for fertility goddesses!

Vassily had been many years ago a lecturer in the Syro-Indian or Jacobite Seminary in Kerala in India, but he made his spiritual home with the Romanian Orthodox community. He was impatient with those post-war Orthodox who would seek to make Orthodoxy narrow and sectarian. This was something they had learned from contact with ultramontanist and fundamental Protestantism (some might have also added High and Dry Anglicanism!) in Vassily's view. He had a great love of Finland and Finnish Orthodoxy and his marriage to Marina, a member of the Finnish Orthodox Church, was a very happy one. She provided a pacifying influence on Vassily when, just before a service, he would seek to enlighten someone on a point of semantics or some obscure practice of the Orthodox Church in such and such a part of Eastern Europe or Asia Minor. Not everyone agreed with him, but everyone respected him, and all loved him. He

was an unforgettable character—donnish and eccentric in the English tradition, and an excellent teacher and a loyal friend. His funeral was held on 17th June at the Greek Orthodox Church in Leyton, near his home. To his widow and his son Ian we offer our sympathy and prayers in their sad bereavement. *May his memory be eternal!*

Death of Henry Wisloch

It is with sadness that we record the death of Henry Wisloch. Although not a member of the Orthodox Church, he was always most generous in his help to the emigré and refugee Serbian community, always opening his house for charitable fund-raising events both for the Serbian Old Peoples' Home and the White Russian Red Cross, which supports the Russian Home for the Elderly in Chiswick. A Memorial Service was held in his memory at St. Dunstan-in-the-West at which the Earl of Lauderdale read the lesson and Fr. Royston Beal, a member of the Association's Committee, preached the Panegyric. Fr. Beal had ministered to Henry in his last weeks of life. The service was well attended by Serbs, Russians of both jurisdictions, and members of the Polish community in the United Kingdom. To his widow, Militza, who has worked so hard and so long to bring together all the Slavs in the United Kingdom, and who is a devotee member of the Serbian Orthodox Church, we offer our prayers in her sad and most sudden loss. *May he rest in peace and rise in glory!*

Visit to Mexico

In January I spent some three weeks visiting cousins in Mexico and travelling about in that vast and fascinating land. Whilst there I was able to make two visits to the Shrine of Our Lady of Guadalupe, a shrine which has as its central object of devotion a shepherd's cloak on which is imprinted the image of the Mother of God in exquisite colours showing the Holy Virgin as a young Indian woman. Recent research into the image, which, as with so many icons in the Orthodox world, does not appear to be painted by human hands, has revealed an ophthalmically correct image of Juan Diego, the shepherd, in both eyes of the Virgin. It is a phenomenon paralleled by the Shroud of Turin, the icon in Russia of Christ Not-Made-With-Hands, and the myrrh-streaming icons which have been part of Orthodox devotion from time immemorial.

Whilst in Mexico I had hoped to visit the Orthodox communities of the Greek Catholic jurisdiction, but unfortunately I ran out of time. I delivered a message of greeting from the Bishop of London to the Cardinal Archbishop, Mgr. Corripio-Ahumada. This Prelate has the distinction, I believe, of being the only Primate in the New World. I presented him with copies of *ECNL* and a set of the Constantinople Lectures for his own library and that of the Archdiocesan Seminary. His Eminence was fascinated to hear of the work of the Association as ecumenical activity is practically non-existent in Mexico, the Catholic Church being pestered by numerous sects from North of the Border. Two Mexican Catholics are hoping to join our pilgrimage to Russia in 1988.

Silver Jubilee

On 16th June I celebrated the twenty-fifth anniversary of my ordination to the Priesthood, and I would like to thank those members of the Association who sent me greetings on that occasion. I was delighted that clergy and laity of the Romanian, Byelorussian, Serbian, and Ethiopian Orthodox Churches attended together with members of the Roman Catholic, Maronite and Assyrian Churches.

Archimandrite Nectarios Skourtas

We offer our sympathy to Fr. Nectarios, a long standing member of the Association now working in Athens, who has recently lost his mother. Mme. Skourtas always made her English visitors so welcome at the Skourtas apartment on Iouliauou St. in the centre of Athens. She will be greatly missed by her family. *May her memory be eternal!*

Death of Bishop Valerian D. Trifa

We have learned of the death of Bishop Valerian, the former Head of the Romanian Orthodox Diocese of the Orthodox Church in America (OCA). He had spent some time as a prisoner of the Nazis in Dachau Concentration Camp, but was later accused by certain lobbies in the U.S.A. of being involved in the Iron Guard. His latter years were tormented by accusations and rumours of his political past. However, he was well thought of by those who still remembered him in Bucharest, and seems to have been respected by his clergy and flock in the U.S.A. Only God can now be his Judge. *May he find rest and peace!*

Romanian Patriarchate

Priests of the Romanian Patriarchate working in Western Europe have now had their salaries stopped. This has meant that all these priests have had to seek secular employment. I am happy to report that Father Sylviu-Petre Pufulete at St. Dunstan-in-the-West has found work, but this will place an enormous work load on his shoulders as not only has he now to minister to his flock, he has now to go also to secular employment every day. On top of this, his colleague at the Romanian Parish in Birmingham has not been able to find work and has had to return to Romania. It is unlikely that he will be replaced. It is understood that the Romanian Exarch in Paris will be able to remain at his post due to the generosity of other Christians in France.

Recipients of grants

The Association has made a small grant to 2nd/Lt. Mark Jenkins, studying theology at King's College, London, to visit the Phanar and other Orthodox centres in Turkey. Andrew Ashdown, also at King's College, has received a larger grant to visit the Christian centres in Kerala, India.

A. T. J. Salter

THE ASSISTANT SECRETARY'S NOTES

I would like to begin this report by thanking those overseas members who have written to make contact. I shall be writing back to you shortly and will look forward to those articles which some of you have promised. I am hoping that by the time this issue of *ECNL* reaches you I will have heard from many other overseas members.

As I write this report the rain is pouring down and I am partially deafened by the sound of the jet aircraft coming in to land at London Airport. The increased number of aircraft at this time of year means the onset of holidays for very many people. It has always struck me as interesting that the rain from which British people like to escape to sunnier climes at this time of year is the same rain which is longed for by people in drought-stricken areas. So often in life we have things in our own lives which we do not value all that well which are as gold-dust in the eyes of others.

One of the aspects of life in Britain which we sometimes fail to value as much as we should is our freedom to worship God in the manner which seems most right to us. Even in Britain this particular freedom does not stretch back that far. It was not so long ago that people were prosecuted for failing to observe the authorised religion. However, nowadays each one of us may turn to find God along whichever route seems right to us. One result of this is that in Britain now there are representatives of almost every Christian group—and also almost every major world religion. There are some who would argue that this pluralism makes for weakness, while others will say that diversity of religious expression is a healthy sign.

It can be an unfortunate by-product of this situation that each religious group turns in on itself, determined to protect its own beliefs and practices from all the outside influences. This can lead to a narrow insistence on absolutely correct practices and a desire to push away from the inner group all those who will not conform. I wonder whether the Christian Churches generally have not put themselves into this position in relation to those who now find that a life with no religion is better than one centred on God. Increasingly those outside the Church see it as a narrow limited little world which bears no relation to 'real life'.

This is not a problem which has any easy solution. Christian thinkers who try to bridge the gap often seem to be betraying the basic principles of the original belief, and those who stay within a conventional mode of speech are using language and thought-forms which are often unintelligible to most of the population. It strikes me that the way we reach those who, in the glorious melée of religious freedom in Britain, have chosen a path outside the Church is by the manner in which we treat such people. In this day and age it is by our actions rather than our words that we are judged. All too often Christian actions are a narrow and cruel perversion of that total generosity of giving which Christ demonstrated. At the same time as a clearness about the nature of our own beliefs we need an open warmth whenever we meet those who do not agree with us. We need to

remember that they may not agree with us, may not think like us, but can often, like the Good Samaritan, teach us a great deal. We need to be sure that there is nothing wrong with our own eyes before we complain about what we think is wrong with those of others.

Christ, in his dealings with others, always affirmed what was good in them *before* tackling what was wrong. My hope is that Christians everywhere, and particularly where they have freedom, will remember to affirm first and criticise second. They will then have that loving openness to the world around them which is more likely to lead others to Christ than a carping criticism.

I was given a book of meditations by Dom Helder Camara. *A Thousand Reasons for Living*, which I would recommend to readers. I will end with some words from it which sum up what I am saying:

Accept surprises that upset your plans, shatter your dreams, give a completely different turn to your day and—who knows?—to your life. It is not chance. Leave the Father free himself to weave the pattern of your days.

Vivien Hornby-Northcote

THE PERSON OF CHRIST IN THE 7TH ECUMENICAL COUNCIL

The question of the veneration of the images, for which the Seventh Ecumenical Council¹ was convened in Nicaea (24th September-23rd October 787), is of great importance as regards the Christological controversy between Chalcedonians and Non-Chalcedonians. The only obstacle from the Non-Chalcedonian side preventing its acceptance was that this Council repeated the condemnation of Dioscorus and Severus. I overlook what Harnack awkwardly writes, about the Orthodox conception of the veneration of saints and relics.² The subject is important and difficult for people who do not live the Orthodox Tradition to understand. The phenomenon is historical, a thing which Harnack mentions, and psychological. Inevitably the conflict between the iconoclasts and the iconophiles had Christological implications.³ Already the Trullan Council had dealt with the problem of images in its 82nd Canon,⁴ indicating its relation to the problem of the Person of Christ. The Nestorians were against icons.

In the year 726, the Emperor Leo III, by a special edict, forbade the worship of the icons, but Pope Gregory II denounced it and the Emperor fought against both the Patriarch of Constantinople and the Pope of Rome. The movement against the icons required proper evaluation and Constantine V, the son of Leo,⁵ who had had a theological education, convoked a Council in the year 754. The Council condemned the veneration of the icons as a Nestorian and Monophysite heresy. The same Council condemned the iconophile

Patriarch of Constantinople, Germanus, and St. John of Damascus, but it did not adopt the opposition of the Emperor to the veneration of the Saints and of the Virgin Mary. The Emperor did not accept the Orthodox doctrine as regards the Incarnation of Christ and therefore he called the Mother of God "Christotokos" instead of Theotokos. Obviously this iconoclast resembled the Nestorians and the Paulicianists, but it is not known whether all the iconoclasts shared the same views.

St. John of Damascus writes that Christ could be represented in a material image because he became a real man. But the iconoclasts argued that since in Chalcedon it was defined that Christ has two natures united without confusion and without separation, when He appears in a material image He either suffers a confusion of His natures or a separation of them. The Christology of the iconoclasts, which rests upon the Chalcedonian *Definition*, may be drawn from the decision of this Council which says that "the divinity of the Son, having assumed the nature of the flesh into his own hypostasis ἐν τῇ ἰδίᾳ ὑποστάσει τὴν τῆς σαρκὸς φύσιν προσλαβούσης γὰρ τῆς τοῦ υἱοῦ θεότητος, the human soul of Christ became the intermediary between the Divinity and the thickness of the flesh; therefore, the soul is also the soul of the God-Word. It is ambivalent, i.e. the soul having been deified, as well as the body, and divinity remaining inseparable from the one as well as from the other, wherever the soul of Christ is, there is the divinity; and this applies even to the very moment when the soul of Christ separated itself from the body in the voluntary passion".⁶

Prof. C. Kalokyris in his remarkable essay *The Essence of Orthodox Iconography* writes that "Christ as God, as the ἀπερίγραπτος Λόγος τοῦ Πατρὸς (the uncircumscribed Logos of the Father) is even for art ἀπαράστατος (unrepresentable). Moreover, Θεὸν οὐδεὶς ἑώρακε πώποτε (no one has ever seen God) (John 1:18). But once the Son καὶ Σωτὴρ ἡμῶν Ἰησοῦς Χριστὸς (and our Saviour Jesus Christ) (Titus 2:13), ὁ ὢν ἐπὶ πάντων Θεὸς (who is overall, God . . .) (Rom. 9:5), ἄσαρκος ὢν ἐσαρκώθη ἐκὼν καὶ γέγονεν ὃ οὐκ ἦν διήμῳς (was willingly incarnated, being unincarnate, and became what he was not, for us), that is, He μετέσχε τοῦ ἡμετέρου φυράματος (partook of our nature) by utter condescension, and became *circumscribable* and therefore necessarily representable. With the reception of the flesh προσέλαβε καὶ τὰ ἰδιώματα αὐτῆς ἅπαντα (He also received all of its attributes) in which, of course, the "circumscribable" is found. Theodore Studites noted also ἐσχηματίσθη ὁ ἀσχημάτιστος καὶ ὁ ἄποσος εἰς ὡ ποσότητος ἐγγόνει (the unformed received form, and the one of no quantity has become equal to quantity). Since, therefore, ἐαυτὸν ὁ ἀόρατος ὁρατὸν παρεσκεύασεν (the invisible one made himself visible) through the incarnation and thus by ἐωράκαμεν τοὺς ὀφθαλμοῖς ἡμῶν (we have seen with our eyes) His face and ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν (we have seen and our hands have touched), we became, consequently, capable of τὸ εἶδος τὸ τῆς ἐμφερείας αὐτοῦ ἐγγράφειν inscribing the form of His resemblance. For this reason, since then the Orthodox Church τὴν ἐνσωμῶν εἰκόνα τοῦ Χριστοῦ ὡς ὑπερκόσμιον κόσμον ἐπαμφυέννυται (is redecored in the bodily icon of Christ which is as a beauty beyond this

world) and through which her iconography seeks the μόρφωσιν τῆς σαρκώσεως τοῦ Λεσπότου τῶν δλων, τῶν παθημάτων (representation of the incarnation of the Lord of all, of His sufferings), and of the other events of His life".

The different between the iconoclastic movement and the Chalcedonian *Definition* lies first in the ignorance of the iconoclasts that "each nature preserves its own manner of being", and secondly, whereas they recognized the existence in Christ of two natures and two wills, they implied a distinction between nature and hypostasis, which makes possible the preservation of the natural characteristics of the Divinity and of the Humanity within a single or personal hypostatic existence. The iconoclastic movement could be interpreted as both Nestorianizing and Monophysizing, depending upon the significance given to the image in its reference to the prototype. "They were Nestorians since it was of course only possible to represent the humanity of Christ, and thus His divinity and humanity were sundered; and they were Eutychians in so far as they sought at the same time to represent his divinity and accordingly confounded it with humanity".⁷

In a Council at the Lateran in the year 769, the Council in 754 was anathematized and the veneration of the icons was recognized. In the year 780, Empress Irene seized imperial power, acting at the same time as guardian for her son, Constantine VI, who was under age. She, with the support of the capable Patriarch Tarasius of Constantinople, succeeded in overcoming the difficulties and convoked the Seventh Ecumenical Council at Nicaea. The question of icons was discussed at the fourth, fifth, sixth and seventh sessions of the Seventh Ecumenical Council. At the sixth meeting there was read a long and elaborate document under the title *Refutation of the Definition stitched up and lyingly so named by the assembled rabble of the accusers of the Christians*. This Document, written by Patriarch Tarasius of Constantinople, was used by the Council in its *Definition*.

The Seventh Ecumenical Council recapitulated the decisions of the First one in the year 325, held in the same place. One member of the Seventh Council explicitly compared the gathering to the First in Nicaea. He also, unwittingly, assumed the role of prophet when he drew an analogy between Christ's being Alpha and Omega, and Nicaea's being the place where Christ's first and last enemies were defeated, since the second Nicaean Council is the last to be recognized by the Orthodox Church.⁸ There are numerous analogies between Nicaea I (325) and Nicaea II (787).⁹ In this sense, Theophanes is right in saying that "nothing new was defined" at this Council.

The Council is of great importance for many reasons. First of all, in the Acts of the Council, very important patristic passages were preserved which otherwise would have perished. Its deliberations were based upon the teaching of St. John of Damascus and decreed that the veneration of the icons is made with reference to the prototype. The supporters of the veneration of the icons, John of Damascus and Theodore the Studite, based their theology on the icons and on the doctrine of the hypostatic Union. This does not mean

that they did not borrow Antiochene expressions in describing, by images, the hypostasis of Christ. They said that one of the natures of Christ can be represented. Another principle on which the supporters of the veneration of the icons based their argument was the *communicatio idiomatum*. True, there was nothing new in the decisions of this Council but a thorough recapitulation of all the previous Ecumenical Councils, especially of the Christological definitions. "If someone dares make an image of the immaterial and incorporeal divinity, we repudiate him, but after the incarnation, we make the incarnation of the Logos his human aspect according to the flesh", claim Theodore the Studite and John of Damascus.¹⁰ The image of Christ is the visible reality of Christ. It is the witness of his real humanity. The Seventh Ecumenical Council, as a witness of the continuation of the Christological line introduced and developed by all the former Councils, acquires special importance for the faithfulness of the Church to the hypostatic union. If we say that St. John of Damascus summarized the teaching of the Church in a systematic whole, equally we can say that the Seventh Ecumenical Council is the Omega of the Tradition of the Church's theological scholarship. This is evidenced by the immense influence of John of Damascus and Theodore the Studite on Orthodox Christology.

The *Horos* of the Ecumenical Council, after the recapitulation of the decisions of the previous Ecumenical Councils, the Nicæan Creed and the repetition of the condemnation of those regarded against the Orthodox Faith, following the teaching of the Holy Fathers and the Tradition of the Catholic Church, which they (the Fathers) know was accomplished by the power of the Holy Spirit who is dwelling in it, reads as follows:

We decide with all precision and fitness to set up, along with the form of the precious and life-giving cross, the august and holy images made with colours or of stone or other suitable material, in the holy churches of God, on sacred vessels and garments, on walls and tablets, in houses and on the streets, both the image of our Lord and God and Saviour Jesus Christ, and our undefiled Lady, the holy mother of God, and of the august angels, and all saintly and pious men; for the prototypes being constantly seen represented in images, the spectators are excited to remember and long for them, and to bestow reverence and due veneration on the images, not indeed the true worship according to our faith, which is due to God alone; but (as becomes us) to make an offering of incense and lights in their honour to the form of the precious and life-giving cross, to the holy Gospels, and the other sacred objects, as was the pious custom of the ancients; for the honour paid to the image passes to the prototype; and he who adores the image adores in it the being or object portrayed.

As we have already said, the Non-Chalcedonians think that, "the Seventh Ecumenical Council of Nicæa could be considered useful and even acceptable by the Non-Chalcedonians if the holy fathers of the Assembly had not unnecessarily condemned the saintly Patriarchs Dioscorus and Severus".¹¹ Not only Rome but even many modern Protestants accept the decision the Seventh Ecumenical

Council concerning the veneration of the Holy images. Therefore there should be no difficulty for the Non-Chalcedonians to accept the Seventh Ecumenical Council as well, provided Orthodox Theology would find its way back to the attitude of the ancient Greek Fathers towards images.

Harnack speaks of the difficulties of Patriarch Tarasius of Constantinople and especially of the distrust in Rome and the East, which he overcame by bringing together the General Council of about 350 Bishops at Nicæa in 787.¹² He does not mention what kind of difficulties the Patriarch had, but we may easily infer them, from the form of the resignation of Patriarch Tarasius of Constantinople, with which I would like to conclude the first part of this study. It is a warning and an appeal to our brothers in the East and in the West. Because it is now the time to speak in a proper way about the mission of the Church: triumphalism over our brethren is not Christian. Patriarch Tarasius says:

This is the reason for my fear and my refusal. I see the Church, founded on the Rock, on Christ our God, now divided and torn. We argue among ourselves. The position of our fellow Eastern Christians is different from ours, and the Westerners agree with them. We are alienated from all of them and are anathematized by them every day. Anathema is a terrible thing. It casts us far away from God and drives us from the kingdom of heaven into the outer darkness. Church order and law has no place for discord and rivalry. Just as there is only room for the confession of one baptism and one faith, so also for one harmony in every ecclesiastical matter. There is nothing so acceptable and pleasing to God as our being united and becoming that one and Catholic Church, which we both pray for and confess in the Creed.¹³

The Decree of the Seventh Ecumenical Synod states:

The holy, great, and Ecumenical Synod which by the grace of God and the will of the pious and Christ-living Emperors, Constantine and Irene, his mother, was gathered together for the second time at Nicæa, the illustrious metropolis of Bithynia, in the holy Church of God which is named Sophia, having followed the tradition of the Catholic Church, hath defined as follows.

Christ our Lord, who hath bestowed upon us the light of the knowledge of himself, and hath redeemed us from the darkness of idolatrous madness, having espoused to himself the Holy Catholic Church without spot or defect, promised that he would so preserve her and gave his word to this effect to his holy disciples when he said: "Lo! I am with you always, even unto the end of the world," which promise he made, not only to them, but to us also who should believe in his name through their word. But some, not considering of this gift, and having become fickle through the temptation of the wily enemy, have fallen from the right faith; for, withdrawing from the traditions of the Catholic Church, they have erred from the truth and as the proverb saith: "The husbandmen have gone astray in their

own husbandry and have gathered in their hands nothingness," because certain priests, priests in name only, not in fact, had dared to speak against the God-approved ornament of the sacred monuments, of whom God cries aloud through the prophet, "Many pastors have corrupted my vineyard, they have polluted my portion."

And, forsooth, following profane men, led astray by their carnal sense, they have calumniated the Church of Christ our God, which he hath espoused to himself, and have failed to distinguish between Holy and profane, styling the images of our Lord and of his Saints by the same name as the statues of diabolical idols. Seeing which things, our Lord God (not willing to behold his people corrupted by such manner of plague) hath of his good pleasure called us together, the chief of his priests, from every quarter, moved with a divine zeal and brought hither by the will of our princes, Constantine and Irene, to the end that the traditions of the Catholic Church may receive stability by our common decree. Therefore, with all diligence, making a thorough examination and analysis, and following the trend of the truth, we diminish nought, we add nought, but we preserve unchanged all things which pertain to the Catholic Church, and following the Six Ecumenical Synods, especially that which met in this illustrious metropolis of Nicaea, as also that which was afterwards gathered together in the God-protected Royal City.

We believe . . . life of the world to come. Amen.

We detest and anathematize Arius and all the sharers of his absurd opinion; also Macedonius and those who following him are well styled "Foes of the Spirit" (Pneumatomachoi). We confess that our Lady, St. Mary, is properly and truly the Mother of God, because she was the Mother after the flesh of One Person of the Holy Trinity, to wit, Christ our God, as the Council of Ephesus has already defined when it cast out of the Church the impious Nestorius with his colleagues, because he taught that there were two Persons (in Christ). With the Fathers of this synod we confess that he who was incarnate of the immaculate Mother of God and Ever-Virgin Mary has two natures, recognizing him as perfect God and perfect man, as also the Council of Chalcedon hath promulgated, expelling from the divine Atrium (αὐλῆς) as blasphemers, Eutyches and Dioscorus; and placing in the same category Severus, Peter and a number of others, blaspheming in divers fashions. Moreover, with these we anathematize the fables of Origen, Evagrius, and Didymus, in accordance with the decision of the Fifth Council held at Constantinople. We affirm that in Christ there be two wills and two operations according to the reality of each nature, as also the Sixth Synod, held at Constantinople, taught, casting out Sergius, Honorius, Cyrus, Pyrrhus, Macarius, and those who agree with them, and all those who are unwilling to be reverent.

To make our confession short, we keep unchanged all the ecclesiastical traditions handed down to us, whether in writing

or verbally, one of which is the making of pictorial representations, agreeable to the history of the preaching of the Gospel, a tradition useful in many respects, but especially in this, that so the incarnation of the Word of God is shewn forth as real and not merely phantastic, for these have mutual indications and without doubt have also mutual significations.

We, therefore, following the royal pathway and the divinely inspired authority of our Holy Fathers and the traditions of the Catholic Church (for, as we all know the Holy Spirit indwells her), define with all certitude and accuracy that just as the figure of the precious and life-giving Cross, so also the venerable and holy images, as well in painting and mosaic as of other fit materials, should be set forth in the holy churches of God, and on the sacred vessels and on the vestments and on hangings and in pictures both in houses and by the wayside, to wit, the figure of our Lord God and Saviour Jesus Christ, of our spotless Lady, the Mother of God, and Saviour Jesus Christ, of our spotless Lady, the Mother of God, of the honourable Angels, of all Saints and of all pious people. For by so much more frequently as they are seen in artistic representation, by so much more readily are men lifted up to the memory of their prototypes, and to a longing after them; and to these should be given due salutation and honourable reverence (ἀσπασμὸν καὶ τιμητικὴν προσκύνησιν), not indeed that true worship of faith (λατρείαν), which pertains alone to the divine nature; but to these, as to the figure of the precious and life-giving Cross and to the Book of the Gospels and to the other holy objects, incense and lights may be offered according to ancient pious custom. For the honour which is paid to the image passes on to that which the image represents, and he who reveres the image reveres in it the subject represented. For thus the teaching of our holy Fathers, that is the tradition of the Catholic Church, which from one end of the earth to the other hath received the Gospel, is strengthened. Thus we follow Paul, who spake in Christ, and the whole divine Apostolic company and the holy Fathers, holding fast the traditions which we have received. So we sing prophetically the triumphal hymns of the Church, "Rejoice greatly, O daughter of Sion; Shout, O daughter of Jerusalem. Rejoice and be glad with all thy heart. The Lord hath taken away from thee the oppression of thy adversaries; thou art redeemed from the hand of thine enemies. The Lord is a King in the midst of thee; thou shalt not see evil any more, and peace be unto thee forever."

Those, therefore who dare to think or teach otherwise, or as wicked heretics to spurn the traditions of the Church and to invent some novelty, or else to reject some of those things which the Church hath received (e.g., the Book of the Gospels, or the image of the cross, or the pictorial icons, or the holy relics of a martyr), or evilly and sharply to devise anything subversive of the lawful traditions of the Catholic Church or to turn to common uses and sacred vessels or the venerable monasteries, if they be Bishops or Clerics, we command that

they be deposed; if religious or laics, that they be cut off from communion.

The holy Synod cried out:

So we all believe, we all are so minded, we all give our consent and have signed. This is the faith of the Apostles, this is the faith of the Orthodox, this is the faith which hath made firm the whole world. Believing in one God, to be celebrated in Trinity, we salute the honourable images! Those who do not so hold, let them be anathema. Those who do not thus think, let them be driven far away from the Church. For we follow the most ancient legislation of the Catholic Church. We keep the laws of the Fathers. We anathematize those who add anything to or take anything away from the Catholic Church. We anathematize the introduced novelty of the revilers of Christians. We salute the venerable images. We place under anathema those who do not do this. Anathema to them who presume to apply to the venerable images the things said in Holy Scripture about idols. Anathema to those who do not salute the holy and venerable images. Anathema to those who call the sacred images idols. Anathema to those who say that Christians resort to the sacred images as to gods. Anathema to those who say that any other delivered us from idols except Christ our God. Anathema to those who dare to say that at any time the Catholic Church received idols.

The following letter of the Synod to the Emperor and Empress explains the meaning which the Seventh Ecumenical Council renders to the veneration of images.

To our most religious and most serene princes, Constantine and Irene his mother. Tarasius, the unworthy bishop of your God-protected royal city, new Rome, and all the holy Council which met at the good pleasure of God and upon the command of your Christ-loving majesty in the renowned metropolis of Nice, the second council to assemble in this city.

Christ our God (who is the head of the Church) was glorified, most noble princes, when your heart, which he holds in his hands, gave forth that good word bidding us to assemble in his name, in order that we might strengthen our hold on the sure, immovable, and God-given truth contained in the Church's dogmas. As your heads were crowned with gold and most brilliant stones, so likewise were your minds adorned with the precepts of the Gospel and the teachings of the Fathers. And being the disciples and companions, as it were, of those whose sounds went forth into all the earth, ye became the leaders in the way of piety of all who bore the name of Christ, setting forth clearly the word of truth, and giving a brilliant example of Orthodoxy and piety; so that ye were to the faithful as so many burning lamps. The Church which was ready to fall, ye upheld with your hands, strengthening it with sound doctrine, and bringing into the unity of a right judgment those who were at variance. We may therefore well say with boldness that it was through you that the good pleasure of God brought about the

triumph of godliness, and filled our mouth with joy and our tongue with gladness. And these things our lips utter with a formal decree. For what is more glorious than to maintain the Church's interests; and what else is more calculated to provoke our gladness?

Certain men rose up, having the form of godliness, inasmuch as they were clothed with the dignity of the priesthood, but denying the power thereof; and thus deserving for themselves the charge of being but priests of Babylon. Of such the word of prophecy had before declared that "lawlessness went forth from the priests of Babylon." Nay more, they banded themselves together in a sanhedrin, like to that which Caiaphas held, and became the propagators of ungodly doctrines. And having a mouth full of cursing and bitterness, they thought to win the mastery by means of abusive words. With a slanderous tongue and a pen of a like character, and objecting to the very terms used by God himself, they devised marvellous tales, and then proceeded to stigmatise as idolaters the royal priesthood and the holy nation, even those who had put on Christ, and by his grace had been kept safe from the folly of idols. And having a mind set upon evil, they took in hand unlawful deeds, thinking to suppress altogether the depicting of the venerable images. Accordingly, as many icons as were set in mosaic work they dug out, and those which were in painted waxwork, they scraped away; thus turning the comely beauty of the sacred temples into complete disorder. Among doings of this sort, it is to be specially noted that the pictures set up on tablets in memory of Christ our God and of his Saints, they gave over to the flames. Finally, in a word, having desecrated our churches, they reduced them to utter confusion. Then some bishops became the leaders of this heresy and where before was peace, they fomented strife among the people; and instead of wheat sowed tares in the Church's fields. They mingled wine with water, and gave the foul draught to those about them. Although but Arabian wolves, they hid themselves under sheep's clothing, and by specious reasoning against the truth sought to commend their lie. But all the while "they hatched asps' eggs and wove a spider's web," as says the prophet; and "he that would eat of their eggs, having crushed one, found it to be addled, with a basilisk within it," and giving forth a deadly stench.

In such a state of affairs, with a lie busy destroying the truth, ye, most gracious and most noble princes, did not idly allow so grave a plague, and such soul-destroying error long to continue in your day. But moved by the divine Spirit which abideth in you, ye set yourselves with all your strength utterly to exterminate it, and thus preserve the stability of the Church's government, and likewise concord among your subjects; so that your whole empire might be established in peace agreeably with the name (Irene) you bear. Ye rightly reasoned, that it was not to be patiently endured, that while in other matters we could be of one mind and live in concord, yet in what ought to be

the chief concern of our life, the peace of the Churches, there was amongst us strife and division. And that too, when Christ being our head, we ought to be members one of another, and one body, by our mutual agreement and faith. Accordingly, we commanded our holy and numerous council to assemble in the metropolis of Nicaea, in order that after having rid the Church of division, we might restore to unity the separated members, and might be careful to rend and utterly destroy the coarse cloak of false doctrine, which they had woven of thorn fibre, and unfold again the fair robe of orthodoxy.

And now having carefully traced the traditions of the Apostles and Fathers, we are bold to speak. Having but one mind by the inbreathing of the most Holy Spirit, and being all knit together in one, and understanding the harmonious tradition of the Catholic Church, we are in perfect harmony with the symphonies set forth by the six, holy and ecumenical councils; and accordingly we have anathematised the madness of Arius, the frenzy of Macedonius, the senseless understanding of Apollinarius, the man-worship of Nestorius, the irreverent mingling of the natures devised by Eutyches and Dioscorus, and the many-headed hydra which is their companion. We have also anathematised the idle tales of Origen, Didymus, and Evagrius; and the doctrine of one will held by Sergius, Honorius, Cyrus, and Pyrrhus, or rather, we have anathematised their own evil will. Finally, taught by the Spirit, from whom we have drawn pure water, we have with one accord and one soul, altogether wiped out with the sponge of the divine dogmas the newly devised heresy, well-worthy to be classed with those just mentioned, which springing up after them, uttered such empty nonsense about the sacred icons. And the contrivers of this vain, but revolutionary babbling we have cast forth far from the Church's precincts.

And as the hands and feet are moved in accordance with the directions of the mind, so likewise, we, having received the grace and strength of the Spirit, and having also the assistance and co-operation of your royal authority, have with one voice declared as piety and proclaimed as truth: that the sacred icons of our Lord Jesus Christ are to be had and retained, inasmuch as he was very man; also those which set forth what is historically narrated in the Gospels; and those which represent our undefiled Lady, the holy Mother of God; and likewise those of the Holy Angels (for they have manifested themselves in human form to those who were counted worthy of the vision of them), or of any of the Saints. (We have also decreed) that the brave deeds of the Saints be portrayed on tablets and on the walls, and upon the sacred vessels and vestments, as hath been the custom of the holy Catholic Church of God from ancient times; which custom was regarded as having the force of law in the teaching both of those holy leaders who lived in the first ages of the Church, and also of their successors our reverend Fathers. (We have likewise decreed) that these images are to be

reverenced (προσκύνησιν), that is, salutations are to be offered to them. The reason for using the word is that it has a two-fold signification. For κυνέιν, in the old Greek tongue signifies both "to salute" and "to kiss". And the preposition προς gives to it the additional idea of strong desire towards the object; as for example, we have φέρω and προσφέρω, and κυρῶ, and so also we have προσκυνῶ, which last word implies salutation and strong love; for that which ones loves he also reverences προσκυνεῖ, and what he reverences that he greatly loves, as the everyday custom, which we observe towards those we love, bears witness, and in which both ideas are practically illustrated when two friends meet together. The word is not only made use of by us, but we also find it set down in the Divine Scriptures by the ancients. For it is written in the histories of the Kings, "And David rose up and fell upon his face and did reverence to (προσεκύνησεν) Jonathan three times and kissed him" (I Kings 20; 41). And what is it that the Lord in the Gospel says concerning the Pharisees? "They love the uppermost rooms at feasts and greetings (ἀσπασμοῖς) in the markets."

It is evident that by "greetings" here, he means reverence προσκύνειν for the Pharisees being very high-minded and thinking themselves to be righteous were eager to be revered by all, but not (merely) to be kissed. For to receive salutations of this latter sort savoured too much of lowly humility, and this was not to the Pharisees' liking. We have also the example of Paul the divine Apostle, as Luke in the Acts of the Apostles relates: "When we were come to Jerusalem, the brethren received us gladly, and the day following Paul went in with us unto James, and all the presbyters were present. And when he had saluted (ἀσπασάμενος) them, he declared particularly what things God had wrought among the Gentiles by his ministry" (Acts 21; 17, 18, 19). By the salutation here mentioned, the Apostle evidently intended to render that reverence of honour (τιμητικὴν προσκύνησιν), which we show to one another, and of which he speaks when he says concerning Jacob, that "he revered (προσεκύνησεν) the top of his staff" (Heb. 11; 21). With these examples agrees what Gregory surnamed Theologus says: "Honour Bethlehem, and reverence (προσκύνησον) the manger."

Now who of those rightly and sincerely understanding the Divine Scriptures, has ever supposed that these examples which we have cited speak of the worship in spirit (τῆς ἐν πνεύματι λατρείας)? (Certainly no one has ever thought so) except perhaps some persons utterly bereft of sense and ignorant of all knowledge of the Scriptures and of the teaching of the Fathers. Surely Jacob did not adore (ἐλάτρευεν) the top of his staff; and surely Gregory Theologus does not bid us to adore (λατρεύειν) the manger? By no means. Again, when offering salutations to the life-giving Cross, we together sing: "We reverence (προσκυνούμεν), thy cross, O Lord, and we also reverence (προσκυνούμεν) the spear which opened the life-giving side of thy goodness." This is clearly but a salutation,

and is so called, and its character is evinced by our touching the things mentioned with our lips. We grant that the word προσκύνησις is frequently found in the Divine Scriptures and in the writings of our learned and holy Fathers for the worship in spirit (ἐν τῇ ἐν πνεύματι λατρείᾳ), since, being a word of many significations, it may be used to express that kind of reverence which is service. As there is also the veneration of honour, love and fear. In this sense it is, that we venerate your glorious and most noble majesty. So also there is another veneration which comes of fear alone, thus Jacob venerated Esau. Then there is the veneration of gratitude, as Abraham revered the sons of Heth, for the field which he received from them for a burying place for Sarah his wife. And finally, those looking to obtain some gift, venerate those who are above them, as Jacob venerated Pharaoh. Therefore because this term has these many significations, the Divine Scriptures teaching us, "Thou shalt venerate the Lord thy God, and him only shalt thou serve," says simply that veneration is to be given to God, but does not add the word "only"; for veneration being a word of wide meaning is an ambiguous term; but it goes on to say "thou shalt serve (λατρεύσεις), him only," for to God alone do we render latría.

The things which we have decreed, being thus well supported, it is confessedly and beyond all question acceptable and well-pleasing before God, that the images of our Lord Jesus Christ as man, and those of the undefiled Mother of God, the ever virgin Mary, and of the honourable Angels and of all Saints, should be venerated and saluted. And if anyone does not so believe, but undertakes to debate the matter further and is evil affected with regard to the veneration due the sacred images, such an one our holy ecumenical council (fortified by the inward working of the Spirit of God, and by the traditions of the Fathers and of the Church) anathematizes. Now anathema is nothing less than complete separation from God. For if any are quarrelsome and will not obediently accept what has now been decreed, they but kick against the pricks, and injure their own souls in their fighting against Christ. And in taking pleasure at the insults which are offered to the Church, they clearly shew themselves to be of those who madly make war upon piety, and are therefore to be regarded as in the same category with the heretics of old times, and their companions and brethren in ungodliness.

We have sent our brethren and fellow priests, God-beloved Bishops, together with certain of the Hegumenoi and clergy, that they may give a full report of our proceedings to your godly-hearing ears. In proof and confirmation of what we have decreed, and also for the assurance of your most religious majesty, we have submitted proofs from the Fathers, a few of the many we have gathered together in illustration of the brightly shining truth. . . .

Dr. Methodios G. Fouyas
Archbishop of Thyateira and Great Britain

NOTES

1. *Conciliorum Oecumenicorum Decreta*, pp. 107-114. Percival, in his laborious volume about the Seven Ecumenical Councils of the Undivided Church, writes that "no impartial reader can fail to recognize the profound learning of the assembly, the singular acumen displayed in the arguments employed, and the remarkable freedom from what Gibbon and many others would consider "superstition". So radical is this that Gibbon would have noticed it had he read the acts of the Synod he is criticising (which we have good reason for believing that he never did). There he would have found the Patriarch declaring that at that time the venerable images worked no miracles, a statement that would be made by no prelate of the Latin or Greek Church today, even in the light of the 19th century."
2. *History of Dogma*, Vol. iv, pp. 311-330. Against the pretensions of Harnack I would prefer to add here what the learned Percival writes in his above-mentioned book p. 526-527: "The Greek language has in this respect a great advantage over the Hebrew, the Latin and the English; it has a word which is a general word and is properly used of the affectionate regard and veneration shown to any person or thing, whether to the divine creator or to any of his creatures, this word is προσκύνησις, it has also another word which can properly be used to denote only the worship due to the most high God. This word is λατρεία. When then the council defined that the worship which is λατρεία was never to be given to any but God alone, it cut off all possibility for idolatry, 'materiality', iconolatry, or any other 'latry' except 'theolatry'. If therefore any of these other 'latrities' exist or ever have existed, they exist or have existed not in accordance with, but in defiance of the decree of the second council of Nicaea."
3. M. V. Anastos, *The argument for iconoclasm as presented by the iconoclastic Council of 754, Late Classical and Medieval Studies*, in Honour and A. M. Friend, Jr. (Princeton, 1955), pp. 177-188; The ethical theory of images formulated by the iconoclasts in 754 and 815, *Dum. Oaks Papers*, 8 (1954), pp. 153-166; P. J. Alexander, *The iconoclastic Council of St. Sophia (815) and its definition*, *Dum. Oaks Papers*, 7 (1953) pp. 37-66; cf. also his important study, *The Patriarch Nicephorus of Constantinople. Ecclesiastical Polity and image worship in the Byzantine Empire*. (Oxford: at the Clarendon Press, 1958); cf. "Image of the Invisible" in J. Pelikan, *The Spirit of Eastern Christendom*, *ibid.* pp. 91-145.
4. The Canon condemns the picture of Christ as Lamb, which was a custom in the West. Instead the Canon says that the Council Fathers have "decided that henceforth Christ Our God must be represented in his human form instead of the ancient lamb."
5. Theophanes, *Chronographia*, pp. 415, 435, 442, *Nicéphorus, Migne P. G.*, 100, 340.
6. J. D. Mansi, *Sacrorum Conciliorum nova et amplissima collectio*, Florence and Venice (1759 ff) xiii, p. 257. In the ikon, writes Metropolitan Seraphim, nature and supernature, here and the beyond, world and God, are linked together. The ikon links believers with the higher world, with the Heavenly Church of transfigured and glorified Saints; it does not just point to an eternal world beyond, but is also a bond with the eternal, for in the ikon the beyond and the here are present, and the here shares in the beyond" Metropolitan Seraphim, *Die Ostkirche*, Stuttgart (1950) p. 98.
7. A. Harnack, *Op. cit.*, Vol. iv, p. 324.
8. Patrick Henry, "Initial Eastern Assessments of the Seventh Ecumenical Council", *J. T. S.*, N.S. Vol. xxv, (1974) pp. 75-92.
9. Theophanes, *Chronographia*, Ed. de Boor, (1883), Leipzig, pp. 462 και ἀπελαβεν ἡ καθολικὴ ἐκκλησία τὴν ἁγία τὸν κόσμον αἰρετῇ, οὐδὲν κυνὸν δογματίσασα, ἀλλὰ ἐν τῶν ἁγίων καὶ μαρτύρων Πατέρων δόγματι ἀσάλευτα φυλάξασα.
10. The decrees of the Seventh Ecumenical Council were accepted by Rome, but it created a division between Rome and the Frankish hierarchy under the pressure of Charlemagne. "It was not until the 9th century, when a better translation of the Acts was made, that the Western distrust of this Council disappeared" F. Dvornik, *The Ecumenical Councils*, p. 38.
11. N. Chitiescu, "The Christology of St. John of Damascus," *E. Ph.*, 58 (1976).
12. M. K. Krikorian, *Wort und Wahrheit* (2, 1974), p. 71.
13. *History of Dogma*, Vol. iv, p. 326.
14. Patriarch Tarasius of Constantinople (784-806), in Theophanes, *Chronographia*, pp. 459-460, 14.

(Note: The above article by the Orthodox President of the Association is taken with His Eminence's kind permission from his book *The Person of Jesus Christ in the Decisions of the Ecumenical Councils*. We present it here in recognition of 1987 as the 12th centenary of the Second Council of Nicaea.)

THE RESTORATION OF THE HOLY ICONS: VICTORY OF ORTHODOXY

The Feast which we celebrated yesterday, that of St. Methodios the Confessor, Patriarch of Constantinople (843-847), restorer of the Holy Icons and author of the *Synodicon of Orthodoxy* which is read every year on the Sunday of Orthodoxy (2nd Sunday of the Fast), as

well as this year's 1200th anniversary of the summoning of the 7th Ecumenical Council (787-1987), invite us to consider the victory of Orthodoxy against Iconoclasm and its incalculable significance.

Undoubtedly all Orthodox realize the important place which the icons occupy in the life and general policy of the Church. From our personal experience alone, it becomes quite obvious that, without the holy icons, not only we would be much poorer, but also unable to enter and communicate in the fullness of the revealed truth or to appropriate the catholic mystery of salvation by grace. Without icons, it would not be possible for us either to do or to participate in the Liturgy fully and effectively, because our Liturgy would be one-sided and deprived of an essential dimension. This is most apparent amongst the Western Christians who followed an uniconic, if not an iconoclastic, ecclesiastical policy. The uniconic policy of Western Christians provided the opportunity for rationalism to despiritualize the historical revelation of God in Christ, to mythologize the traditional Gospel of the Incarnation of God's Son and Word, and even to deny the unbroken ontological unity of the Church. For Orthodox Christians, who have and use the Holy Icons in our ecclesiastical life, the truth is not only metaphysical but also physical, not only theory but also history, not only word which is heard but also vision which is seen. Salvation is not only connected with the soul but also with the body, so that it does not separate spirit and flesh (matter), but, on the contrary, it unifies them, incarnating or "materializing" the spirit and spiritualizing the flesh or matter by means of a mystical and saving communion which incurs no confusion. The grace of salvation, deification, union with God through participation in His uncreated energies, embraces, the entire human being, the inner and the outer man, i.e. the mind and the reason of the inner man as well as the vision and the hearing of the outer man. Orthodoxy means fullness of truth and catholicity (completeness or integrity) of salvation. This is the Orthodoxy which the icon secured and secures. This is why the restoration of the Holy Icons was and continues to be greeted as the "victory of Orthodoxy".

The above conclusions are naturally derived from the inspired texts of the Holy Fathers and Teachers of the Church who stood against the deceit and the obstinacy of the iconoclasts. It is to these Fathers and Teachers (Patriarch Germanos, the monk John of Damascus, Patriarch Tarasios, Patriarch Nicephoros, the monk Theodore the Studite, Patriarch Methodios the Confessor, the 350 Fathers who assembled and formulated the Church's dogmatic teaching concerning the Holy Icons at the 7th Ecumenical Synod of Nicaea (787)) as well as to the lives of so many iconophile Saints and Martyrs (St. Stephen the New, St. Andrew of Crete, St. Nicetas of the Monastery of Midikion, St. Andrew of the Monastery of Krisis and many others) that we ought to turn our attention during this current year, especially those of us who are priests and teachers, so that we might be personally strengthened in our attachment to the sacred testament which the Mother Church has put in our trust and thus become abler and more effective in transmitting the sacred waters of the saving Faith to those inside and those outside the Church's sacred enclosure.

The whole quest concerning the Holy Icons is many-sided. In the last analysis, however, it is Christological, i.e. it is connected with the Faith and teaching of the Church concerning Christ, as the latter was authentically articulated in the Holy Ecumenical Councils which preceded the 7th one at Nicaea. This is obvious not only in the "Statement" of the 7th Ecumenical Council and the writings of the iconophile Fathers and authors, but even in the writings of the iconoclasts, such as the "Quests of the Emperor Constantine V (Copronymos)", or the "Statements" of the iconoclastic Councils of Hieria (754) and St. Sophia (815).

The iconoclasts erroneously identified "icons" with "idols" and consequently saw the icons as contradicting the biblical and patristic tradition. With regard to the icon of Christ, which was at the centre of the discussions between the opposing parties, the iconoclasts argued that the depiction of Christ in human form constituted a Nestorianizing divisive denial of the Incarnation, since the person of Christ was, according to them, theanthropic and therefore uniconic. They believed that if the Godhead of Christ is uniconic (indescribable and formless) then the union of the Godhead with the manhood in Christ also be uniconic.

The iconophiles, on the contrary, clearly distinguished between "icons" and "idols" and stressed that the icon of Christ does not depict the uniconic or undepictable divine nature (as the idolaters attempted to do) but His human nature which He assumed irrevocably for the salvation of mankind. To depict Christ, as well as the sacred persons and events which are connected with His saving person and work, means to confess His Incarnate Economy, i.e. that Christ is the Son of God who became true man without ceasing to be God and without incurring any confusion between Godhead and manhood, an "hypostatic" (personal) union of the two natures, as the Fathers taught. Christ is uniconic and undepictable as God, and also iconic and depictable as man. The denial, then, of the depiction of Christ in human form is a denial of the Incarnation or constitutes a confusion of the two natures in a "monophysitic" way.

The icon expresses as sacred art that which the patristic dogma confesses as sacred word. An icon is not a mere symbol, or a mere imitation, because it has a mystagogical character. It leads from the antitype to the prototype, from the human aspect to the divine, from the created to the uncreated, uniting them according to the sanctifying grace of Christ. As such it bears witness and serves the mystery of the salvation of mankind in Christ, according to which a renewal and a fulfilment is accomplished in man of the grace of "being in the icon and likeness" which is given to him by the eternal, living and true Icon of God.

George Dion Dragas

(Note: The article above is a short address delivered at the Clergy Conference of the Archdiocese of Thyateira and Great Britain on 15th June 1987. Fr. George Dragas is President of the St. Athanasios Greek Orthodox Clergy Association of the Archdiocese and a lecturer in the Faculty of Theology, Durham University.)

ORDER, JURISDICTION, AND THE TULSA AFFAIR

The Bishop of London's action in confirming candidates in an Episcopalian parish in Tulsa, U.S.A., has raised for all members of the Anglican Communion the question of order, jurisdiction, heresy and schism. Whereas the Orthodox Churches have a horror of heresy, but have been divided by schism (e.g. the division within the Russian Church today, and schism of the Bulgarian Exarchate, the Old Believers and the Old Calendarists), the Anglican hierarchies on the other hand have a deep-rooted fear of schism and will turn a blind eye to heretics in order to avoid it, working on the principle that a persecuted heretic will gather a following and create a schism, whilst an ignored one will eventually retire or die. Bishop Barnes of Birmingham had few followers who survived him, whereas Colenso did. The Anglican phobia about schism is due to the Anglican experience in England, where they had to contend with the schisms of the Recusants, the Puritans, the Non-Jurors, and the Methodists from the National Church. It has bitten deeply into the Anglican consciousness and is part and parcel of our folk-memory. It is for this reason that the Bishop of Durham and more extreme theologians go unrebuked, whilst the Bishop of London is censured.

One might ask, therefore, as a result of the Tulsa affair, from whence is jurisdiction for Anglicans outside England derived, when all jurisdiction both civil and ecclesiastical is derived from the Crown? This is our Byzantine relic. By what ecclesiastical authority were dioceses set up in America in the first place? Who gave the Episcopal Church of Scotland jurisdiction outside Scotland where it was already a dis-established Church, deprived of its ancient territorial diocesan rights because of its Jacobite sympathies? We are unwise to read into the American situation a parallel with that of the United Kingdom or the particularly English situation. The U.S.A. is a product, not so much of feudal and hierarchical Christendom, but rather of the French Revolution. (It sees, for instance, the ordination of women as part of the *égalité*). Hence, jurisdictional boundaries as we know them in old Christendom have, and can have, no part in the American system. Christendom was divided into territories known as dioceses (not what we mean today by that term) at the Council of Chalcedon, well before the break-up of the Great Church into East and West. There were fourteen of these Diocesan Churches which followed the civic boundaries of the Roman Empire, namely:

1. The Roman Church—consisting of the City of Rome and the suburbicarian dioceses of central Italy, of which the Pope was Patriarch.¹ The Pope's prestige rested upon the Apostolic foundation of his Church and not on his being the Bishop of the old capital of the Empire. On the contrary, the early Christians regarded Rome as being "Babylon" and "the Scarlet Woman". It was to be Constantinople's privilege to be the centre of the Christian Empire and her bishop, who was originally merely a suffragan of Heraclea, owed his position to Caesar and not to any Apostolic founder. However, the rôle of the Pope as Patriarch of the West was limited to a definite territorial jurisdiction: Gaul, the Iberian peninsula, the British

Isles, Scandinavia, and even Milan, were not under the jurisdiction of the Patriarch of the West. The claim that Northern Europe and Scandinavia came under the Patriarchal authority *per se* of the Pope was based on the *Forged Decretals*; they were not part of the territory assigned to the Bishops of Rome at the Council of Chalcedon.²

2. The Italian Church—consisting of North Italy under the jurisdiction of the Exarch of Milan.

3. The North African Church—under the jurisdiction of the Primate of Carthage.

4. The Egyptian Church—under the jurisdiction of the Patriarch of Alexandria.³

5. The Church of Asia Minor—under the jurisdiction of the Exarch of Ephesus.

6. The Patriarchate of Antioch and All The East—covering the Roman civil prefecture of *Oriens*.⁴

7. The Pontic Church—under the jurisdiction of the Exarch of Caesarea.

8. The Thracian Church under the jurisdiction of the Patriarch of Constantinople. As noted above the Patriarch owed his precedence after Old Rome to Christian Caesar and for political reasons alone. He was Caesar's bishop in Rome's new capital and in what politically was now Christendom's first city. He had jurisdiction in the City and over other bishops in the Eastern Empire, but he also had jurisdiction over the Barbarians.

9. The Dacian Church (almost all modern Romania)—under the jurisdiction of the Exarch of Sardica.

10. The Macedonian Church—under the jurisdiction of the Exarch of Thessalonika.

11. The Illyrian Church—under the jurisdiction of the Exarch of Sirmium.

12. The Gallic Church—under the jurisdiction of seventeen Metropolitans (i.e. the *Gallia* that was *divisa est in tres partes* in Classical times).

13. Britain—probably under the jurisdiction of five Metropolitans.

14. The Patriarchate of Jerusalem—the Mother Church of Christendom.

The titles of the Heads of these Churches had more or less the same meaning, and these bishops had more or less the same authority. They were united in a common Faith, which could be settled when disputes arose by resorting to a common oecumenical council. Eventually, with the conversion of the Barbarian races, these ancient Churches which formed a Catholic federation were re-grouped, and, with the collapse of the Roman Empire in the West and the assumption of jurisdiction over the ancient Churches by the Patriarch of the West, by the 18th November 1302 Pope Boniface VIII could claim in the bull *Unam Sanctam* that it was necessary for the salvation of everyone created to submit to the Sovereign Pontiff. He also declared that the Pope *iura omnia in scrinio pectoris sui censetur*

habere . . . i.e. "holds all rights in his own breast . . .". Yet that centralizing Pontiff was to describe the Archbishop of Canterbury as *Papa alterius orbis*—"Pope of another world". That Anglican world was to come into its own as the City of Byzantium's bishop was to come into his own with the expansion of empire. The Ecumenical Patriarch's prestige was to rise even more dramatically under the Ottoman Empire, when even the Patriarchs of the once great sees of Alexandria and Antioch were for many years to become mere ornaments of the Patriarchal Court based at the Phanar.

Meanwhile Anglicanism was being exported to those parts of the world soon to be coloured pink on the map, and to our first colony to declare unilateral independence, the United States of America. As to what authority provided jurisdiction outside the realm of the King of England was to be tested in South Africa, and was to be partially responsible for the existence today of two Anglican Churches in that country which are not in communion with each other. They are the Church of the Province, recognized by and in full communion with the Sec of Canterbury, and the Church of England in South Africa, which is not in communion with Canterbury but whose seminarians were at one stage trained in the Anglican Archdiocese of Sydney, which province is in full communion with Canterbury and also with the Church of the Province of South Africa.⁵

The Ecumenical Council of Constantinople (381) declared in its second canon:

The Bishops who belong to another diocese shall not encroach upon stranger Churches . . . But the Churches of God among the barbaric races shall be governed according to the manner which already prevailed with the Fathers . . .

Here the Fathers of the Council of Constantinople limited the rule about bishops encroaching on other dioceses by making an exception of those Churches which had been then newly founded by peoples or nations outside the Roman Empire. These Churches received their bishops from Provincial Churches, and were dependent upon the Mother Church until such time as they were strong enough to become independent and autonomous or even autocephalous national Churches. But the Council Fathers realized that there would be situations arising in which the faithful would be forced to make a choice between heresy and breaking off communion with the bishops of their own Church.

No bishop was more zealous to preserve the unity and independence of the Church gathered around its bishop in each place than St. Cyprian. Yet it was he who insisted that it was the duty of the Catholic Episcopate to support the believers in a Church whose duly elected and consecrated bishop failed to fulfil the duties of his office. So a community within a National Church may be forced to break communion with that Church and its hierarchy in order to retain communion with the Catholic Church.⁶

The Church of England in South Africa believed its doctrines and practices were closer to those of the Primitive Church than were those of the Church of the Province, and that the conservative

evangelical province of Sydney shared the primitive Catholicism unpolluted by the later accretions of Anglo-Catholicism. A similar situation arose in Spain (and in Portugal) where a group of Catholics could no longer accept the authority of the local hierarchy under the jurisdiction of the Primate of the Spains. They had two options: either to remain a Presbyterian sect governed by priests, until these eventually died out (as happened with what were to become the Priestless Old Believers in Russia) or to seek the episcopate from another Church. They sought help from the Primate of Ireland, Lord Plunkett.⁷ Having consulted his fellow bishops he eventually agreed to consecrate a Dr. J. B. Cabrera. In 1892 a synod was held in Madrid under the presidency of the bishop-elect and attended by Lord Plunkett, the Church of Ireland Bishop of Clogher, a certain Père Hyacinthe from France, the Revd. Count Enrico di Campello, an Italian, a Dr. Noyes, Canon Meyrick from the diocese of Norwich, and others. Archbishop Plunkett licenced the Spanish Reformed Church in the Calle Beneficencia in Madrid. It was not until two years later in 1894 that the church in Madrid and Dr. Cabrera were consecrated by the Church of Ireland Archbishop Lord Plunkett of Dublin. He had invited the Old Catholic bishops to consecrate Dr. Cabrera, but the Dutch hierarchy refused to co-operate, so no other Old Catholics took part.

Just as the Bishop of London's action in Tulsa produced a flurry of letters to the *Church Times*, so did Lord Plunkett's action. The Church newspaper, *The Guardian*, which always held a high view of the Church and the Episcopate, declared that English bishops (they seemed to have thought the Irish were "Church of England"!) had no jurisdiction or authority to act outside England. This was true if Anglican bishops in England were and are only office-bearers under the Crown, or no more than spiritual civil servants of the Establishment. But English bishops are consecrated as Bishops of the Church of God. The Catholic Episcopate is exercised by the whole College of Bishops, each bishop having equal rights with every other. In the obituary of Lord Plunkett this was made clear:

To each Bishop his own diocese is assigned, and to this area, in the normal and ideal state of the Church, his activity is confined. But only in the normal or ideal state of the Church, that is when every other Bishop in every other diocese fulfils his duty in maintaining the Catholic faith within it, and supporting the faithful residing therein in their holding fast the truth. But if this condition is observed, if any Bishop persecutes instead of cherishing the faithful in his diocese then the dormant power of the neighbouring Bishops awakes, and when called upon by those suffering for righteousness' sake, they are bound to go to their brethren's assistance. In the present case, the Archbishop of Dublin understood and accepted this maxim of Catholic practice, and his opponents did not . . .

What Lord Plunkett did for conscience' sake as a Catholic Bishop of the Church of God almost one hundred years ago to help the Spaniards, the Bishop of London has done today by bringing under

his pastoral care, but not his territorial jurisdiction, the Catholics of Tulsa; for, long before the Scottish hierarchy of the Episcopal Church was established in the U.S.A., Anglicans of the diaspora had been placed under the pastoral care of the Bishops of London in 1633. Archbishop Plunkett also defended himself against a leading article in the *Church Times* of the 27th November 1891, which ran:

Admitting fully that circumstances may and do arise when it becomes necessary to provide the means of grace in this irregular manner . . . the question arises how and by whom they are to be supplied. Now the Church has given answer to this question, and bearing in mind the extreme delicacy of the questions involved, commonsense will endorse the decisions of the Church. The thirteenth canon of the Council of Antioch, whose decrees were confirmed by the Œcumenical Council of Chalcedon, forbids a Bishop interfering in another diocese, unless accredited by letters from the Metropolitan and Bishops of his own Province . . .

Lord Plunkett commented:

Now when I first read this pronouncement, which "commonsense" was expected "to endorse", and when I reflected that the "scandal" for which I was held up to public odium, was thus described as consisting in the fact of my not having been accredited by letters from the Metropolitan of my own Province—that is myself—I did feel somewhat staggered . . .⁸

In the same year (1891) the *Church Times* reviewed a pamphlet by the Revd. W. J. E. Bennett of Frome, in which he discussed the question of jurisdiction thus:

Whether it be justifiable, according to the rules of faith and discipline of the Universal Church, for a Bishop to exercise public authority or a priest to administer public sacraments in a foreign land without the sanction of the Bishop of the Diocese wherein he may be . . .

In the pamphlet Fr. Bennett showed that on the strict and literal theory of geographical and territorial jurisdiction which it advocates, the Bishop of Gibraltar and his clergy are distinctly violating the letter of the ancient Canons passed in primitive times. Lord Plunkett asks:

But how does the *Church Times* deal with these conclusions? It defends the Bishop of Gibraltar in the exercise of his authority upon the ground that 'circumstances alter cases', and that 'by attempting to carry out an old rule, you may possibly do something quite different from what those who made the rule intended'. It adds that 'it goes almost without saying that any attempt, in our present unfortunate circumstances, to act upon the canons made for undivided Christendom would be sure to land us in results very different from anything the Fathers had contemplated'.

The disturbing point about the Tulsa crisis is the ease with which consciences can be over-ridden by those pressing for radical change in the Anglican Communion, of which the question of the ordination of women to the Priesthood and Episcopate is only the tip of an iceberg of root-and-branch change. Also, the ignoring of *territorial* jurisdiction of the Bishop of London by those who have invited into the diocese of London women ordained abroad to celebrate the Eucharist, when unlike wartime Hong Kong there is no pastoral need for their ministry, is to behave as though the diocese of London had fallen into heresy.

In Tulsa the Ordinary, as far as Catholic Order was concerned, had become the Parish Priest, the Parish having been forced, as a cell of the Catholic Church, out of communion with the local hierarchy. There is no comparison, as far as the Œcumenical Councils are concerned, with the Confirmation in Tulsa and the Eucharistic celebration by women in Church House, Westminster, or in private houses in the London diocese.

The Orthodox Churches have been faced with a very similar situation in the United States and, indeed in the United Kingdom on a lesser scale, over the question of jurisdiction. The Œcumenical Patriarch's claim to jurisdiction over the Orthodox diaspora in "Barbarian lands" has been ignored not only by the Russian Orthodox Church—Outside-Russia but also by the ancient Patriarchates of Alexandria and Antioch, who have assumed jurisdiction over the Greek Churches established by the Orthodox of Egypt and Syria. It was the late Patriarch Meletios of Constantinople who established from the Church of the Kingdom of the Hellenes the first Greek Diocese in the U.S.A. which came under the jurisdiction of the Primate of Athens. It was only when Meletios was translated from the United States to fill the Œcumenical Throne that he placed the Greek congregations under the jurisdiction of the Phanar. The Œcumenical Patriarchs have continued to hold jurisdiction over the Greek Archdiocese of North America, but not entirely to the satisfaction of Alexandria and Antioch, nor of the Greek Catholic Church of North America, which is the spiritual and lineal descendant of the Russian Orthodox Church set up on the American Continent when Alaska was part of Imperial Russia.

A. T. J. Salter

NOTES

1. Greek colonies survived in Calabria in southern Italy and exist to this day as Italo-Greek. Their spiritual centre is at the monastery of St. Nilo in Grottoferata, near Castelgandolfo. They follow the Byzantine Rite. They write the Greek language with Latin letters.
2. Article XXXVII shrewdly states that "the Bishop of Rome hath no jurisdiction in this Realm of England". Was this an attempt to make it acceptable to the Papist party in the National Church before the finalization of the schism of the Recusants after the Bull *Regnans in Excelsis*? The Bishop of Rome has no jurisdiction as a *bishop* in the diocese of Tusculum or Naples. It makes no mention of his rôle as Pope or even as Patriarch of the West.
3. In latter times Alexandria was to have jurisdiction over "All the Preaching of St. Mark", with the title "Universal Judge". In modern times the Byzantine Patriarch of Alexandria has extended his jurisdiction to include the Orthodox congregations of Uganda and the Greek diaspora in South Africa. The Coptic Pope has been known as "The Christian Pharaoh". His jurisdiction extends throughout Africa and now into the New World and Europe.
4. It must not be forgotten that there was a Church beyond the boundaries of *Oriens*, based at Seleucia-Ctesiphon, which evangelized some of Persia and in Europe's Dark Ages was to establish a Christian "Nestorian" hierarchy in far-off China.

5. In 1947 the Archbishop of Sydney travelled to Cape Town to confer the Sacrament of Confirmation on Anglicans of the Church of England in South Africa. He did not consult the Metropolitan Archbishop of Cape Town of the Church of the Province, neither did he call on him at Bishopscourt whilst visiting Cape Town.
6. This is why there are now four Patriarchs of Alexandria each claiming to be in communion with the True Church, in this case rather superfluously as far as the Melkite and Uniate Coptic Patriarchs are concerned as both are in communion with Rome. But, of course, the Catholic Coptic Church is the Uniate equivalent, in Roman Catholic terms, of the *National Church of Egypt*, which is undoubtedly the Coptic, irrespective as to whether or not it is regarded as the *Catholic Church* in Egypt. The Recusants went into schism from the Church of England in order to retain communion with Rome for conscience' sake and, on their showing, for the sake of Catholic truth.
7. The fourth Baron Plunkett who signed himself curiously but perfectly accurately "Plunkett Dublin".
8. In fact the *Church Times* was inaccurate, as Lord Plunkett discovered later, for it was the Metropolitan of the Province concerned, according to the canons, who should invite another bishop into his area. Bishop-Elect Cabrera had done this. It was hardly likely that the Primate of the Spains would invite Lord Plunkett to perform episcopal acts in his Province!

CHICHESTER THEOLOGICAL COLLEGE HOLY LAND STUDY TRIP

On 17th February 1986, a group of 13 people set off from The Theological College, Chichester, bound for the Holy Land. The group consisted of 8 students residential in the College, two training for non-stipendary ministry, one wife, a full time member of staff (our group leader), and a part-time member of staff, who, being the only ordained member, acted as Chaplain to the group. The aim of the trip was to enable participants to gain as much knowledge and experience of the land and its history as was possible during a single week. This was a tall order given the many different dimensions possible for such a trip in the present day! Our interests lay not only in biblical background and archaeology but in the different aspects of Christian and other religions found in Israel today.

By way of preparation for our trip a number of lectures and seminars were held in the College during the half-term before we left. These included sessions on many of the things we would see and experience relating both to ancient and modern Israel. A member of staff of the College, the Revd. Stephen Tucker, led a seminar on the Orthodox Church, expounding various aspects of its history and of its presence in the Holy Land today. Having travelled widely in the Orthodox world Fr. Stephen was well qualified to stimulate discussion and lead a lively question-and-answer session on a number of aspects relating to Orthodoxy. An overview of the Eastern Church, its hierarchy, officials, and divisions led into further discussion on the relationship between these and the Latin Church and Church of England. This session formed a tremendous preparation for what was to be a major dimension of our experience in Israel.

Starting with Galilee, our first visit to an Orthodox Church in the Holy Land was at Nazareth, where we stopped to see the ancient church built over a well thought to have been used by the Virgin Mary. The church was of particular interest because of its fine iconostasis, richly

coloured and lavishly decorated with beaten silver. All we had learnt about the Orthodox Liturgy came to life here, and our party leader, Mr. Stephen Need, explained at length the symbolism and layout of the church furnishings and decoration. The grotto of the well, we were told, was found by accident when repairs were being made to the fabric of the building. A cavern was found which dates back to the 5th century. Behind this was the well itself from which still today there flows clear, cool water. It was a privilege indeed to be initiated into the artistic and religious ethos of Orthodoxy in Nazareth of all places. We were very much taken by our experience here and were eager to move on to our next encounter with Orthodoxy.

For this we did not have to wait long, for, on our first full day in Jerusalem, we visited very early in the morning the Garden of Gethsemane and the Church of All Nations, followed by the Orthodox Tomb of Mary. The Church containing the tomb was below ground and was entered by climbing down a very steep but broad staircase which, as it turned out, was quite disproportionate to the size of the church. To our joy we heard quite quickly that the celebration of Mass was taking place: an Orthodox Liturgy was in progress. Here again we encountered the rich, mysterious ethos of Orthodoxy gathered as we were around the tomb of Mary. This was our initiation also into some of the music of the Orthodox Church. It was to our surprise that one of the hymns sounded remarkably like the theme from Handel's *Judas Maccabeus*! The rôle of the priest in the Liturgy as mediator between the earthly and the heavenly struck us forcibly.

Bethlehem was our next insight into the world of the Orthodox Church, and this at the great Church of the Nativity. Once again, on entering we were taken back to the early centuries of the Church's history. This church, varied though it is architecturally, is reported to be a Constantinian Foundation, built by command of Queen Helen, the Mother of Constantine. Since then many changes of architecture and use have taken place and today a number of denominations share the building, with a new Latin Church to the North. Here in the Church of the Nativity we not only encountered Orthodoxy and history, but also the birth-place of the Word made Flesh. The small mysterious grotto, found by following steps down under the High Altar area, was an experience of some depth and force. Here we found a holy and sacred atmosphere enhanced by the many votive lamps and lights, still fuelled by olive oil. Although the simplicity of the original Christmas was not easily to be found here, because of the brightly coloured icons, decorations, and hangings, there still remained a sense of awe and wonder at God's mighty action in the birth of Christ.

The nave of the church reminded some of our party of some of the Basilicas to be found in Rome, where there is a main nave and two or three sub-naves supported by pillars. We noted with interest the mosaics in the floor and on the walls and the enormous font. Again we encountered an impressive example of the central item in the Orthodox Sanctuary, the Iconostasis with its "Royal Doors". Finally, passing the Armenian part of the church, we filed through to visit the Cave of Jerome and the Latin building.



Two contrasting photographs of the party from Chichester Theological College during their visit to the Holy Land.



I think that I may say that the most impressive sight and one that will always remain in my memory is the Orthodox church we saw finally in Jerusalem. The whole party had risen very early and walked into the Old City through St. Stephen's Gate. It was our intention to walk the Via Dolorosa, or the "Way of the Cross", and to end at Calvary. This we did and it proved to be an exercise of some historical and spiritual worth. Imagine our amazement to find Calvary itself within the Church of the Holy Sepulchre!

The timings of our Tour Leader had worked out exactly. By the time we had arrived we were able to witness five of the six denominations which occupy the church beginning their Sunday morning Liturgies. Here we found Greek Orthodox, Latin, Armenian, Syrian and Coptic bishops, priests, deacons, and laity worshipping around the site of the Resurrection. The sixth denomination, the Ethiopians, was encountered on the roof of the Sepulchre Church where they have a monastery. In a short time, we had experienced something of the very distinctive liturgy, music and indeed culture of these groups of Christians. A very rich and lasting impression was left with us. The noise of these at times competing cantors and choirs filled the church with a great and joyful sound proclaiming the Resurrection faith. One of our number remarked that it was almost like that great heavenly choir singing its praises before the throne of God.

Rather like the Christian Faith itself, a visit to Jerusalem is an experience which cannot easily be verbalised. It may be said that every member of the group was deeply touched by the many experiences he or she underwent. We had seen the land of contrasts: of stone and water, of fertility and barrenness, of sun and snow, of war and peace. We had delved into the origins of the Christian religion and had seen, furthermore, some of the difficulties of Christians living in the Holy Land today. We had encountered different Christian denominations and had seen something of the richness and mystery of the Orthodox Church. We had indeed experienced a study trip that would be with us for the rest of our lives and will play a formative part as we prepare for ministry in the Anglican Church.

We are very grateful indeed to the Anglican and Eastern Churches Association which gave us financial support for our trip.

Keith Robus

(Note: Keith Robus is an ordinand at Chichester Theological College. Publication of this article was unfortunately delayed due to it having been sent to the wrong address.)

PILGRIMAGE TO EGYPT

Whilst Christians have naturally always flocked to the Holy Land, it is often forgotten that the Land of Egypt has strong links with both the Old and New Testament. In the main, Christians tend to think of Egypt just as a Muslim country, and forget that it has still a thriving indigenous Church of its own, the Coptic Church, which began with the preaching of the Gospel by St. Mark in Alexandria in the first century and has continued ever since. Today it has a membership of over 7 million faithful. The present Patriarch, His Beatitude Shenouda, "Pope and Patriarch of All Africa", is a strong leader, and was previously head of the Coptic Biblical Institute. He has over 60 Bishops, and there are Coptic parishes stretching from Alexandria to Upper Egypt with over 300 parishes in Cairo itself.

Egypt is also the home of monasticism—from the days of St. Anthony of the Desert. In the late 3rd century, the Church in Egypt suffered greatly during the time of the Diocletian persecutions, and thousands faced martyrdom. Many others left the cities and lived as monks and hermits in the wilderness.

Eighty miles from Cairo, out in the Desert, is the famous Wadi Natroun (Salt Valley), famous as a quarry for Natron Salt in Pharaonic days, when it was used in the process of mummification. Once this Valley was the greatest monastic settlement in the whole of Christendom, and there are still four monasteries which have had a continuous monastic life since the 4th century. All the Bishops of the Coptic Church are chosen from monasteries, and this year every Bishop of the Church had been invited to the Amba Bishoi Monastery by the Patriarch for the Consecration of the Holy Chrism before Easter. This was a great event as it seldom occurs more than once in a life-time, the last occasion being in 1931, and this being only the 29th occasion since the days of the Apostle Mark.

The tradition in the Coptic Church is that the fragrant spices, placed on Our Lord's body for His burial, were taken after His Resurrection to the home of John Mark on Mt. Sion. Ever since, these have been added to the Chrism, blessed by the Patriarch for use in Coptic Churches everywhere, and have formed a sacred link right back to the time of the Resurrection.

In Passiontime a group of 16 Anglican pilgrims, led by the Bishop of Gibraltar and escorted by Bishop Serapion of the Coptic Church, went out to the Wadi Natroun to witness this great event. They were all warmly greeted by the Coptic monks and lay people, and the Patriarch invited Bishop John to take part in the ceremony, and to read one of the Lessons. In the Monastery Church were 6 huge vats, full of oil mixed with fragrant spices and cooking gently on 6 stoves, being stirred continuously by the Patriarch, Bishops and monks over a 10-day period.

Coptic Christians have often faced great difficulties throughout history, but it was remarkable to witness their joy and strong faith at this special consecration, which for them is also a time of great unity in the Church, when the Patriarch presides, together with all his Bishops, at something which will affect every parish and every living soul of the ancient Church of Egypt.

Communicated by the Bishop of Gibraltar in Europe

ANTIOCHENE CHRISTIANITY, ISLAM AND ARAB NATIONALISM—VII

Rabbi Yeshua bar Yosif, Malek Mashiah, and the Galilean Family
(continued)

Judaea and the land of Israel under Roman imperial rule

In the days of His Flesh, the Lord said: "... No man cometh to the Father, but by me..." (John 14:6). As the Divine Agent of Creation, as the Divine Redeemer and as the All-Ruler (Pantocrator), the Divine Logos, the Living Word of God, is the Mediator and Intermediary in accordance with the Divine Economy between Man and the Father. The most perfect and complete dialogue between God and Man is manifested in the Being of the God-Man. It is the Son, the Logos Incarnate, Who has in so many vital ways given form and precision to the Revelation of God so as to make Him known and knowable to mankind in a unique and uniquely clear way. Through Him the Unknown and Remote God of awed worship reaches out from beyond the cloudy curtains of His Own Sanctity and extends to men the right hand of friendship and the invitation to sonship by adoption. As God, the God-Man is Immutable; as Man, He was a man of His time and of His People. As God, He is above history; as a man, even as Archetypal Man, He was conditioned by it. History forms the environment of the Incarnation.

The Triune God determined the time, the place, the people, the family, the Mother to bear Him, and the father-in-the-world to guide Him in His first faltering steps along the pilgrimage of life. The historical environment of the Incarnation is, accordingly, of great and profoundly meaningful significance. It is not an irrelevance. To study it with prayerful care is to experience an illumination of the Spirit and a closer intimacy with the Christ Himself.

In the two centuries before Christ, Hellenism or at any rate a marked degree of Hellenisticisation, had produced pronounced changes in the Jewish way of life. Religious conservatism had greatly delayed its inroads into life at the centre of the world of Jewry but the attempt to achieve the Kingdom of Hellenisticism by main force roused a hornet's nest of Jewish nationalism and religious fervour against all Hellenistic accretions in the way of the life of God's People. Despite the Revolt of the Maccabees, the influence of Hellenism, although drastically curtailed, remained a feature of post-Exilic Judaism down to the destruction of the quasi-autonomous Jewish national community in Judaea in AD 135.

Antiochus IV Epiphanes ("God Manifest") ascended the throne of Seleucid Syria in 174 BC. Not content with the pace of Hellenisation in the Holy Land, which was proceeding by way of permeation, he attempted to accelerate the process and carry it to the point of the obliteration of the religion of the Lord God of Israel by armed penetration and conquest. The Revolt of the Maccabees was the answer of the Jews.

The Holy Land is more a spiritual and religio-social concept than a precise geographical locality. Geographically, it is indeed

amorphous and fluid. The only firm border it has is set by the coastline of the Mediterranean. It may be said to comprise that part of the Fertile Crescent which is South of Anatolia, West of the Euphrates, North of the Arabian Desert, and North East of Egypt. All boundaries and borders within that broadly determinable area have been flexible and temporary across the centuries. The seaboard zone of Western Asia has acted as a corridor for armies from East, North and South and as a market place of civilisation and culture since the dawn of human occupation of the territories themselves. The zone itself attracts no commonly agreed designatory title. "Syro-Palestine" has been used on occasion (first by the Romans), but it is not universally acceptable today, either for historical or contemporary reference.

Since the time of the Patriarch Abraham, and firmly since the Exodus, Israelites (or their Semitic forebears) have occupied territory, variously expanding and contracting over time, within the zone but have never completely dominated the whole of it. On the contrary, they themselves existed by sufferance of, or under submission to, one of the great adjacent politico-cultural powers, whose patial lands bordered the region. Under the benevolence of Persia, Israel returned from Exile in Babylon. With the overthrow of Persia by Alexander of Macedon, Hellenism entered the region with great vigour and determination, and made its successful way even into the Jewish way of life in Yehud, until, that is, the Maccabees called a halt. The family of the Maccabees eventually achieved regal status and established themselves as the Hasmonean dynasty, inaugurated in 142 BC. The Hasmoneans established an alliance with Rome; but, over time, alliance crumbled into vassalage. Stability was lost in internecine rivalries and disintegrated in civil war. Appeal for arbitration to Rome on the part of the contestants gave Pompey the excuse for which Rome was watching: to intervene at arms and establish a clear hegemony (63 BC) to remain undisputed until the early Middle Ages, to be decisively put aside only by the Arab conquest of the Holy Land (AD 634-640). The Hasmonean Hyrcanus I (134-104 BC) had, by 125 BC, annexed part of Samaria and all of Idumea. The *Goyim* ("People of the Land") of these conquered territories were subjected to compulsory Judaisation. Among those enforced converts was Antipater the Idumean, father of the future Herod the Great, Roman-appointed King of Judaea. The latter ingratiated himself with Octavian (Caesar Augustus), who himself was to emerge victorious from Rome's own power struggle. With the eventual establishment of stability and firm-handed government, Herod emerged triumphantly, under the patronage of Octavian as Roman Allied King *Rex socius*, as *Rex Judaeae*, by decree of the Roman Senate (40 BC). From 37 BC he ruled in Judea. As John Hyrcanus I had forcibly 'converted' Samaria and Idumea, so his successor, Aristobulus, had the Galileans.

Following the pattern of His Hasmonean predecessors, Herod divided the Kingdom into five *merises*—Judaea, Idumaea, Samaria, Galilee and Peraea—and 22 *toparchies*. (A toparchy was a small district under a Toparch, composed of a group of small towns under a Metropolis, comparable perhaps to an English County Town).

According to Pliny, Judaea was divided into ten governments or territories, called Toparchies, to wit, that of Hiericho (Jericho), Emmaus, Lydda, Ioppica (Joppa = Jaffa), Accrabetena (Akko-Acre), Gophnitica (the hill country round Gophna (Ophni, modern Jifna, in Samaria, assigned to Benjamin), Thamnitica (in South Western Samaria), Betholene (?Bethlehem), Tephena (probably Tekoa in the Wilderness of Judah, South of Bethlehem and Onne (possibly the region of Ono, Kafr Ana, on the central coastal plain) wherein (?) stood Jerusalem.

At Herod the Great's death in Springtime, 4 BC, his realm was divided, under the terms of his will, into three main political areas. These were assigned to three of his sons. Archelaus, half Samaritan, was to reign in Jerusalem over Judaea (Judah), Idumaea in the far South (the Old Testament "Edom") and Samaria, which divides Judaea from the region of Galilee; his domain included the Hellenistic cities of Sebaste (the old Samaria, rebuilt by Herod the Great and dedicated by him to Augustus (*Sebastos* in Greek) and Herod I's great port-city, Caesarea Maritima, dedicated 10-9 BC (eventually destined to become the principal seat of Roman government in the country). Rome denied him the title "King", but permitted him to be called "Ethnarch" (*Ethnarkes*), a title which had once been assumed by Simon the Maccabee, and was later accorded to Hyrcanus II by Caesar. It is, in effect, a princely title of a ruler of higher status than a Tetrarch (the title accorded to his two kinsmen-rulers). He did not hold the office for long, being banished by Rome in AD 6 to Vienne, South of Lyons, in Gaul. Judah, together with Idumaea and Samaria, were then united together in the Imperial Roman Province of Judaea, under a Roman Governor.

The Lord lived out His life at a time when the whole of his homeland was under the suzerainty of Rome, exercised as to some parts of it by way of indirect rule and to the heartland, Jerusalem and Judah, by direct rule. The Roman political system forms the backcloth to the whole New Testament saga and is a source of much confusion in many people's minds. It is, accordingly, convenient to digress a moment to try to clarify the situation which, in fact, is not confusing at all. (In setting out this information following, I am much indebted to Vol. II of *A History of Israel* by Prof. W. O. E. Oesterley).

Under the Roman Republic, when new lands were brought under Roman rule, it was the custom to administer them through the appointment by the Senate of Proconsuls (*Anthupatoi*). These were one-year appointments. And proconsuls did not hold military command. Octavian, Caesar Augustus, in 27 BC, while leaving some provinces to the Senate, retained the more important ones for himself. These latter "Imperial" provinces were henceforth administered by a *Legatus Augusti pro praetore*. Syria provides a very good example of how this might operate. Pompey had made Syria a Roman province in 64 BC. Following this, it was governed by a proconsul. But from 27 BC Augustus made it an Imperial province. Thus it was, from then onwards, governed by a legate. The primary duties of both proconsuls and legates in their respective provinces were to raise taxation and keep the peace. Judaea was placed under neither a proconsul nor a legate; it was too small. It was placed under

a more junior rank of Governor: a prefect (*Praefectus* = *Eparchos*) or procurator (*Epitropos*).

In effect, both legates and prefects/procurators were *military* governors (like Field Marshal Lord Harding in Cyprus centuries later by contrast with Lord Foot, a purely civil governor, although not strictly analogous in official competence with a proconsul). But, whereas a legate had under command Regular Roman Legionary (Imperial) formations with their Headquarters in the Legatine Capital at Antioch on the Orontes, a procurator had only Auxiliary (Colonial) troops under direct command, which is why the Governor of Judaea was always very dependent on the Governor of Syria, even when he was not placed formally under Antiochene command. Prefects/procurators were normally left *en poste*, for the sake of continuity and the good of the subject people, for four to five years. (Some remained much longer in office before recall—or disgrace.) There was no essential difference between a prefect and a procurator. The difference was of title rather than of substance. Augustus personally favoured the use of the style “*Praefectus*” to that of “*Procurator*”. (It is possible that there had once been a real distinction but there is no clear evidence for this.)

There were, however, two quite distinct sorts of officials termed “*procuratores*”: (1) those employed to look after Caesar’s property in provinces governed by proconsuls or legates, and (2) junior rank military governors called upon to administer small countries like Judaea. The former type of official was often a *freedman*; the latter was of *equestrian* rank (of that significant and upwardly mobile group whose importance grew under the Empire).

Augustus died in AD 14. Pontius Pilate ruled in Judaea from AD 26 to 36. It seems that, without any change of function, he was styled in his early years of office “*Praefectus*” and, in the later period “*Procurator*”. From the banishment of Ethnarch Archelaus in AD 6 until the First Jewish War of AD 70-73, his former Ethnarchy was ruled by Roman procurators.

The list of procurators was briefly interrupted when Herod’s grandson Agrippa reigned as a client King of Rome from AD 41-44. This list is as follows:

6-9	Coponius
9-12	Marcus Ambibulus
12-15	Annius Rufus
15-26	Valerius Gratus
26-36	Pontius Pilate
36-37	Marcellus
37-41	Marullus
41-44	King Agrippa I
44-46	Cuspius Fadus
46-48	Tiberius Alexander
48-52	Vetidius Cumanus
52-60	Antonius Felix
60-62	Porcius Festus
62-64	Albinus
64-66	Gessius Florus

66-70 (73) 1st Jewish War

66 The campaign begun by Cestius Gallus, Legate of Syria. Defeated

67-69 Vespasian C-in-C

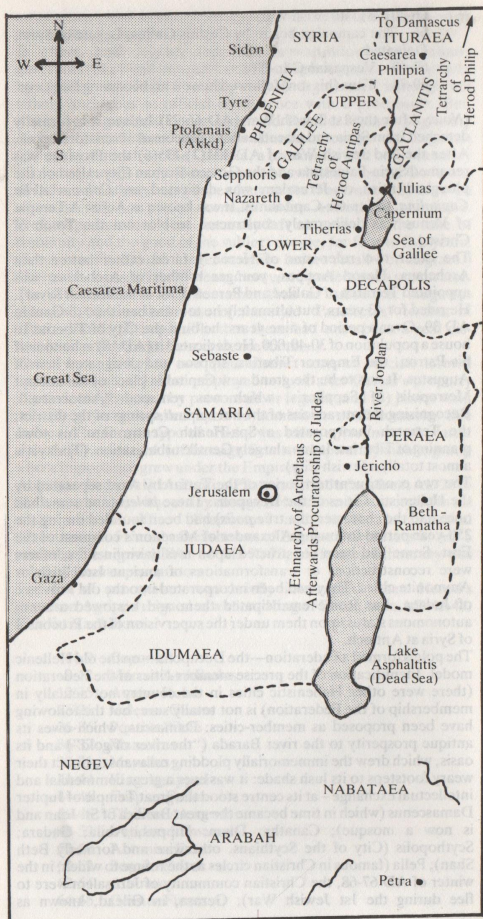
69-71 Titus (his son) followed him on his becoming Emperor

(Note: After the 1st Jewish War (AD 66-73) Judaea was formally detached from Syria and placed under a proconsul of senatorial rank. After the 2nd Jewish War of AD 131(2)-135(6) the Province was renamed Syria-Palaestina and the Graeco-Roman City raised on the ploughed ruins of Jerusalem was dedicated, as *Colonia Aelia Capitolina*, to Jupiter-Capitolinus. It was known as Aelia. A Temple of Venus was deliberately constructed to blot out the Tomb of Christ.)

The other two ruler-sons of Herod I fared rather better than Archelaus. Herod Antipas, younger brother of Archelaus, was appointed Tetrarch of Galilee and Peraea (East of the Jordan River). He ruled for 43 years, but ultimately he too was banished to Gaul in AD 39. Over a period of nine years, he built the City of Tiberias to house a population of 30-40,000. He dedicated it (AD 18) in honour of his Patron, the Emperor Tiberias, stepson and designated heir of Augustus. It was to be the grand new Capital in place of the ancient Metropolis of Sepphoris, which was renamed “*Autocratus*”. Recognising the attractions of the hot sulphur springs of the district, the Tetrarch incorporated a Spa-Health Centre into his town planning of Tiberias. It was a largely Gentile urbanisation. (Today it is almost totally a Jewish City).

The two constituent territories of the Tetrarchy were separated by the Hellenistic Cities of the Decapolis. These *poleis* (and some had once had the character of a true *polis*) had been founded during the 250-year period following Alexander of Macedon’s conquest of the East. Some had been constructed upon totally virgin sites; others were reconstructions or transformations of ancient Israelitish or Ammonite cities. They had been incorporated into the old Province of Judaea, but Rome emancipated them and bestowed a semi-autonomous status upon them under the supervision of the Proconsul of Syria at Antioch.

The *poleis* formed a Federation—the Decapolis—on the old Hellenic model. Identification of the precise member-cities of the Federation (there were other Hellenistic cities in the country not actually in membership of the Federation) is not totally sure, but the following have been proposed as member-cities: Damascus, which owes its antique prosperity to the river Barada (“the river of gold”) and its oasis, which drew the immemorially plodding caravans to direct their weary footsteps to its lush shade: it was ever a great commercial and intellectual exchange – at its centre stood the great Temple of Jupiter Damascenus (which in time became the great Basilica of St. John and is now a mosque); Canatha; Dium; Hippus, Abila; Gadara; Scythopolis (City of the Scythians, otherwise and formerly Beth Shan); Pella (famous in Christian circles as the refuge to which, in the winter of AD 67-68, the Christian community of Jerusalem were to flee during the 1st Jewish War); Gerasa, in Gilead, known as



The Holy Land in the First Century A.D.

"Antioch on the Chrysorrhoa" (or "Golden River", *sic.*), the modern Jerash, a favoured 'leave centre' of the Roman Legions of the Syrian Garrison; and Philadelphia, the modern Amman, Capital of the Hashemite Kingdom of Jordan. They were all, except Scythopolis, South and East of Lake Gennesaret (the Sea of Galilee) and East of the Jordan Valley (Scythopolis was in the Valley of Jezreel).

Peraea, the "East Bank" territory of the Tetrarchy, had been a largely Jewish area for a long time. Herod Antipas brought peace and prosperity to both territories, Galilee and Peraea, of his Tetrarchy. He was responsible for the execution of St. John the Precursor. The Gospel account of the circumstances under which the Saint came to be beheaded may mask a more serious charge of 'preventive' political murder of someone mistaken for a dangerous revolutionary agitator. In the agitated atmosphere of political ferment at the time, it could, indeed, have been the case that many who heard the Baptist proclaiming the imminent advent of the Kingdom of God understood this as a preparation or a summons to prepare to respond to the appearance of the militant Messiah of popular expectation. Were the Baptist's message understood, or misunderstood, in this way, then it (and he) appeared to represent a threat to the stability of the Tetrarchy and a threat to the Roman Peace (and a terrible provocation of Roman suppression).

St. Luke tells us that some friendly Pharisees warned the Lord to leave Galilee because the Tetrarch sought to have Him slain. Again, clearly "the Fox" was bent on eliminating revolutionary agitators, amongst whom he classed the charismatic rabbi from Capernaum. Procurator Pontius Pilate sent the Lord before Tetrarch Herod Antipas at the time of His arraignment. The Tetrarch, a typical cynical yet credulous man-of-the-World, was curious about the 'miracle man', tried to 'pump' Him, became piqued at His refusal to play his game, and ended up mocking Him before sending Him back to the Procurator. The Tetrarch was clearly a very nominal "son of the Covenant", since he flouted Torah twice over by marrying his brother's wife whilst the brother was still living and because that wife was also his niece. He was, however, a good Roman client princeling, a poor "anointed king" (*mashiah*) in Israel. He was the overlord of Galilee, the scene of so much of our Lord's Public Ministry.

In the English usage, "Galilee" shares with "Ukraine" the peculiarity of an alternative form employing the definite article. We may speak of "the Galilee" as we may speak of "the Ukraine". The word "galilee" itself signifies a ring of stones. Galilee is encompassed by a ring of hills. The Galilee was a region 30 miles from East to West and 60 miles from North to South. It was surrounded on three sides by non-Jewish territory. *It was itself largely Gentile* in composition. Even its significantly sizeable Jewish population was in ethnic terms very mixed. Many were but second or at most third generation "Jewish". (Their "Jewishness" was akin to the "Christianity" of so many Jews and Moslems forcibly "Christianised" following the final phase of the *Reconquista de Espana* under *los Reyes Catolicos Fernando y Isabella*, the *Marranos* and *Morisicos*, viewed with, at best, contempt, at worst, deep suspicion,

as people whose conversion had been purely a matter of convenience and was hardly even skin-deep.) The Judeans were both contemptuous and suspiciously critical of the Galileans.

The half-brother of the Ethnarch Archelaus and of the Tetrarch Herod Antipas—Herod Philip—had a Jewish mother. He was confirmed as Tetrarch of the mainly Gentile area North and East of the Sea of Galilee: Trachonitis, Batanea and Gaulanitis, a large, but relatively poor area. It was largely rugged, mountain country, but the country around Paneas, cult centre of the worship of the God Pan, was lushly beautiful and well-watered, embodying at the rock-face cult-spring of Pan the ultimate point of generation of the Jordan River and in effect the source of the great inland Sea of Galilee itself. They were great builders, the House of Herod, and Herod Philip was no exception. He too commemorated his Imperial benefactor by transforming the shrine-town of Paneas into his splendid capital city, renamed Caesarea Philippi. In Bethsaida, it can be said of him, as of England's George IV, he found a village and left a city.

He renamed it "Julias" in honour of the daughter of Augustus Caesar. He was, records Josephus, "of moderate and gentle disposition". He married the famous Salome, step-daughter of Tetrarch Herod Antipas who danced before Herod Antipas, and lived quietly within his domains, spending much time in the Lakeside City he had created. The fishing cooperative in which the four Apostles, Peter and Andrew, James and John, participated was first based on Julias. It moved later to Capernaum. Caesarea Philippi was the scene of the Petrine Recognition (of Rabbi Yeshua bar Yosif as the Messiah, the Christ "the son of the Living God").

Herod Philip died heirless, at Julias (Bethsaida) in the warm winter climate of Galilee, away from the chill fogs and monsoon downpours of Caesarea Philippi (the modern Banyas) at the beginning of the year, AD 34, after a reign of 37 years. His province was initially annexed to Syria and ruled from Antioch. By the end of AD 39, however, Agrippa I, protégé of Tiberias and bosom-friend of Caligula, had returned from Rome with the style of King and inheritor of both Tetrarchies, that of Herod Philip and of Herod Antipas, whose downfall Agrippa had engineered. He was a grandson of Herod the Great. After the murder of Gaius Caligula, he influenced another old Roman friend, Claudius the scholar, to accept the Imperial Office. He was rewarded for this and other services with the addition of Judaea and Samaria to his kingdom which now equalled in extent the realm of his grandfather plus the district of Abilene in the Anti-Lebanon. He was taken ill at the Spectacles at Caesarea in AD 44 and died after five days of the acutest abdominal pain, whether of a perforated ulcer, ruptured appendix, or internal cancer it is now impossible to say. The *Acts of the Apostles* records that, like all his House, he persecuted the Christians, but probably more for (mistaken) political, rather than religious reasons.

Andrew Midgley

(To be continued)

NEWS ITEMS

Election and Enthronement of the Patriarch of Alexandria

The Patriarch of Alexandria ranks next in honour amongst Orthodox Patriarchs to the Ecumenical Patriarch. The Church of Alexandria has elected Parthenios III as its new Patriarch in succession to Nicholas VI who died last year. The enthronement took place on the Sunday of Orthodoxy (8th March—the 1st Sunday of Great Lent). Representatives of many Churches were present as well as those of the Egyptian State. Amongst Church representatives, in addition to the many Orthodox, were Anglican, Roman Catholic and Coptic clergy. Patriarch Parthenios was previously Metropolitan of Carthage, responsible for all the parishes within the Patriarchate in North Africa outside Egypt. He has an established reputation as a theologian and has been a member of the Central Committee of the World Council of Churches.

International Orthodox Youth Pilgrimage held in Poland

Some two-and-a-half thousand young Orthodox gathered at the Monastery of Saints Mary and Martha, Grabarka, in May for what has become the largest international gathering of Orthodox youth in Europe—the annual pilgrimage to this Monastery, begun in 1981. Young representatives from Orthodox Churches in England, Bulgaria, Hungary, Holland, West Germany, Finland, the USSR, France, and Czechoslovakia joined with their Polish brothers and sisters in three days devoted to daily services, talks, discussion groups, and musical events. Fourteen discussion groups in all covered a variety of historical, catechetical, spiritual, ecumenical, and social topics amongst which was included consideration of the special problems faced by young people in contemporary Polish society. The Divine Liturgy, with which the pilgrimage concluded on Sunday 17th May, was concelebrated by Polish, Russian and Finnish hierarchs.

The little-known Orthodox Church in Nigeria

A recent report indicates that the Orthodox Church in Nigeria, little known amongst Orthodox let alone Western Christians, continues to flourish. It was founded in 1965 but received within canonical Orthodoxy only in 1985. It now has 12 priests—just one of whom is non-African—but considerably more parishes, so that these have to be served in rotation. There are eight Africans preparing for ordination, which should go some way to alleviate the present pressure on its priests.

New Bishop for the Greek Archdiocese of North and South America

At its meeting on 7th April, the Holy Synod of the Ecumenical Patriarchate approved the elevation to the episcopate of Archimandrite Anthimos Panagiotopoulos. He is to be Bishop of the community of Astoria, New York, taking the titular See of Troas. The new Bishop was tonsured as a monk at Vatopedi Monastery in 1963. He is a graduate of the University of Athens School of Theology, and holds a doctorate from the University of Boston in the United States.

Ordained to the priesthood in 1972, he has held various appointments in Greece and the United States. At one time Abbot of the Gerokomiou Monastery in Patras, he was later assigned to the Hellenic Orthodox Community of Astoria, where, until his consecration as Bishop he was Dean of St. Demetrios Cathedral.

New President chosen for the Hellenic College/Holy Cross School of Theology in Brookline

During the commemoration of the 50th anniversary of the founding of the Holy Cross School of Theology, Archbishop Iakovos of North and South America announced that Metropolitan Silas of New Jersey had been unanimously elected President of the Hellenic College/Holy Cross School of Theology in succession to Dr. Thomas Lelon who had served as President for the past ten years. Metropolitan Silas is a native of Corfu. He is a graduate of the University of Athens Theological School and of the University of Boston. He also holds an honorary Doctorate of Divinity. He has travelled widely in association with the "Appeal of Conscience" and is Chairman of the current Orthodox-Roman Catholic Dialogue. The National Conference of Christians and Jews recently awarded the Metropolitan its Gold Medallion for "courageous intercreedal relations".

Clash between the Orthodox Church and the Civil Courts in Ontario

It has been reported that Mr. Justice Holland of the Supreme Court of Ontario, Canada, has overturned a decision by the Hierarchy of the Serbian Orthodox Church excommunicating the President and three other members of St. Sava's Church, Toronto, Executive Board. The difficulties arose out of disagreements over financial matters. Bishop Georgije had accused the President of the Church of hostility towards canonical authority, and a trial was set to be held in the Serbian Centre in Mississauga. However, because of fears of violence, it was held in the absence of the accused elsewhere. Mr. Justice Holland found that the trial was "unfair" and the excommunications invalid. It became possible for the civil authority to be involved because the Church incorporated under the law of the State of Ontario in 1983.

Fr. Gleb Yakunin reinstated

It has been reported by Keston College that Fr. Gleb Yakunin has been reinstated by the Moscow Patriarchate after a suspension of twenty years. Fr. Gleb was originally suspended for compiling documents detailing the persecution of the Orthodox Church during the period of Khrushchev's rule. He founded the unofficial "Christian Committee for the Defence of Believers' Rights", and was sentenced in 1980 to 5 years of strict-regime incarceration in labour camps to be followed by 5 years of internal exile. However, in February of this year he made a statement welcoming "positive changes" taking place in the Soviet Union and was permitted to return to Moscow shortly afterwards. Having undertaken not to engage further in "underground activities", his suspension was officially removed by the Holy Synod of the Russian Orthodox Church, and it is understood that he will be appointed to parish duties in late Summer following a period of rest and recovery.

The Ecumenical Patriarch visits the Middle East

His Holiness Patriarch Demetrios I, Ecumenical Patriarch, visited the Monastery of St. Catherine, Mount Sinai, in the course of his May Pilgrimage to the Middle-East Patriarchates. Amongst those accompanying him was Archbishop Iakovos of North and South America. An aircraft had been placed at the Patriarch's disposal by Olympic Airways. On arrival at Alexandria on 22nd May he was greeted by Patriarch Parthenios III accompanied by hierarchs and clergy of the Alexandrian Patriarchate, and later presided at the singing of the Doxology at the Church of Annunciation. On 23rd May the two Patriarchs travelled to Cairo, visiting the Pyramids and the Sphinx during their journey. Later, the Ecumenical Patriarch visited the Coptic Pope Shenouda III with whom he exchanged warm greetings. On 25th May the Patriarchs travelled to the Monastery of St. Catherine, Mount Sinai, which is the smallest autocephalous Church within Orthodoxy, and were greeted by Archbishop Damien of Sinai. The Ecumenical Patriarch returned to Cairo on 26th May, leaving on 28th for Jerusalem.

Improvements on Iona

Bishop's House, Iona (at which some of the members of the Association stayed during the Pilgrimage of 1981) has been doubled in size, and formally reopened and rededicated by Bishop Henderson of Argyll and the Isles (who welcomed our pilgrims in Oban Cathedral in 1981). The style of the old Bishop's House has been retained in the extension, and the rose window of the Chapel has been restored using some mediaeval glass presented by Salisbury Cathedral. Work is starting on the main part of the MacLeod Centre associated with the Abbey (where also some of the pilgrims stayed), which is to be an international centre of reconciliation for young people and families. The Centre is named after the Very Revd. Lord MacLeod, founder of the Iona Community. Work has been started "as an act of faith" as there is still a shortfall of some £100,000 needed for it to be completed.

Lecture to commemorate the VIIth Ecumenical Council (Nicaea II)

The 1200th Anniversary of the VIIth Ecumenical Council was celebrated by Evensong and a lecture by the Revd. Professor Henry Chadwick in Westminster Abbey on Monday 22nd June. The Ecumenical Patriarch was represented at the occasion by Metropolitan Chrysostomos of Myra. Cardinal Willibrands, President of the Vatican Secretariat for the Promotion of Christian Unity, was also present, representing the Roman Catholic Church. Professor Chadwick stressed that the Council had upheld the representation of Christ and the Saints through artistic expression, whilst at the same time making a clear distinction between the honour given through the medium of the icon and the worship due to God alone. He also referred to historical difficulties over the Council particularly at the time of the 16th-century Reformation, and emphasised the need to be vigilant that simple people are not led to imagine that there was inherent power in the images themselves. Responses to the lectures varied; some of the Orthodox present subsequently expressed dis-

appointment that no mention had been made of the essential "incarnational theology" which lay at the heart of the Council's debates and conclusions.

Death of Fr. Basil Minchin

The Revd. Basil George Francis Minchin passed away on 25th April at Adisham, Kent. Fr. Basil was a pioneer of liturgical renewal in the Church of England and had a special interest in the liturgies and music of the Eastern Churches. He was a former Secretary of the Fellowship of St. Alban and St. Sergius, and was a frequent reviewer of Orthodox liturgical music recordings for ECNL. He was the Author of several works, including *Every Man in His Ministry* (1960) and *Praying with Icons* (1979). A special Service of Thanksgiving for his life and work was held in Our Lady Undercroft, Canterbury Cathedral, on 1st May, at which the address was given by the Bishop of Dover. In this address the Bishop referred to Fr. Basil's "vision of the spiritual reality of the Church", to his delight in the wisdom of the Eastern Fathers, and to his great love of Orthodox Spirituality. *May he rest in peace and rise in glory!*

BOOK REVIEWS

Archimandrite Vasileios, Abbot of Stavronikata, Mt. Athos (Trans. Elizabeth Briere): *Hymn of Entry*, St. Vladimir's Seminary Press 1984, 138 pp., £8.25 pb.

"How else but through a broken heart can Lord Christ enter in?" asked the imprisoned Oscar Wilde. Similarly, it has so often been, when the very foundations of Christian civilization seemed to be crumbling, that God has brought order from chaos and vision from despair. And this He so often does through some spiritual titan. From an Italy, ravaged by licentiousness and warring bands, God raised a Benedict to reform the monastic life and live on as the acknowledged 'patriarch' of Western monasticism. And these precious 133 pages of Orthodox liturgical theology proclaim Archimandrite Vasileios to be a visionary for our day of just such titanic proportions. Twenty years ago Stavronikata was notable only as the most decayed of all the shells of monasteries on Mount Athos. Today, thanks under God to its Abbot, it spearheads the astonishing revival of monastic life on the holy mountain.

Acerbic references to Catholic and reformed doctrine in the West sometimes jar. But Archimandrite Vasileios has followed our Great High Priest deeply into the Holy of Holies. And his words will immeasurably heighten the liturgical vision of all Christians. Not least will they refresh the Church in the West, where man-centred liturgies so often give countenance to the jibe that God was the first casualty of the Reformation! Contrast, for instance, Vasileios' commentary on the Anaphora with the Westerner's by no means extinct view of the liturgy as at worst a mere memorial and at best a transient spiritual booster:

We find ourselves drowned in His manifest and hidden benefactions. We are literally swept away in this deluge of His mercy and love: He is offered to us, broken and poured out. We do not know what to do. We can find nothing of our own to give Him as an offering of thanks, "for we have done nothing good upon earth". That is why we take everything that is His own and offer it with gratitude . . . This offering strips us of everything: we are lost (Matt. 16; 25). We cease to exist. We die. At the same time, this is the moment when we are born into life; we partake in divine life through everything, through becoming an offering of thanksgiving. So the loss of our life is at the same time the emergence of our existence into a world "new and uncompound"; and when we have reached that world, we are truly human beings.

In his foreword Bishop Kallistos of Diokleia briefly outlines the Author's purpose in writing *Hymn of Entry* as a response to a request to the Orthodox community on Athos to explain its "deep reserve" towards ecumenism in general and particularly towards the current dialogue between the Roman Church and the Orthodox. He refuses to restrict his discussion to the theme of Christian Unity alone, but properly widens it to include much more fundamental questions about theology itself and its relationship to the living Church, about the practical implications of living out a belief in the Triune God, and the nature of the spiritual life. There is much in his approach which Anglicans will find refreshing and renewing because, for Vasileios, theology is not separated from liturgy and worship, but is fully part of it. The Church is seen as the community of grace living under one spiritual law which has power over both heavenly and earthly things: Christians must continually struggle to do away with the gap which separates theology from life. This book does not provide the answers to the problems besetting Church unity, but an "ascent" a "hymn of entry" into the life of the Church where "that dread mystery of the unity beyond reason and speech is enacted" (St. Maximus the Confessor). In six short chapters, which require meditative reading and prayerful reflection, the Author provides a spiritual depth and poetic expression which survives Dr. Briere's skilful translation.

Malcolm Bull and Richard Carter

(Note: *Hymn of Entry* was recently used as a 'study book' by the Bedfordshire Branch of the Fellowship of St. Alban and St. Sergius of which Frs. Bull and Carter are members. They are also oblates of the Order of St. Benedict.)

Jane Ellis: *The Russian Orthodox Church: a Contemporary History* (Keston Book no. 22), Croom Helm 1986, £27.50.

This book, by an associate of the Kentish institute, Keston College, which specialises in collecting and evaluating data regarding the situation in Soviet Russia, should be read by all who have dealings with Russian Orthodox ecclesiastics or who undertake to assess the real religious position in their country. The facts are not fully known; the truth is difficult to get at. But three things are certain:

- (a) the Church is being persecuted, in the sense that her every act is supervised, controlled, and sometimes even ordered by a hostile State which aims ultimately at her total elimination;
- (b) she is reduced to ritual functions and discouraged by constant pressure from fulfilling her mission as teacher and outspoken guide of her people;
- (c) these sad facts are deliberately hidden from the outside observer by strict surveillance, the encouragement of delation, and the maintenance of a deceptive clerical façade which functions in the main urban centres visited by foreigners and particularly in Moscow.

In so far as maintaining a visible institutional Church is concerned, this deplorable state of affairs, this "permanent, unrewarded subordination" of the Church to the atheist Soviet State acting through the latter's Council for Religious Affairs, would appear to some observers to be quite unavoidable in the circumstances (see p. 261). Some talk of a "Church of the Catacombs"; but does it—indeed, can it possibly—exist to-day?

One of the main purposes of the KGB (Committee for State Security) in allowing the Church to exist at all is to use her as a support for Soviet policy abroad. The Church must needs respond to that, and therefore maintains a very active and disproportionate Department of External Church Relations with perhaps as many as 100 members. This has been penetrated, it seems, by KGB agents (pp. 268-9).

Jane Ellis shows an excellent knowledge of the Russian language, and her account is well arranged and expressed in very clear English; I would only deprecate her use of "to convert" as an intransitive verb, an equivalent of "to be converted". Her work is also very thoroughly researched, and it draws on sources not available to the public, such as *samizdat* (privately circulated) documents and leaked Reports. Only when she deals with times predating the period covered by her book ("roughly from the end of the 1940s to the end of 1984"—p. 3) can one doubt the accuracy of the Author's knowledge. She is wrong in stating (p. 156) that the *Journal of the Moscow Patriarchate* began publication in 1931; its first appearance dates right back to a time shortly after Metropolitan Sergi's 'loyalty' declaration of 1927. And what is her authority for stating on pp. 4, 203, and 254 that in 1939 only four ruling Bishops were at liberty?

It is impossible in the space available to do more than outline the structure of this work and mention a very few features. It is divided into two parts. The first describes Church life in detail under the following chapter headings: Churches and Dioceses, Parish Life, the Clergy, Theological Education, Monasticism, Publications, the Laity, the Episcopate and Church/State Relations. The second deals at length (160 pp.) with "Orthodox Dissent", by which is meant not a dissident movement among the Orthodox directed against the clergy, but intellectual movements within the Church which the KGB, rightly or wrongly, has regarded as "dissident", i.e. an ideological danger to the State. We have here a mine of information. For example, on pp. 244-250 we find a complete list of all the Bishops of the Moscow jurisdiction as on 15.8.1982, together with notes on the

special assignments undertaken by some of them. Among the many features of the present position which seem memorable, one may note:

1. The enhanced importance of the Ukrainian element in the Church, since the annexation after World War II of vast areas populated by Ukrainians;
2. The great significance of the Council of 1961, which introduced under KGB pressure a detrimental reorganisation of the Church's internal life (pp. 53-69);
3. The wholly disproportionate and unnatural concentration of the efforts of the Soviet Orthodox clergy on "external relations";
4. The ease with which clergy can be, and are, dismissed from their parishes if they displease the authorities (see v.g. pp. 97-99);
5. Indications that some youthful converts to Orthodoxy find Slavonic Church services unintelligible and too long (see v.g. pp. 186 and 384-5).
6. The fact that the subversion and subordination of the clergy begins already in the theological schools (p. 112-5).

With regard to this last, it is worth recording that the then Dutch theological student, Theo van der Voort, mentioned on p. 149 as having "written a very full and lively account" of life in the Leningrad Theological Academy based on his own experience, had been expelled from the Academy and the USSR because he has protested openly against attempts to induce him to spy on his fellow students. He is said to have even chained himself to railings while protesting. Returning to Holland, where he joined as hieromonk a small monastic community at the Hague under the direction of Yakov, Archbishop of the Netherlands (Moscow jurisdiction), he continued to attack the KGB. This resulted in a visit from Philaret, Metropolitan of Minsk and Belorussia, who was Chairman of the Department of External Church Relations and Exarch for Western Europe. Obviously acting under pressure from the KGB, Philaret obliged Archbishop Yakov, much against his will, to suspend him. In Russia the consequences of such a suspension might prove disastrous; in Holland Fr. Theo van der Voort did what clerics abroad do when hard pressed: he went over to another jurisdiction—that of Mgr. Georges (Paris, under Constantinople).

In the second half of February of this year, the Soviet authorities began freeing some dissidents. There was talk of two lists of 140 names each. One of the released men was Alexander Ogorodnikov. The book provides an account (pp. 382-441) of his activities as founder of a Christian Seminar based on Moscow and Editor of a *samizdat* periodical, *Obshchina*. It is to be hoped that other religious dissidents have been or will be set free. But, until that happens, it is prudent to regard these first releases as a propaganda exercise for foreign consumption rather than as indicating any real change of policy. It is even reported that Gorbachov has ordered an intensification of atheist propaganda. Meanwhile many Christians obscurer

than Ogorodnikov still languish in prisons and labour camps. It will take much more than a few mentions of the principle of *glasnost* to unwind the formidable network of oppression, built up over decades, which Jane Ellis so ably describes, and dismiss the numerous Soviet officials who live off it and have a vested interest in its perpetuation.

David Balfour

John Halliburton: *The Authority of a Bishop*, SPCK 1987, viii + 104 pp, £3.95 pb.

It is a cause for great joy that at long last, somebody has taken the trouble to examine seriously the role of bishops in the Church of England (the title is slightly misleading—the main focus of the book is specifically Anglican). It is a cause for great sorrow that this book may have come too late to have any effect. This would indeed be a pity, for Fr. Halliburton's book is a model of restrained thought. He gently leads us through many centuries of church history, and his conclusions as to the importance of the episcopate are all the more effective as a result. A quarter of the book is devoted to the place of the bishops in ecumenical discussion (the author was a consultant to ARCIC), and an extra treat at the end is a very good excursus on the ordination of women. This latter piece is a model of calm *theological* reflection, and stands in stark contrast to the hysterical outpourings that have characterized so much of the debate on this issue so far.

What will non-Anglicans make of this book?—it is hard to say! The Free Churches do not have an episcopal structure anyway, and the Roman Catholic and Eastern Churches for the most part seem to have a pretty good idea of what bishops *are*. Much of what they will read in this book might seem a mere restatement of the perfectly obvious, albeit a very lucid restatement. It is good, however, to have a work on this subject from an Anglican pen, and one that is accepting of the Church of England's synodical system of government, without being seduced by it. The depressing thought remains, though: is it too late?

Peter McGeary

Boniface Ramsey: *Beginning to read the Fathers*, Darton, Longman and Todd 1985, 280 pp, £7.95 pb.

This book comprises treatments of major topics of Early Christian literature. Some of the major topics, however, are treated in a very introductory manner (e.g. the Trinity, Christology and the Sacraments), and one or two are missing altogether (e.g. penance and Soteriology). Nevertheless, the book is a very good introduction of a general and comprehensive nature—analytic rather than synthetic—to early Christian thought. Apart from dealing with the study of the Fathers, it covers such topics as: Scripture, God, the human condition, Christ, Church and Ministry, Martyrdom and Virginity, Monasticism, Prayer, Poverty and Wealth, the Christian in the World, Death and Resurrection. It outlines the main concepts and theses connected with these topics and illustrates them adequately by citing liberally from the relevant literature. At the end it provides a

Patristic Reading Program, a select Bibliography and a Patristic Chronology. On the whole it is more factual than interpretative and therefore it can be used as an introduction for research and further study.

Anyone who is a beginner in Early Church History or Early Christian Thought could read this book with great profit. It is also very profitable for lay people who wish to familiarize themselves with patristic thought. It is excellent for retreats and conferences of lay or clerical groups, especially in theological Colleges. Not only is it clearly written but it certainly excites the interest of the reader and succeeds in recreating, as it were, the spirit of the early Christian thinkers. There is no other book in English currently in print which makes the same provision.

George Dion Dragas

Short Notices

Bruce McClellan: *Waters of Life: a Guide to Spiritual Reading*, Mowbrays, 109 pp, £2.75.

This book was originally published as *On Spiritual Reading* by W. E. Robinson. It is an extremely useful short book which gives a guide to all the main spiritual writers from the early Church through to the present day. It would be an invaluable aid to anyone interested in broadening their spiritual reading.

John V. Taylor: *Weep not for Me: Meditations on the Cross and the Resurrection*, WCC (Risk Book Series), 46 pp, no price stated.

John Taylor gave the addresses on which these meditations are based in Geneva in 1984. It is a short book with four main meditations—The Cross: Key to the Nature of God; Key to the mystery of iniquity: Key to our hope and salvation; and the way of life through death. As always John Taylor's writings are clear and easy to read. This book would make a good basis for a personal period of retreat.

Joan Puls OSF: *Every Bush is Burning: a Spirituality for Our Times*, WCC (Risk Book Series), 102 pp, no price stated.

This book is a personal account by Joan Puls of her own spiritual search. It will stretch and challenge the reader but will also enrich. There are seven chapters which are "woven together by their incarnational approach and by the linkage of personal spirituality and a spirituality for our times". For anyone considering their own vocation this book would provide many insights into the religious life.

Sir Peter Roberts: *In Search of Early Christian Unity: the Church United—a Record from AD 33 to 642*, Vantage Press USA, 246 pp, £13.50 (obtainable in the UK from the Assistant Secretary AECA).

For anyone interested in the history of the Early Church this book is most valuable. It is packed with information and provides some new insights on this period. Although it is serious reading it would be a great help to anyone who had previously found this period of history confusing. It reveals how closely political history affected the history of inter-church relationships.

Mary Basilli: *Lives of the Great Saints: Abba Pishoi and Pope Kirellous VI*, Coptic Books, 44 pp and 80 pp, £5 each (available from the Author, 50 Netherford Road, London SW4).

These two short books are well worth reading for the insight they give into two Coptic leaders. They also give insight into Coptic spirituality and life-style. Both books describe the lives of men who gave themselves to the service of God with absolute devotion and simplicity of life. These books would make good Advent reading.

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. If you have not yet paid the present year's subscription, will you please do so immediately so that appropriate accounts may be presented to the Annual General Meeting.

Note to Contributors

Articles on other material for publication in *ECNL* should be sent to the Editor at the Open University. They must be in typescript, on A4 paper, and with at least one-inch margins on both edges of the paper. Reviewers are particularly asked to observe the "house style" and set out their material accordingly. *All material for the Spring 1988 issue must reach the Editor by mid-January.*

Change of Address of Members

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

Additional Copies of *ECNL* and Back-Numbers

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

The 1987 Annual Festival

Full details of the Annual Festival for this year appear on the outside back cover. Please note that the date is Saturday 10th October. Members and their friends are asked to make a special effort to attend.

The 6th and 7th Constantinople Lectures

The Sixth Constantinople Lecture *Born of the Virgin Mary*, given by Protopresbyter George Dragas, should be available for sale from the General Secretary before the end of the year. Fuller details should be available by the Annual General Meeting. The Seventh Constantinople Lecture will be delivered in December by the Revd. Professor Rowan Williams. *PLEASE SEE OUTSIDE BACK COVER FOR DETAILS.*

The 1988 Pilgrimage to Russia

The 1988 AECA Pilgrimage will be to Russia in celebration of the Millennium of the Baptism of Russ. It will be from 25th August to 10th September, and will include visits to Moscow, Kiev, and Leningrad as well as to the Orthodox Church of Georgia and the Armenian Church. *THIS PILGRIMAGE IS ALMOST FULLY BOOKED.* By the time this issue of *ECNL* appears, it is likely that only cancelled places will become available. Casual enquiries can no longer be answered. Anyone wanting to make an immediate firm booking should contact the Pilgrimage Secretary (see inside front cover) as soon as possible to see if any cancellations occur. It will almost certainly then be a matter of joining a waiting list.

The 1989 and 1990 Pilgrimages

The 1989 Pilgrimage is being planned as a visit to some of the Holy Places in Ireland, and particularly Glendalough and Glencolumcille. The 1990 Pilgrimage is being planned as a visit to Finland to both the Lutheran and Orthodox Churches. Further details of these pilgrimages will appear in later issues of *ECNL*.

Orthodox Christmas Cards

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

Fellowship of St. Alban and St. Sergius

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

Easter 1988

Orthodox Pascha (Easter) in 1988 falls on 10th April (28th March o.s.).

LETTERS TO THE EDITOR

SIR—I read the Editorial in the Spring 1987 issue of *ECNL* with growing disbelief. To tell us at the beginning of the piece that the Seventh Œcumenical 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" and to then go on to give thanks "for this almost complete convergence between the Anglican and Orthodox Churches in the matter of dogmatic teaching of this council" is sheer wishful thinking or delusion. Both Councils and images are specifically attacked in the 39 Articles (Articles XXI and XXII) and your readers should be reminded that these articles are part of the Law of the United Kingdom. To suggest as you do that they should be read alongside various commentaries is just not so, for, if these articles are not binding, then neither is any other part of the belief of the Church of England. In practice these articles are obeyed. Anglican churches do not contain icons (except in the rare instances where the Vicar happens to be partial to them). There is absolutely no tradition of iconography. When icons are officially introduced into a church, as recently happened at Torrington, they meet stiff opposition; and if approved, as they were in that case, they are approved on the understanding that they will *NOT* be venerated. There is no tradition either of venerating "other sacred material symbols" except in a few 'Anglo-catholic' churches whose traditions are imported from elsewhere. It is highly unlikely if the vast majority of Anglican lay people or clergy have heard of the Seventh Œcumenical Council, and many will not even know what an icon is. In fact the Anglicans have a totally different understanding of the Œcumenical Councils to the Orthodox Church. They accept the authority of absolutely none of the Canons. They sit very lightly to the dogmas, and openly refute them without any kind of sensure; indeed, sometimes to deny a dogma or a clause of the Creed is applauded as liberated free-thinking.

It is quite ridiculous to suggest that the *Dublin Agreed Statement* has achieved any sort of "convergence". How can there possibly be any convergence between the Orthodox Church that accepts the objective authority of Tradition, to which all by definition subscribe, and the Anglicans whose authority rests on the private judgement of individuals. To judge by your Editorial the Orthodox have had the wool pulled over their eyes.

Fr. Stephen Maxfield
37 Salop Road
Welsphool
Powys SY21 7EA

SIR—Perhaps because the Bulgarian Pilgrimage was my first pilgrimage with AECA my reactions are somewhat different to both contributors in the 1987 Spring Newsletter. As I had not expected to meet the Patriarch, I was not disappointed that we did not! Maybe there was too much to do—but we did meet faithful Christian people at all levels, which was inspiring and moving. May I give six examples?

There was the diminutive, mischievous and truly humble Abbess at Dragalevski. Then we met those godly Sisters at St. Nicholas, Abernassi, waiting on the threshold of the Kingdom for the coming of the Bridegroom, who, on receiving our little gift of tea, beaming, insisted in their poverty on our devouring a huge box of chocolates on the spot! What gracious ladies! May He come soon!

Without some of the (pacifist) hesitations of our party, I found Shipka stirring. I was born the son of a soldier, and though I might have reacted differently at 20, at 45 I was moved. And the parish priest there, Fr. Zhelyazkov, was, with the Metropolitan of Veliko Turnovo, among the "characters" we met. Then at Tetevan there was the jolly fat doorman who beamed as we entered, and bubbled over on seeing *two* bishops. We were among friends there, and the food was better than the international bland at the Grand, Sofia!

One other—and here is one of those special moment, ("disclosure situations", Bp. Ian Ramsey), precious and God-given. On the Sunday in Sofia after lunch, I walked alone to go to see the icons in the crypt of St. Alexander Nevski Cathedral. I didn't go straight up the yellow brick road, but round the East End via the statue of St. Clement of Ochrid in a little park. Why did I go that way? Yet it became a moment in the Way with Him Who is the Way. I met the senior Deacon from the Cathedral. We paused and smiled broadly in recognition, and shook hands warmly, and went on. We had met in Christ—that is pilgrimage! *Glory to Thee our God and our Hope, glory to Thee.*

Fr. Bernard H. Sharp
92 Bishopston Road
Ely
Cardiff CF5 5DZ

SIR—I have been shown the letter of Andrew Midgley in response to the article by Basil Youdell. I have not seen your publication before, so ask your forgiveness for any ignorance I may show. I feel the matters raised deserve better treatment than I can give, and have sent the material on in the hope that a really competent answer may come from our Western Rite Vicariate in North America.

I found the article on the French group helpful in identifying points of concern that have been raised a number of times. The persistence of inter-communion and other Liberal Catholic practices, if true, would indeed be very serious, and the sources quoted seem reliable. But it would be useful to lay stress on the fact that the rite used—called "the Gallican"—is now not at all typical of Western Orthodoxy. The present rite of the Paris group is very similar to forms published under Moscow in the '60s—in the form of a dual "Gallican-Italian" rite. In

those days, there was a tendency to find all the errors of Rome expressed in the Roman rite, and it was felt necessary to get back to the 6th century to avoid these. Apart from the historical difficulty of getting complete books, this made the strange assumption that the errors had arisen while Rome was still Orthodox and producing venerable Fathers. The realisation that the Roman rite, as it was until recently, was, by and large, the same as before 1054 found its expression in the 1870 version which the Holy Synod of Moscow made for Overbeck, which was the basis for the form of the Roman rite in the Church of Antioch. A similar positive evaluation of the American Prayer Book by Moscow early this century became the basis for a second wave of "Anglican rite" parishes in the '70s. Our authorities seem to have taken the view that a small number of necessary alterations could make these 'rites' quite wholesome for Orthodox faithful.

I have been intimately acquainted with the Byzantine Rite as an Orthodox priest for 15 years, and increasingly acquainted with the traditional Roman Mass and Office for 25 years. I will agree with Andrew Midgley that there are ways in which the gracious mercy of God and the Person of Jesus Christ shine through the services of the Greek rite that are unsurpassed and even perhaps unequalled anywhere. I should be immensely the poorer for not having known them. It would be foolish to isolate any Orthodox from these sources of Christian grace. Yet, when the few, very visible late accretions are stripped from it, the Roman tradition of Liturgy (as distinct from popular devotions) seems to me also to stand as a monumental expression of the spirit of the Ancient Church. The changes since 1870, and even more since 1955, have in my opinion not improved it, but rather taken it further from Orthodoxy, and I know of no Orthodox wishing to use the modern Roman or Anglican forms, whereas one of the main attractions of Orthodoxy for our converts has been the traditionalism in Liturgy.

Perhaps your correspondent is engaged, like me, in building up a worshipping community using the Greek services in English. I have no wish to weaken those efforts; but I cannot see that they are anything but strengthened by the existence of congregations in which, as in ancient times, the one tradition is expressed in various forms, each with an unimpeachable pedigree.

Fr. Jack Witbrock
Canterbury
New Zealand

ANNUAL FESTIVAL

**Saturday, 10th October 1987
at the
Ethiopian Orthodox Church
worshiping at
St. Matthew's Anglican Church
St. Petersburg Place, Bayswater
11.00 LITURGY
2.00 AGM & LECTURE**

*Underground: Queensway (Central Line) or
Bayswater (Central & District Lines)*

PLEASE BRING YOUR OWN LUNCH

Note: These arrangements are provisional. Final confirmation, together with details of the Preacher and the Lecturer, will be announced in the Church Times.

7th CONSTANTINOPLE LECTURE

**Wednesday, 9th December 1987
at 6.00**

**Lambeth Palace
in the presence of
His Holiness, the Ecumenical Patriarch
and**

His Grace, the Archbishop of Canterbury

**Lecturer: The Revd. Professor ROWAN WILLIAMS
(Oxford University)**

Admission will be strictly by ticket only. Apply early to the General Secretary of AECA to avoid disappointment. Any changes to these arrangements will be announced in the Church Times.
