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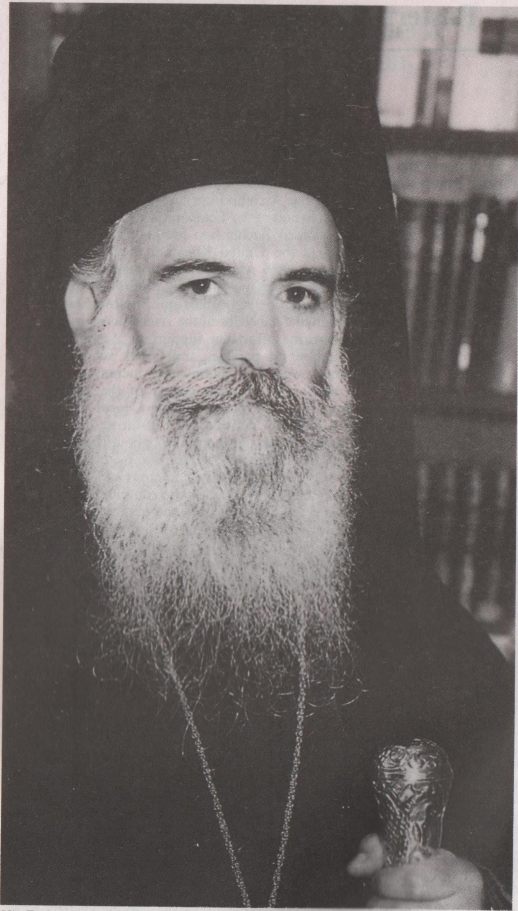
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No responsibility can be accepted either by the Committee or by the Editor for the views expressed by the various contributors.

Eastern Churches News Letter

EDITORIAL

The new Orthodox President of the A.E.C.A.
 Members of the Association will wish to give a warm welcome to our new Orthodox President, His Eminence Archbishop Gregorios, who was unanimously elected to the Archdiocesan See of Thyateira and Great Britain by the Sacred Synod of the Ecumenical Patriarchate on 16th April 1988 in succession to Archbishop Methodios. The new Archbishop is well-known in the United Kingdom, having served within the Archdiocese since 1959, when he was appointed to All Saints Church, London, upon his ordination to the priesthood by the late Archbishop Athenagoras II. In 1964, whilst still Priest-in-Charge of All Saints, he was appointed Chancellor of the Archdiocese, and it was largely due to his untiring efforts in support of Archbishop Athenagoras that the number of parishes and Greek schools in London and the Provinces was very significantly increased. Fr. Gregorios (as he was then) visited every corner of the United Kingdom wherever there was the possibility of a local Greek community establishing a centre of worship; as a result he became known and well-loved by the Greek Orthodox throughout the land. In 1970, Fr. Gregorios was elected Bishop of Tropaïou by the Sacred Synod, and took charge of the already large Community of St. Mary and St. Barnabas, Wood Green, at the same time continuing as the Archbishop's closest adviser and assistant until the latter's death in 1979. After the death of Archbishop Athenagoras, Bishop Gregorios concentrated his remarkable energies on the organization and development of the Wood Green Community, which had significantly increased in numbers following the Turkish invasion of Cyprus in 1974. Due to his efforts, and the support which he received from all his parishioners, Wood Green became generally recognised as the most important Greek Orthodox community in the United Kingdom. In February 1986, the Cathedral Church of St. Mary was burned almost to the ground (see *ECNL*, Spring 1986, pp 26-7), yet within a remarkably short time it was not only rebuilt but is now greatly superior to its former state. The Bishop's efforts to rebuild his Cathedral were untiring; he visited every family living within the district from which support might be obtained, wrote innumerable letters and made as many telephone calls, with the result that what many people regard as a "miracle" occurred—within little more than a year worship in the Cathedral could be resumed. Bishop Gregorios's election to the Archdiocesan See has been seen by the Greek Orthodox in the United Kingdom as a well-earned recognition of his many qualities as a devoted pastor, effective organizer, and caring servant of his flock. He is a Cypriot by birth, coming from a village in the District of Famagusta now occupied by the Turks. Since the great majority of the members of the Archdiocese are themselves of Cypriot origin, and many have experienced the tragic results of the 1974 Turkish invasion and continuing illegal



His Eminence Archbishop Gregorios of Thyateria and Great Britain.

occupation of their homeland, it is natural that the new Archbishop commands a special place in the hearts and aspirations of his people, and that they look to him to use his new position of prominence and his spiritual authority in the just cause of restoring the independence of the whole Island of Cyprus.

Within the Archdiocese, the Archbishop's priorities will be directed towards the expansion of the religious and social activities of the Church and the provision of improved educational resources for the clergy, and especially to meeting the spiritual, cultural, and educational needs of the younger members of the Greek communities, many of whom are in danger of losing both their national identity and their Orthodox faith because of the unChristian secular pressures with which they are surrounded. In terms of relations with the Anglican and other non-Orthodox Churches in this country, those who have known the new Archbishop over many years feel assured that, whilst he will in no way compromise over matters of faith and order, there will be a restoration of those traditional friendly and courteous relationships which have long characterized Orthodox-Anglican and other Orthodox ecumenical dialogues in the past.

Vocations and the ordination of women

It is often claimed that all the arguments for and against the ordination of women to the priesthood (and episcopate) have been so frequently and so completely rehearsed that it must no longer be possible to introduce any new principle into the debate, currently so sadly causing confusion and perhaps eventually even leading to schism within the Anglican Communion. There is, however, one point at least which seems to have been overlooked in the public debate and which surely has a place at the heart of the whole unfortunate matter. This is the fundamental question as to the nature of vocations to the sacred ministry of the Church—*who calls whom and when?* It is assumed by those who support the ordination of women, and indeed expressly claimed by women seeking ordination to the priesthood, that they have a *right* to such ordination because they have experienced precisely the same call to the ministry that has been experienced by members of the male sex. Yet none of the opponents of women's ordination has seen fit to question whether it is right to assume that true vocations to the ministry necessarily or even generally come in this individualistic way. The problem for the opponents of women's ordination is that raising this point also challenges the validity of the traditional way in which male vocations to the ministry have been accepted in the Anglican Church. Yet, not all that long ago, a certain Anglican bishop, formerly Principal of a well-known theological college, was heard to say that his experience of many years of supervision of theological students had led him to question the whole notion of personal vocations to the ministry. If indeed this notion is seriously open to question, this must have far-reaching implications for the whole women's ordination debate, for one of the major planks of the feminists' argument rests upon the principle that personal vocations demand such ordinations.

The alternative to the idea of personal vocations as the prime indication of a divine call to the ordained ministry suggests that initially a valid call will come, not directly to the individual, but to the individual *through the Church*, perhaps first expressed by a particular

worshipping congregation, by a bishop, or by a spiritual father. The practical initiative of responding to the Holy Spirit is thus with the Church and not with the individual. In this view, the personal aspect of vocation to the ministry relates to the individual's response to a call by the Church and not to the claim of a "direct line from on high". Indeed, the first response of any individual called in this way should be a genuine awareness of and declaration of unworthiness. To come to the Church authorities claiming to be in receipt of a divinely-inspired vocation that has not come through the Church is to lay oneself open to the charge of the serious sin of "coveting the priesthood". This alternative approach to vocations is much more in tune with Eastern Christianity than with the often highly individualistic Christianity of the West. In the course of the centuries, the Orthodox Church has known many instances where potential candidates for the priesthood and even for the episcopate have fled into hiding rather than accept the yoke of the vocation being pressed upon them by the Church through their spiritual superiors. This seems a far cry from the strident demands of the Anglican feminists: "ordain women now"—meaning, in fact, "ordain me now!"

As with so many things in both the sacred and the secular domains, it would seem that extremist views are not generally in accord with the mind of God, rather it is spiritually and practically desirable to achieve a balance between the extremes professed by the fanatics of "right" and "left". Thus, it would be wrong to attempt to limit the activity of the Holy Spirit by claiming that valid vocations are *never* communicated first to the individual; but, equally, it is wrong to assume that such direct communication is the norm, and hence to bolster the novel cause of women's ordination by such an assumption. Certainly, no argument that attempts to justify such ordination by basing it upon the claim that many individual women have received direct calls "from on high" should be accepted by the Church. The behaviour of many, though by no means all, of the female proponents of the ordination of women seems precisely to be that of those who might justifiably be accused of "coveting the priesthood". Where, might we ask, is the reluctance due to humility and the sense of unworthiness which the Church has a right to expect to see displayed by all whom God chooses to call to the sacred ministry? The truth of the matter would seem to be that the *Universal Church* does not call women to the priesthood (or episcopate), though women are certainly called to other ministries in the Church. This very fact suggests that the ordination of women is not God's will—certainly not at present! Whether those who sincerely believe this will have the courage to raise in the debate the issue of the whole nature of vocations—with all that this implies for personal male as well as personal female vocations—remains to be seen. It is, perhaps, a matter which might properly be discussed in the Anglican-Orthodox theological discussions soon to be resumed.

THE GENERAL SECRETARY'S NOTES

The Ethiopian Orthodox Church

The death of the Abuna or Patriarch of Ethiopia occurred in the late spring. He was an obscure and holy monk who suddenly found himself at the head of his Church and faced with the task of guiding it through the troubled waters of the Revolution.

Friends of the Ethiopian Church were delighted to hear of the release of some of the elderly members of the Ethiopian Imperial Family many of whom had been imprisoned in rat-infested gaols for fourteen years. Among those released were Princess Susanna and Princess Aida Desta, who was well known in England during the last war and who worshipped at the Anglican Church of St. Paul's, West Street, Brighton, where a wooden plaque in the porch commemorates her stay in Sussex. Three Princes remain in prison and your prayers are asked for their release, and for the election of the new Abuna.

Pilgrimage of The Ecumenical Patriarch

His All Holiness Patriarch Dimitrios I visited the Patriarchate of Moscow in August 1987, but the English account of his visit (and the speeches made) has only just been released by the Publishing Department of the Patriarchate. One very interesting point raised in the discussions between the two Patriarchs was the question of the Russian Monastery of St. Panteleimon on Mount Athos. Patriarch Pimen of Moscow and All the Russias thanked the Patriarch of Constantinople for his interest in the Monastery and begged him, as Canonical Bishop and Lord of the Holy Mountain, to facilitate as much as possible pilgrimages to Athos as well as replenishing the holy cloister with novices and monks from the monasteries of Russia. After his meeting with Patriarch Pimen His All-Holiness attended the All-Night Vigil of the Transfiguration in the recently restored St. Daniel Monastery, which is now the official residence of the Patriarch of Moscow—the Head of the Russian Church since the Revolution having been housed in the old Imperial German Embassy in Chisty Lane. The Ecumenical Patriarch accepted an invitation from Patriarch Pimen to attend the Millennium celebrations of 1988. His All-Holiness also visited the Ukraine and was principal celebrant at the Liturgy in the Pochaev Lavra, the Monastery of the Caves, again recently returned to the Church. From 26th to 29th August Patriarch Dimitrios was the guest of His Holiness and Beatitude the Catholicos-Patriarch of Georgia. Everywhere, His All-Holiness was greeted by the faithful with great enthusiasm and reverence. It was the first visit in 400 years of a Patriarch of Constantinople to Russia.

Whilst in Moscow the Ecumenical Patriarch and members of his suite were received by Monsieur Yaman Baskut, the Chargé d'Affaires of the Republic of Turkey in the Soviet Union, the Turkish Ambassador being out of the country. The Greek Ambassador entertained the Patriarch and his suite to dinner in Moscow. At the banquet in the Sovetskaya Hotel given by Patriarch Pimen in honour of the Ecumenical Patriarch, the President of the Soviet of the Union of the U.S.S.R., Mr. L. N. Tolkunov, was present.

Readers may be interested in the *curriculum vitae* of His All-Holiness: Dimitrios I, Archbishop of New Rome and Ecumenical Patriarch, was born near Constantinople into the Papadopoulos Family on the Feast of the Nativity of Our Lady in the Western Calendar, 8th September 1914. He was educated in the Lycée Française in The City and graduated from the Halki Seminary in 1937. As a Deacon he was preacher in Edessa Metropolitanate, being ordained to the Priesthood in 1942. At the end of World War II he went to Teheran and for five years ministered to the Orthodox Faithful in the Persian capital whilst lecturing in ancient Greek at Teheran University. He returned to

Turkey in 1950 and became Rector of the Church of the Holy Apostles in Perikioy. Some 14 years later he was consecrated a Bishop, being given the titular See of Elaia, and became Patriarchal Vicar at the Phanar. On 15th February 1972 he became Metropolitan of Imbros and Tenedos, and on 16th July of that year, following the death of Patriarch Athenagoras, he was elected by the Holy Synod of the Great Church to the position of 269th Archbishop of Constantinople. He was enthroned in the Patriarchal Cathedral of St. George the Victorious on 18th July 1972.

Visitors to St. Dunstan-in-the-West

Metropolitan Antonie of Transylvania celebrated the Paschal Vigil Liturgy this year and met a great number of the Romanian Faithful after the service. He then attended a conference at Christ Church, Oxford, and afterwards flew to Spain. Bishop Nifon (Mihaita), whom some readers will remember when he was a theological student at King's College, London, was in the United Kingdom this spring, but only for one day. Bishop Germain of the Romanian Patriarchal jurisdiction of the Western-Rite Orthodox Church based in Paris visited St. Dunstan's in May.

The Church Union

The Epping Branch of the Church Union asked me to speak to their meeting on 18th May on the Orthodox Churches.

Old Catholics

We congratulate Fr. Dietrich Schuld of the German Old Catholic Diocese of Bonn who has become Priest-in-charge of Cheddington and two other parishes in the Oxford Diocese. Father Schuld is a member of the Association.

Millennium of St. Dunstan

In May many Churches throughout the Anglican Communion celebrated the 1000th anniversary of the death of St. Dunstan. At St. Dunstan-in-the-West there was a High Mass at which the new Dean of St. Paul's preached and at which Bishop Edmund Capper of the Diocese of Gibraltar-in-Europe presided. A number of Orthodox joined in the celebrations together with the family of the later Mar Eshai Shimun of the Assyrian Church of the East. Pilgrims from St. Dunstan parishes in the United States and Australia visited the Church during the Millennium celebrations.

Enthronement of the Archbishop of Thyateira

On Sunday 29th May Archbishop Gregorios was enthroned in the Greek Cathedral of the Holy Wisdom, Moscow Road, Bayswater. The Bishop of Basingstoke represented the Archbishop of Canterbury and I represented the Bishop of Gibraltar. The Cathedral was packed almost to suffocation point, and the Archbishop was still receiving visitors and delegates two or three hours after his Enthronement. Fr. Royston Beal and I visited him on the evening before the Enthronement and presented him with a bouquet of flowers on behalf of the Association, and we then took tea with the Archbishop and Metropolitan Gabriel of Colonia who was representing the Ecumenical Patriarch at the Enthronement. It was good to see the Metropoli-

tan again, as I used to visit him when doing the *locum* at the English Church in Constantinople in 1978. Archbishop Gregorios will become our new Orthodox President of the Association. We wish him "many years" in his Archiepiscopate.

The Uniate Coptic Patriarch

His Sacred Beatitude Stephanos II Ghattas has succeeded the Uniate Patriarch of the Catholic Copts, Patriarch Staphanos I Sidarouss. At the imposition of the Pallium by Pope John-Paul II in the Cappella Matilda in the Apostolic Palace, His Holiness spoke of the great traditions of the Church of Alexandria and of the debt owed to the Fathers of the Desert who

"left a shining example both of unwavering fidelity to Christ the Lord who is the same yesterday, today and forever, and of courageous openness to the cultural requirements of a world thirsting for truth. The ancient monks of the desert offer an unequalled model of evangelical radicalism, an ardent warning in the face of all too easy compromise and a living witness of a waiting in hope for the Kingdom amidst the precariousness of human undertakings. Many other graces are deeply ingrained in the souls of your people: the holiness of marriage, the sacred character of family ties, a warm and generous hospitality. And could we fail to recall the marvellous tradition of liturgical prayer which is yours, that of the Church of Alexandria, at once solemn and full of sobriety, to say nothing of that rigorous austerity that characterizes your spirit of penance!"

The Patriarch, in his reply to the Pope, spoke warmly of his predecessor, who had encouraged his vocation as a Vincentian and had moulded his priesthood. He spoke of the Coptic Orthodox Church:

"My union with the Successor of Peter, celebrated in joy, at once makes me think of the great union which the Catholic Church and the Coptic Orthodox Church have been seeking since the historic visit of Pope Shenouda III to His Holiness Paul VI in May 1973 . . . For our part, as a local Church united to the Holy See, we have taken the guiding line of our conduct to be that of striving to prevent the difficulties from becoming obstacles, and even more, promoting the constant rapprochement between the two Churches, while respecting the entity of each one, with a view to their full communion . . ."

Anglican Uniates?

The crisis again threatening the Church of England, namely the ordination of women to the priesthood, has caused many Anglican clergy in England and Wales carefully to consider their futures, and the General Synod to begin the process of, perhaps, offering those bishops and priests who cannot accept female ordination certain financial provisions. The sum of £30,000 is a compensatory figure being banded about at the time of writing, which has prompted one wag to ask if this is "thirty pieces of silver" with inflation taken into consideration, and another to ask if a 1000-piece coin might be struck by the Royal Mint!

It is curious and, perhaps, even significant that the number of bishops in the United Kingdom who are opposed to the ordination of women

corresponds exactly to the number from the episcopate who 300 years ago were unable, for conscience sake, to take an Oath of Loyalty to the dual monarchs William and Mary, who in the eyes of those so-called "Non-Jurors" had usurped the throne of him to whom, although a Roman Catholic, they had taken the most solemn oath—King James II. The number of clergy who joined with the then Archbishop of Canterbury and the other bishops was about 400. It is thought that the number of clergy of incumbent status unable to accept female priests would be somewhat more.

Various suggestions and proposals have been put forward by several groups of clergy and laity as to how to make a future for themselves should the measure pass through General Synod and Parliament give its assent. One hears talk of *Uniatism*, i.e. some sort of Uniate status for Anglicans with the See of Rome, based on the Uniate model of the Eastern Catholic Rites. This is, however, to show ignorance of the history and origins of Uniatism. Uniatism was brought about to some extent after the Unions of Ferrara-Florence and of Lyons. The Ferrara-Florence Union between many of the Eastern Churches, both Byzantine, Slav and non-Chalcedonian, was short-lived, the Greeks being unable to sustain the Union for more than 16 years owing to the non-acceptance by the faithful of what their hierarchies had accepted from the Latins. The *consensus fidelium* was lacking, and, whatever Rome may have said about the *Ecclesia Docens* and the *Ecclesia Discens*, as far as the so-called *Ecclesia Discens* of Orthodox countries was concerned it was a non-starter. However, political pressure towards the end of the 16th century brought about the *Unia*, as it was called, and coined the expression "Uniate Churches", at the Union of Brest-Litovsk (not to be confused with the post World War I treaty of that name) in 1598, when, due to the influence of the Austro-Hungarian Emperor and Apostolic King, large parts of the Ukrainian population entered into union with Rome whilst retaining their own liturgy, rites and ceremonies and a married priesthood. This Church is the largest of the Uniate Churches and, if one does not count the Italo-Greeks of Calabria and Sicily, the oldest. The need for foreign, generally French, protection by Christian subjects or *rayah* of the Sublime Porte brought other National and Oriental Churches into communion with the Holy See. The relationship has not always been an easy one, and in recent years we have witnessed the physical opposition of Ukrainians to their Apostolic Exarch in the United Kingdom because he supported the Pope in his refusal to create Cardinal Slypy a Patriarch of the Ukrainian Catholic Church, despite the fact that most of the other Uniate Churches, apart from the Greek and Byelorussian and a few smaller groups, have heads with the rank of Patriarch.

The Uniate Churches were formed by detaching from the Eastern and National Churches, both Byzantine, non-Chalcedonian and Nestorian, certain bishops, priests and sometimes substantial minorities of the laity, and this, as noted, for political, economic and sometimes financial as well as ecclesiological reasons.

It is difficult to see how Anglicans in England could enter into union with Rome *corporately*, although it might be possible for Anglican dioceses in Africa to be so joined. It is highly unlikely, given the very much improved relations which now exist between Lambeth Palace and Archbishop's House, Westminster, that Cardinal Hume or the

Pope himself would want to upset the *status quo* by detaching Anglican congregations from allegiance to their own hierarchy. Also, Rome would not be keen to accept *corporately* priests whose relationship with their own bishops were, to put it mildly, strained. As the Lefebvre affair has shown in recent weeks, yet again Rome demands obedience. Furthermore the present Pope and his representatives in this country would be unlikely to accept young married Anglican priests who may be practising artificial means of birth control. It is not just a question of substituting the name of the local Roman Catholic Bishop for the Anglican one in the *Missae Normativa*! The encyclical of Paul VI, *Humanae Vitae*, is still taken very seriously by most of the Roman Hierarchy whatever trendy RC clergy may say in the States or elsewhere.

Some of the reasons for wishing to be *Uniate*, put forward by many of the clergy, have not been thought out, whilst others are entirely fatuous. A priest recently put forward the proposal that there ought to be an Anglican Uniate prelature on the grounds that Anglican clergy who use the *Missae Normativa* in their Churches do it so much better than the RC clergy do! Not, one feels, a very convincing argument for *Uniatism*!

The more serious problem for those seeking Anglican Uniate status with Rome is that Uniatism is now out-of-date. This was admitted some years ago by the Uniate Melkite Archbishop of Galilee. Uniatism was an experiment, often sincerely carried out, but an experiment that has failed, leaving the Uniates as the symbol of a failed scheme for Church Unity, although often a noble one. It has done nothing whatsoever to bring a day nearer the union of East and West; on the contrary, it has put back the day of unity because it has created schisms from the ancient and venerable Churches of Eastern Europe, Asia Minor, Egypt, Syria, Ethiopia and India. It has left those Churches who lost so many of their clergy and faithful to the *Unia* embittered against Rome; and, despite courageous and heroic work by such great Uniate figures as the late Melkite Patriarch Maxim IV Saigh to improve relations in the Christian East, there is still much mistrust not of the Uniates as persons necessarily, those days are happily over, but of Uniatism, a movement which is outmoded and which has failed. In the United States, the Carpatho-Ruthenian Uniates have, for the most part, returned to the jurisdiction of the Moscow Patriarchate; others might well do the same. Among the "Latin" Catholics, the Uniates have often been regarded as 2nd-class citizens of the Catholic Church. Their lot has never been an easy one, and one has much sympathy with them after the persecutions inflicted on them in the Ukraine and, since 1947, in Romania, but often Uniatism was enforced physically on Orthodox peoples.

Given the Uniate experience it is highly unlikely that Rome will treat with groups in the West who seek Uniate status. Recently five hundred members of the Anglican Society of the Holy Cross (*Societas Sanctae Crucis* or S.C.C.) declared their hope for union with the See of Peter, and about that number of Anglican clergy would accept the primacy of the Pope, but it is doubtful if all of them would agree on what that primacy involves. Is it a primacy which the Eastern Churches have always accepted—that of *Primus inter Pares*, or of Patriarch of the West, a jurisdiction which has never included Gaul, the Iberian peninsula, nor even Milan or Calabria, and certainly never

the British Isles—or is it a recognition of Papal Infallibility or of Universal and total jurisdiction? I have on my desk the English edition of *L'Osservatore Romano* which informs its readers:

The Holy Father has appointed His Excellency Most Rev. Norman McFarland Bishop of Orange, USA, transferring him from the Diocese of Reno—Las Vegas . . .

The Holy Father has appointed Mons. Dominic Su How Chiew, Vicar General of Kuching, Bishop of Sibü (Sarawak, Malaysia) . . . and so on.

The Pope has become *the Bishop par excellence*, and all others under his jurisdiction are merely suffragans, whatever may be said about collegiality. Do would-be Anglican Uniates honestly wish to escape from one form of ministerial aberration—the Ordination of “She-Priests”—for another, a Church having in effect only one bishop?

A smaller group of Anglicans has looked to the Orthodox Churches for Uniate status. Presumably they wish for some sort of Western Rite. This has happened in the United States in the Antiochene Byzantine dioceses, where some Episcopalians have joined the Orthodox Church under the Patriarch of Antioch whilst retaining the Episcopalian Liturgy of the American Prayer Book. The Western-Rite Orthodox in France under the jurisdiction of Patriarch Teoctist of Romania and the immediate jurisdiction of Bishop Germain is a similar experiment in Uniatism in the other direction. But how satisfactory is it? Bishop Germain's Church does not seem to enjoy universal recognition amongst the other Patriarchates and autocephalous Churches. Is there anything to be gained by seeking to escape from a Church whose orders may soon be regarded as an entirely novel creation only to find that one has joined a jurisdiction whose orders may not be by any means universally recognised within Orthodoxy? I personally know some who have trodden that route, but it is not one that will be attractive to many Anglicans. Just as Rome would be unable to accept young married Anglican priests who might be practising artificial methods of birth control, so a large number of Anglican Catholics, bishops, priests and laity, would not be willing to leave the Church of England to join a Church which allows two more marriages in Church in the life-time of previous partners, as the Orthodox do! Many would regard this as an aberration on the part of the Orthodox Churches and a break with apostolic tradition and catholicity. A Principal of an Anglican Theological college joined the Church of Rome because a priest in the Diocese of Worcester married a divorcee in Church and was not disciplined by the then Bishop of Worcester!

Other Anglicans have put forward the proposal for a Continuing Anglican Church on the models of the Anglican Catholic Church of Canada and similar bodies in the United States, but, as with the Old Believer Schism in Russia in the 17th century, schism leads to schism. Also, there is a great disparity in what constitutes the true Anglican tradition, just as there are among the Orthodox various schools of thought as to what is the truly Orthodox tradition. One has only to read the publications of the Russian Church-Outside-Russia to discover a different brand of Orthodoxy than that to be found in most other Orthodox traditions. Would an Anglican Papalist of the most extreme school, unable to accept the ordination of women, find a common formula with, say, the Archbishop of Sydney? How would

Ecclesia find a highest common factor with the Prayer Book Society? Necessity makes strange bed-fellows, but basically all Anglicans have an inbred horror of schism. It is a fact of life with which they may have to come to terms. Many may find themselves out of communion with any bishop; and then what? Do they become a Presbyterian sect like the Priestless Believers in Russia, waiting for better days which for the *Bepovsky* have never come even after a 300-year wait? Some have put forward the suggestion that the ordination of women is not the will of God and, that being so, even if the Church of England ordains women to the priesthood it will eventually come to nought, the gates of Hell not prevailing against the Church of England—an out-of-context idea if ever there was one! Even the Great Church awoke one day to find itself Arian, and it took some 400 years to right itself! Anglicans may not be willing to wait that long!

The General Synod and Lambeth will be sitting soon. The question of the ordination of women to the priesthood is likely to take up a lot of time, and it has already sapped much of the Church of England's vitality because it is so divisive. The tragedy will be that certain provinces of the Anglican Communion will then move on to consecrating women to the episcopate, which is a logical conclusion after admitting them to Holy Orders in the first place. If certain provinces do not accept this, then surely this will mean the disintegration of the Communion as a sign of our post-Imperial status; yet many of our leaders still, as a *Times* editorial pointed out recently, think they can have their cake and eat it! As our political present and future lies with Europe, not with some “English-Speaking Union”, does not our destiny as a Church lie there also? Has the time come for English Anglicans to look towards Europe's Churches and away from those areas once coloured pink on the map? With *glasnost* and *perestroika*, we may see in the next 20 years or less a fully united Europe, stretching from the West of Catholic Ireland to the East of a revived Orthodox Russia. And where will the Church of England be then?

A. T. J. Salter

THE ASSISTANT SECRETARY'S NOTES

Two events took place during the week in which I am writing these notes which were both interesting and significant. The first was the Memorial Service in Westminster Abbey for Lord Ramsey, Archbishop of Canterbury from 1961-1974, and the second the 60th anniversary of the Daily Service broadcast in the morning by the BBC. I was part of the congregation for the first, sitting in the splendour of the Abbey, and also part of the congregation for the second, sitting this time in my car in a traffic jam on one of the motorways out of London.

The Memorial Service was a splendid and dignified occasion. It was moving because of the choice of readings, music and prayers, all designed to reflect Lord Ramsey's interests. It was the more moving, however, because of the ecumenical emphasis. In his address, the Rev'd Dr. Owen Chadwick mentioned the former Archbishop's interest in and work with other Churches, including the Orthodox Churches. One of the prayers was read by Archbishop Gregorios of Thyateira and Great Britain. We were reminded of the Archbishop's

historic visits to Rome and to Moscow. I do not think that any of us who remember that period in the history of the ecumenical movement could have realised at that time just how far we would grow in friendship and unity of purpose. It was due to the pioneering work of Lord Ramsey and Lord Fisher before him that we today can give thanks to God for all our Christian brethren.

The 60th anniversary of the Daily Service was, on the day I heard it, broadcast by the Moderator of the Church of Scotland. This indicated one of the great strengths of this radio service—its inter-denominational character. Each day, at 10.45 a.m., there is broadcast a service of prayers, readings and hymns which brings help and comfort to all Christians. By concentrating on the basic truths of Christianity and presenting them in a way which can be accepted by all Christians, the presenters reach out to a vast audience. I have listened to that service at different times in my life and always found help and comfort. As I have listened to it, I have been aware of the countless others who are sharing in worship with me. I have been aware that the Church is universal and that its members, wherever they may be, owe allegiance to the same God. I have been aware that the voice of prayer is never silent. Sometimes we must all wonder whether our prayers are heard and certainly, at times, the answers seem rather difficult. However, as I sat in the Abbey and later in the week in my car, I realised that one group of prayers by Christians all over the world, has been answered: that is all those prayers for a growth in the ecumenical work of the Churches. Great church leaders such as Lord Ramsey did not work in vain; their efforts have borne fruit and we are all much more tolerant and understanding about one another than we might have been.

The ecumenical movement has developed because of the hard work by many Church people. It has also advanced because of the worldwide influence of the media. We can now hear on our radios and see on our television screens the worship of Christians from many different denominations. As we listen and watch, we realise how much more we have in common than we thought beforehand. Some of the celebrations in Russia for the millennium were seen in this country. Maybe some of the people who watched, who perhaps had never seen Orthodox worship before, will want to find out more. Association members, with their expert knowledge, should be ready to explain what it is all about to those who want to learn. Perhaps members could follow up the main media publicity by writing articles for local newspapers or magazines, by broadcasting on local radio, or by speaking to local groups and meetings. The Association represents a community of friendship for us all, but as members of that community we should also try to spread as much information as possible.

One of the reasons for fear is ignorance. So we have a duty to remove fear between Christians by ensuring that we all know as much as possible about our different ways of worshipping God and following His path. The Association has a real opportunity in the months ahead to assist in the future progress of the ecumenical movement. I will end, therefore, by quoting two sentences from Lord Ramsey's book, *The Christian Priest Today*:

"The call of God is to a person, and this involves the heart, the mind, the conscience and the will. . . . So the God who calls and is the author of our vocation is the God whose theology we study

and teach, and the God who never ceases to be with us as we make him known."

Vivien Hornby-Northcote

OBITUARY: KLIMENT NAUMOV, 1905-1988

It is with infinite regret that we record the death of Kliment Naumov in Vienna on 15th February 1988. Born in Macedonia, the youngest child of an Orthodox priest, his family moved to Sofia, Bulgaria, where he was brought up and educated before going to Paris to pursue his studies in 1936.

I met Klim for the first time in 1938 at the Russian Orthodox Theological Academy—Institut St. Serge, Rue de Crimée. He had already graduated at the Academy and was a member of the small choir which travelled around Western Europe making known Russian liturgical music and collecting money for the upkeep of the Academy. In February 1939 he came to Oxford to study music; he sang in the small Orthodox Church, and at the weekends he sang at the Russian Church in London and for a time was the choirmaster there.

During the War (1943) he taught Bulgarian at the School of Slavonic Studies, before joining the Monitoring Service of the BBC at Caversham (1944). When the BBC introduced staff redundancies, Kliment joined the American Service, working first in Cyprus in 1955 and then in Vienna until his retirement.

Kliment was an excellent linguist: he spoke fluent English, German, French, Russian, Bulgarian and modern Greek. The subjects closest to his heart were liturgical music and the writings and life of Fr. Sergius Bulgakov. He spent 10 years after his retirement researching in the national libraries of the major cities in Western Europe to collect data for a complete bibliography. This was published in Paris (1984) by the Institut d'Etudes Slaves. He was already at work on the second volume.

Kliment was connected with the Fellowship of St. Alban and St. Sergius in Paris some years before the war, and he had a lifelong friendship with Dr. Nikolas Zernov, its founder. He was a regular attendee at Fellowship Conferences and could often be seen conducting a choir practice for the Liturgy or engaged in theological dialogue, explaining Orthodox doctrine to the Anglicans.

Although living so far away in Vienna, he enthusiastically supported the formation of a Bulgarian parish in London with its own Bulgarian priest, and came especially to sing for the Liturgy at the first service in the Chapel of St. Basil's House in 1982.

Kliment had a critical approach to many religious, political and social topics and he loved to dispute with theologians, clergy, academics and lay people. Occasionally this approach brought him into disagreement, but, for those who knew him well, his argumentative approach was like a breath of fresh air, penetrating rigid traditional tenets so often held without question. His flat in Vienna was close to the Russian Church, which he attended regularly and where he met many refugees from the USSR in need of hospitality. To so many people— young and old—his flat became a haven of peace and hope. His friendship, so quiet and unobtrusive, was his response to their needs; generous and appreciative in his support, he was always prepared to listen, but he was shrewd, diffident and modest in the advice he could offer. His life has made us all the richer.

Methodie Kusseff

ANTIOCHENE CHRISTIANITY, ISLAM AND ARAB
NATIONALISM—VIII

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

The Galilee under Rome

During the years of His Public Ministry, the charismatic Rabbi Yeshua bar Yosif, slowly but increasingly over that time being recognised as the expected Messiah, the Anointed Deliverer of Israel, made His way through all the land, traversing, at various times the territory then under direct Roman Imperial administration, the Procurate of Judea (the erstwhile Ethnarchy of Archelaus) and those subject to indirect rule, the Tetrarchies of the two sons of Herod the Great, Herod Antipas and Herod Philip. Upper and Lower Galilee were within the Tetrarchy of Antipas, together with the important West Bank of the Galilee. The upper mouth of the Jordan River and its marshlands, through which it fed the Sea of Galilee with the new waters of the Northern highlands, lay within the Tetrarchy of Philip. The territory of the Federation of Hellenistic Cities, the Decapolis, also embraced the inland Sea—on its Eastern and Southern Banks. Despite His ancestral links with Yehuda (Judea), the ancestral heartland of Judaism and of the Jewish nation, and being a Bethlehemite by birth, He was, by nearly all His upbringing and normal adult residence, a Galilean.

The existence, beliefs, behaviour and teaching of the Christ are not matters of religious myth but of human history. Quite when He was born, and therefore his exact age at death, is still a matter of dispute. Certainly He was more than 30 and less than 42 years old when He was done to death. Most of those years He lived and ministered in the Galilee and especially in the Lakeside area. Above all other parts of the Little Country, the Galilee with its inland fresh-water sea was the context of the Incarnation, and a very complex, turbulent, cosmopolitan context it was.

The social and economic life alike of the Galilee was largely dominated by the activities associated with its inland sea. This physical feature has had (and still has) various styles of nomenclature applied to it. Its ancient name was "The Sea of Kinneret", because it resembled in shape the *kinnor* (the harp). It is usually written, in Latin orthography in modern Israel, in the form "Lake Genesaret". The English, traditionally, have known it as "Lake Tiberias", after the great Metropolis on its shore, or, with great affection, "The Sea of Galilee".

The Lake district of 1st-century Galilee was far from being the sleepy backwater it is sometime depicted. It was more heavily populated then than at any previous or subsequent period of its history. It was, perhaps, the busiest centre of life in all the land. The Lake's Western shore was laced with at least ten busy towns, some major, some minor, some mere fishing villages. The Lake itself was 13 miles long and up to 8 miles wide (at the maximum stretch). It was thronged with cargo-carrying and fishing vessels. The Lake provided a junction and focal point where major trade routes from Tyre and Sidon met, coming from the West, the trade route from Damascus, coming from the East. There, too, the great Imperial Roman military highways—the "motorways" of the Roman East—came together and fanned out in

probing lesser roads and mere tracks reaching right across the country. "Galilee was", wrote A. V. Morton in his famous *In the Steps of the Master*, "on the main road of the ancient world, a half-way house between Damascus and the Egyptian frontier on one hand, and between Antioch and Jerusalem on the other."

In post-Roman times, the region became moribund. Long before the 19th century, the hill country around the Lake had become depopulated as the whole social and economic life of the country slowly crumbled away under the dead hand of the Turk. Through tree-felling, general decline in cultivation of the soil, the clogging and collapse of ancient irrigation canals, and subsequent soil erosion on the hillsides, the cirlet of hills, the "Galil", had become rock-bleak and barren. In the 1st century, it was a green and fertile land, fostering both the flora of temperate and sub-tropical climates. The oak and the palm tree flourished together, as did the precious olives and the figs, corn and grapes. In Biblical times, its fruit and vegetables were renowned.

A great variety of trades was pursued in the towns and villages of the necklet of Lakeside settlements: all aspects of boat building and repair, ships chandlery, pot-casting and cloth-dyeing, both the latter, especially the last, finding a ready supply of the water they needed in the ample waters of the Lake. Cloth-dyeing was largely concentrated upon Magdala (near the modern Mijdal), the district too in which the flawless doves were bred for the sacrifices in the Temple at Jerusalem. Magdala was close (or even identifiable with) Tarichaea, the principal centre of the Lakeside fisheries industry. Dried, cured and pickled fish and fish-roe were barrel-packed and exported from the Galilee throughout the Mediterranean world and graced the tables of Rome itself.

In Judea, Tyrians and Egyptians had formerly held a virtual monopoly in the busy Jerusalem fish market but, some 50 years before Christ, the "Greeks" (probably Graeco-Syrians) had broken this monopoly in consequence of their introduction of various forms of fish-curing to the freshwater fish harvest of the Galilean Lake. The principal fisheries centre of Tarichaea, in the time of Pliny, gave its name to the whole Lake. The Lake teemed with fish of many species, including a sort of sardine and its most famous piscatorial attraction, that boney, prehistoric-looking fish, the *mousht* (comb), also known as "St. Peter's Perch", as it is believed to have been the fish from whose enormous mouth Our Lord caused St. Peter to bring forth a coin for the Temple tribute money on behalf of them both. In the Jerusalem fish market, located in the general area of the *Cardo* and the present *sūk*, the Galilean fish merchant had mostly displaced his Egyptian and Tyrian rivals. The fish market was situated around the Fish Gate, the Northern Gate at the furthest point of the market area. The Galilean export trade also included pickled birds, trapped in the marshlands at the mouth of the Jordan in the district of Julias (Bethsaida). They were a great delicacy at Roman banquets.

Despite its commercial activities (and economic prosperity), its cosmopolitan character and the reputedly loose observance of Torah by those who were actually as well as, in at least some instances, those who were no more than nominally Jewish, the Galilee, in the days of the Lord, was seething with politico-religious unrest. It was the home-territory of Zealotism, from whose ranks the dread Sicarii of Jerusalem

sprang—none of the modern fanatical, political-terrorist organizations would have had anything to teach these 1st-century political murderers. The general atmosphere among the Jewish elements of the Galilean population was unsympathetic towards both Sadduceism and Pharisaism. The Judaism of Galilee was more akin to Hellenistic Judaism, although not altogether identifiable with it—for one thing it was Aramaic—rather than Greek-based, and noticeably liberal, when not altogether loose, in terms of the minutiae of Torahic observance in daily life.

How was the young Teacher, Yeshua bar Yosif, regarded in the Galilee? Both He and His followers, who clearly included some former members of the *Kannaim* (Zealots), were regarded by the authorities as actual or potential insurrectionists; and, probably, many of the common people, “who heard Him gladly”, heard, not what He was saying, but what they wanted to hear, and took Him for the military Messianic Deliverer for whom the popular sentiment so eagerly yearned. He displayed many of the signs of Messiahship. He had quickly become renowned as a healer and wonder-worker: the “miracle-man”.

It is noteworthy that we hear very little of the Christian movement in the Galilee after, from the human standpoint, the bitter tragedy of the Crucifixion of the Messianic Hope on the eve of *Pesach* (Passover) in (?) AD 33. There is archaeological evidence that the house of Simon Peter’s mother became a house-synagogue-church and later a Byzantine chapel, so there was some subdued continuity of faith in Capernaum. But the general absence of Christian remains until the Triumph of Christianity in the 4th century suggests that very many of Our Lord’s erstwhile Galilean followers deserted His cause when He fell a victim to politico-judicial murder by the Roman administration at the prompting of the Jewish Temple Establishment leadership. Probably more heard of the Crucifixion than learned of the Resurrection. In any event, He failed the well-nigh universally recognised test of Messiahship: success. And success was envisaged in the sort of terms of the Islamic “Mad” Mahdi’s early victories over the combined might of Britain and Egypt in the Sudan in the last century. (Islam too still looks for a “Mahdi”, a Messiah.)

That the impulse towards “liberation”, emancipation from Rome perhaps more than from Hellenism, was for long a dominant force in the Galilee is without dispute true. That it focused for a while upon the Person of the Rabbi Yeshua bar Yosif, “one of our own”, is also true. Revolt had earlier flamed into serious insurrection under Yehuda (Judas) bar Hezekiah. This was put down with serious determination by Rome. Yehuda was executed for his “freedom-fighting” activities by King Herod the Great in AD 6. (The Galilee later played a prominent part in both the First and Second Jewish Wars of the unsettled period stretching from the later decades of the 1st century into the 1st half of the 2nd century.)

The core-community of the Christian Movement, both residents and visiting pilgrims from the Galilee and elsewhere, were to be found gathered in Jerusalem in AD 33 preparing to celebrate *Pesach* (Passover). With the rush of events—the Temple Guard “police-raid” pounce in Gethsemane, the hurried night session of some sort of quorum of the Sanhedrin (in breach of Torahic regulations), the judicial “buck-passing” between the various Jewish and Roman

authorities, the final sentence of Rome, the standard processes of the infliction of capital punishment by crucifixion exacted of non-Roman citizens for rebellion and associated political crimes, the actual carrying out of the sentence without any last-minute angelic intervention, the death of Messiah (of yet another one revealed by failure to have been a false Messiah many must have thought as they grieved the judicial murder of a good and wise Teacher), the burial with its guards posted—the whole Nazarene Brotherhood must have been plunged into terror as well as despair. Some may have fled Jerusalem; others went to ground. The inner circle of disciples huddled in the house of that Mary who was the mother of John Mark.

The Christian Movement was not exclusively Galilean in composition, but its large central cadre, both of leaders and followers, was almost wholly composed of men of Galilee. They included almost from the beginning, it is clear, a resident Christian group in Jerusalem. And they too were mostly Galileans—“expatriate” Galileans. For there was a permanently resident, long-established, Galilean community in Jerusalem, drawn originally like provincials everywhere, to the greater attractions and opportunities offered by life in their country’s capital. (And, no matter that Rome had transferred the governmental Capital to Caesarea, for all Jews Jerusalem remained the true Capital—and the centre of the world.) Galileans formed a distinct group, immediately recognisable, like any Northumbrians, by their speech. Their authentic “Jewishness” was always suspect to Judeans. This suspicion was racial, cultural and religious. It is a strange quirk of history that it was in Galilee, and precisely in the once “unclean” City of Tiberias, that the Palestinian Seat of Tohraic scholarship and Jewish Orthodoxy was to be established after the disasters of the Jewish Wars and the irreparable loss of the Temple, the Jerusalem Sanhedrin and the Jerusalemite Yeshivas.

As there was once, in London, grouped around Old Scotland Yard, residence of the Scots Kings, a Scottish expatriate community, and much later, a “Little Italy” gathered around the Italian Church of St. Peter in Clerkenwell, so there was a residential district in Jerusalem occupied by Galileans and known as “the Galilee”. Exactly where it was located is not absolutely certain. However, tradition locates the home of St. Mary, the mother of St. John Mark, on the site now occupied by the ancient Syrian Orthodox Church of St. Mark. It was, we believe, here, on the street now known as “Ararat”, near Christ Church Anglican hospice, that the great events of the Last Supper, the first appearance of the Risen Christ to all the Apostles, and the experience of Pentecost, all took place. Here, in all probability, first met the prototype Jewish-Christian house-synagogue-church, set up when the followers of the Lord were expelled from the traditional synagogues (or even earlier). This house and home was perhaps the usual base and resting place of the Lord when He “went up” to Jerusalem for the Great Feasts of the Jewish liturgical year. Which raises the question: who was St. John Mark’s father? We have no certain answer. There is a speculative possibility, and an intriguing one, that he was none other than St. Peter himself, who refers to John Mark as “my son” (I Peter 5: 13). True, the use of the term may have been merely “avuncular” and honorific, not literally paternal, which is the generally accepted interpretation. But suppose it were an exact designation, would that not make remarkably good sense? If St. Peter,

the Coryphaeus of the Apostolic Band, had a home in Jerusalem as well as a family home in his mother's house in Kefar Nahum (Tomb of Nahum), Capernaum, would not that have been the most likely place at which to find the Master on his visits to the Capital? When St. Peter was released from prison it was to the home of John Mark's mother that his footsteps sped. Was this Miriam (Mary) the wife of Shimun Cephas bar Yochanan (Simon Peter) himself? "John" was not an uncommon name, but might it be that "John" Mark had been named after his grandfather "John", the father of Simon Peter? And would it not have been entirely natural for Simon Peter to have called upon the services of his own bright boy, John Mark, to serve him as his amanuensis in compiling "St. Mark's" Gospel?

It is of some importance to take note of where this famous house was situated in the City. It was located within easy access of the North-Western markets district (which included the, mostly Galilean-run, salt-fish market) and at the limits of the Upper City, near the Palace of the High Priest Ananias—a very fashionable district, being a kind of combined "St. James's, Mayfair and Belgravia" section of 1st-century Jerusalem.

H. V. Morton recounts a story he had had from a Franciscan in Jerusalem. It seems that (presumably in the early 1930s) there was an Arab coffee-house in the Old City which still had the stones and arches of an early Byzantine Church, which, it was claimed, had been erected on the site of a house of Zebedee. The family were fish merchants whose Jerusalem home and business centre were here. It is said that they used to supply the household of the High Priest Caiaphas. In consequence, the Young Son of Zebedee, St. John, was known in that household as a regular visitor, because of which he managed to gain access when the Master was being held there. The Palace of Caiaphas was located in the South-East extremity of the Upper City, just above the Dyers' Quarter. (The Dyers were probably Galileans and this Quarter is an alternative location for the Jerusalem "Galilee".)

The next, even more tantalising question that presents itself for consideration is: was Shimun bar Yochanan a kinsman of Yeshua bar Yosif? Was Simon Peter, the son of John, a kinsman of Jesus the "son" of Joseph? We know that the four most important members of the Lord's most intimate circle of companions were associated, at least in their early years, in a fishing and probably fish-marketing enterprise (c.f. Luke 5; 10), which fished the richest fishing ground of the Sea of Galilee in waters lying between the two major fishery centres of Julius (Bethsaida) and Capernaum (Kefar Nahum). (Et Tezz, two miles north of Bet Avek, the site of Julius, like Pompeii in Italy, is today no longer on the shoreline; the waters have receded leaving the site land-locked.) The homeport of the enterprise was originally Julius, but, for reasons which are unknown today, it was re-sited at Capernaum, taking it out of the Tetrarchy of Herod Philip and relocating it within the Tetrarchy of Herod Antipas. There may, possibly, have been some fiscal advantage, of taxation or customs dues, involved in moving the business to Capernaum. Those who joined together in such undertakings were most commonly related (in a society in which one normally found even one's friends from among members of one's own extended family). This reflection leads one to wonder if and how the two sets of brothers were related. Could it have been that John, the father of

Peter and Andrew, was himself the brother of Zebedee, the father of James and John, making the two sets of brothers cousins? In terms of the extended family, this relationship would have had the effect of rendering St. Peter and St. Andrew distant kinsmen of Christ (as subsequent information will serve to support). Such a connection, however distant, no doubt would have made St. Peter's leadership role that much the more acceptable to what will be seen as having been notably a fraternity of kinsmen (and kinswomen), of blood or through marital links, as would have corresponded with a familiar characteristic of comparable movements in the period under review. (To be continued) Deacon Andrew Midgley

NATION, CHURCH AND STATE IN THE RUSSIAN LAND—II

The cost of modernization in Russia was, to a considerable extent, the alienation both of the peasant nation, the "Dark People", and of the Church of the people. The attempt to correct the service books and liturgical practices of the Church in the 17th century provoked the *Raskol*, that schism which persists to this day and which gave rise to all manner of grotesque sects and eventually opened the door to Western Protestantism.

To some extent, the freedom of the Russian people had depended upon the balance of power between the Grand Prince (or, later, the Tsar) and the Metropolitan (later Patriarch). Peter abolished the Patriarchate and transferred its authority to the Ecclesiastical College (later the Holy Governing Synod), not a council of bishops but a Government Department with a State functionary as Procurator. It was as much an organ of the new-style autocracy as the modern Soviet Council for Russian Orthodox Church Affairs. A profound difference is between the nominally orthodox members of the Holy Synod and the committed Marxist elements of the Soviet Council.

Emergent Russia had, like graduates of Trinity College, Dublin, a curiously self-deprecatory sense of provincialism in relation to Western Europe (rather than England and Oxbridge which intimidates the Irish). This inferiority complex was, and remains, a feature of Russian national psychology. It was and is combined with a fear, verging on the pathological, of successful invasion by and subjugation at the hands of the West. The West meant "German" civilization, whether, in fact, represented by Lithuanians, Poles, Swedes, Austrians or Prussians. Certainly, Russia's experience of the West had not been encouraging—from the time of St. Alexander Nevsky onwards. Deep invasion did, after all, come at the hands of the French in 1812 and the Germans in 1942, both ultimately defeated by the enormous size of the Russian land in alliance with the Russian winter.

The Boyars had resisted "Westernization" by Peter the Great, but had individually been either destroyed or won over. No such thoroughgoing Westernization of the peasant nation was ever seriously attempted. Nor could such an attempt have succeeded. Accordingly, the peasantry became largely alienated from the gentry. The Imperial Service became a most notorious bureaucracy pursuing its own preoccupations of advancement in *chin* (rank, which carried varying degrees of status in society) and decorations. Westernization led to secularization and some degree of commitment to the Deistic, or even

agnostic, and superficially liberal ideas provoked by thinkers such as Locke and the Encyclopedists, accompanied by a somewhat supercilious attitude to traditional Russian Orthodoxy.

Out of this psychological environment, the famous Russian intelligentsia progressively emerged and expanded throughout the 19th century, its base broadening from the original exclusive aristocratic cadre to embrace recruits from diverse strata of Russian society, and acquiring an increasingly bourgeois character, including, in the last pre-Revolutionary decades, a marked element of apostate Jews, who, like their Christian fellows, totally rejected their ancestral faith. Many of these latter-day Intellectuals espoused Marxism and other Socialist notions. Most were either agnostics or atheists. Some were anarchists, and a high proportion believed that Russia could only be changed by violent revolution, whilst many, especially the anarchists, believed in the validity of the weapon of terrorism, particularly in the form of political assassination.

Alexander I (Tsar 1801-1825) almost idolized Napoleon Bonaparte in his early years, but was later disillusioned. He died, fully committed to the Orthodox faith. All his Romanov successors until the ejection of the dynasty were committed to the Russian Orthodox idea. The last and formidable embodiment of the great idea of Russian Monarchy was manifested in the person of Alexander III (Tsar 1881-1894). Had another Alexander III been on the throne in 1917, the Petrograd Rebellion would have been peremptorily crushed; but whether such a one would have had the perception to encourage the disciplined transition of the Imperial State Duma into a fully representative parliamentary legislature, and the transformation of the autocracy into at least a limitedly constitutional monarchy, is rather more uncertain. The tragedy of Nicholas II (Tsar 1894-1917), Saint though he undoubtedly was at his death, was that, lacking the enlightened perception to discern the need for a modification of the old concepts of absolutism, he equally lacked the capacity and the resolution alike to exercise the power and authority of either natural or consecrated autocracy: Alexandra Feodorovna was, alas, no Catherine II.

The birth of Pushkin in 1799 may be taken as a token inaugural date for that increasingly diversified Western-style cultural flowering of Russia through all the arts and sciences which characterized the country during the 19th century. Rationalism and positivism reigned supreme in the 1860s, but the late '80s evoked a more explorative, romantic and spiritual movement.

Russia, on the eve of the First World War (1914-1917), presented the spectacle of a singularly unintegrated nation, of almost a loose uneasy confederation of "nations", themselves not altogether accurately to be equated with either social or economic classes. At the highest level, that of the nuclear Imperial Family—that is, of the Emperor, his Consort and their children—an increasingly non-society, narrowly domestic, religious to the point of obsessive superstition, provoked and encouraged (more than by anything else) by the tragedy of the haemophilic condition of the Heir, was earnestly and preoccupationally pursued. The Imperial circle was increasingly restricted to like-minded and often quite stupid people. The gulf between the Court of the German Empress and that of the Danish Dowager Empress was immense and widening. The pleasure-loving and

irresponsible behaviour of most other members of the Imperial Family was appalling.

The great families of Russia were broadly divided between the thoroughly Westernized, indeed European-cosmopolitan, social strata, identifiable mostly with the Imperial Capital of St. Petersburg (now Leningrad) and a less-travelled, but still Western-orientated stratum, more traditional, more sincerely *Pravoslavnei* (Orthodox) society, based predominantly in Moscow, the old pre-Petrine Capital. Both were to be found represented in provincial society. Scholars and savants, not strictly members of the "order" of the Intelligentsia, were to be found in all these different milieux.

In Imperial circles, among the aristocracy proper and the gentry, as among the constitutionally-minded politicians and officials, there was a strong strain of Anglophilism (not reciprocated in these Islands). The *chinovniks* (civil servants), as a class, were not so much Germanophile as quasi-Germanified (like the Turks), displaying the officiousness of the universally familiar Government "office wallah". Their religious views, attitude, behaviour and style of life were, generally speaking, loyal and conventional. For them, correct procedures took precedent over achievement of the purpose of the operation. As in the French Revolution, many minor officials survived the various phases of the Revolution to pensionable age in the Soviet period, unscathed and punctilious in attendance at their posts. The Duma, like the legislature of British Colonies in the 1930s, was a transitional body, a nascent Parliament, whose life was cut short and aborted by the Oct/Nov revolt of 1917.

Like the later body of the intelligentsia, the expanding merchant and capitalist class had evolved out of the peasant nation. To the Russian majority must be added a spicing of foreigners, both expatriate and nationalized, and Jews. As a class, the merchants tended to be conventional and conservative. Many were devout, both Orthodox and sectarian. They had begun to include owners of estates purchased from impoverished gentryfolk. The "order" of the intelligentsia had, by then, permeated the principal universities. It had taken on what in other countries would have been describable as a "middle-class" character; but in Russia, although it had some hold on the professional milieu, it had little involvement with the merchant-capitalist strata of society. Its hold over artists, writers and creative workers in general was extensive.

Under Alexander III, the Army career had finally ceased to be the preserve of aristocrats (except for the Guards) and gentry. The middle officer corps has a distinctly middle-class ethos in most regiments and arms of the Service. The old Regular Officer and Sergeant Cadre was completely loyal to the Imperial family and the Russian idea.

From the ranks of the peasantry had come a growing army of "proletarians", factory workers in the expanding new industries of Russia's industrial revolution of the late 19th century. Exiled from their traditional village communities, emancipated from the restraints of the *mir*, these people were rootless and a prey to revolutionary propagandists. The peasant nation was restless and dissatisfied. The emancipation of the serfs had provoked vain hopes of expropriation of the land from the landowners. "All land to the peasants" became the most powerful slogan of the Bolshevik internal conquest of Russia after the capture of the Government.

The Church, in terms of its "professionals", was a diversified institution, which included saints and scholars, ecclesiastical bureaucrats and careerists, obscurantists and radicals, many of high education, and a vast army of peasant parochial clergy regarded with contempt by both aristocrats and "intelligents", ignorant, superstitious, venal and appallingly ill-paid, and yet which included within its ranks men of radiant faith and incredibly enduring adherence to the apostolate of the Cross. Between the "black" (monastic) clergy and the "white" (married) clergy existed a real, if not universal, divide and hostility. Academic theology had only returned to the Russian Church through the Metropolia of the Ukraine in the 17th century, when and where it took the form of borrowing of thought and methodology from the Latin Poles.

The great Russian cultural renaissance of the last three decades of the 19th century (which endured in the centres of post-Revolutionary emigration until the 1940s) included a Christian and Orthodox element. For the first time, dynamic Orthodox thought was generated in Russian Orthodox circles. The father of modern Russian religious thought may be taken to have been Alexei Khomiakov (1804-1861). From his time forward, until the time of the Soviets, a great waterfall of creative and scholarly work issued out of the living faith of Russian Orthodoxy and continued supremely in exile through the agency of the Theological Institute of St. Serge in Paris. The revolt of the Revolutionist-penetrated Guards' Garrison of Petrograd was allowed by Imperial inaction to flame into the first Revolution. The Russian Army, as much as the Sema, could claim that it was "stabbed in the back".

The first Revolution freed the Church from the manacles of State control. The great *Sobor* of 1917 revealed the wealth of creative thought and urge for fundamental reform within the Church. The restoration of the Patriarchate in the person of the saintly Tikhon (1865-1925) seemed to presage a new age for the Church. Instead it enjoyed a brief liberty before suffering the way of the Cross at the hands of the Godless commissars and had, like the Greeks in the centuries of Islamic hegemony, to devote all its energies to naked survival. Much of the best of Russian Orthodox life and thought was recreated in exile in North China, in Turkey, in Serbia, in Czechoslovakia, in Germany, in the USA and, above all, in France. The scattered seeds of Russian Orthodoxy grew up into hybrid flowers in all the Churches of the Western world. The effect of the Russian emigration upon the entire Christian world has been incalculable. Russian Orthodox culture has profoundly influenced the thinking and spiritual life of both communities and individuals across the Emigré diaspora.

The identification of the Russian Church with the Soviet people in the Great Patriotic War (1941-45) provided it with a foothold in Soviet society at official and quasi-official levels. Christianity remains the intellectual, ideological and spiritual enemy of dialectical materialism. The Russian Church is no longer the enemy of the Soviet State *per se*. The abiding question for those of us who live outside the Soviet sphere is: can a fully valid distinction be drawn between Soviet society and its theoretical structures? Does the association between the Communist (atheist) Party, the power behind and investing the Soviet State, and

the Orthodox Church make of the latter a renegade whore to be despised or a faithful ravaged virgin to be pitied? Or, is she an involuntary concubine whose soul remains free and Christ-serving in her physical servitude? The situation is enigmatic! These questions have troubled Russian Christians, especially those outside the Soviet Union, since the time of Patriarch Tikhon. A consequence has been the division of the Church abroad between various distinct (and usually not inter-communicating) jurisdictions, all of which emphasize the indivisible unity of the Russian Church *per se*.

Choices which may exist for Russian Orthodox abroad may not always exist for those still in the Soviet Union. What is a truer choice for those living abroad may not be such for those in Russia. Generally speaking, those outside the Soviet Union should withhold any judgement on those who have to live in the Soviet Police State; but it is difficult, at times, to understand why those who are abroad, especially non-Russians, are content to stay under the Soviet-restrained jurisdiction of the Patriarchate of Moscow.

Much has been written about the "Underground Orthodox Church" in the Soviet Union. This may indeed be a reality in respect of the Catholic Church, both Latin and Uniate; the only open Catholic Church in Russia known, being at one time the Church of St. Louis de France belonging to the French community. The Soviet Power, like the old Turkish regime, disliking religious organizations whose control centre is located beyond their governmental reach, suppressed the Ukrainian (Byzantine Rite) Catholic Church. The situation is, of course, different in the still-Russian-occupied Baltic States. But the Underground Orthodox Church is a more doubtful entity. It is not entirely a myth that non-official, strictly-speaking schismatic, bishops and lower clergy have pursued a clandestine ministry. But the cultic impedimenta of Orthodoxy is much larger than is required to practise the Latin Rite; this, in itself, impedes clandestine liturgical celebrations and the formation of unregistered church-groups as exist among the Baptists. The what-we-may-style "Confessional" Orthodox Church, as against the "Official" Church which has "offered incense to the Genius of Caesar", is not so much a separate body as an Apostolic Confessional fellowship—without separate organizational persona—of people wholly and intensely faithful to the Gospel of the Lord Jesus Christ and to the undying Russian Orthodox idea.

Orthodoxy is neither dead nor comatose in the Soviet Union. Of recent years there have been signs of its ghostly presence even within the atheistical fraternity of the Politburo, and many reports confirm the view that Soviet youth is far more hungry for things of the spirit than is the youth of the West. The yearning is rather in the form of reaching out to "the Unknown God" than in a specific enlistment into either the Orthodox or the Baptist Churches. Nevertheless, young people are returning, in increasing numbers, to both forms of the Christian Faith. To live requires one to be able to work. Known religious commitment creates a grave career handicap, or worse. Many secret believers must needs be extremely discreet, even secretive about their faith. Believers may well be much more numerous in Russia than is immediately apparent.

Deacon Andrew Midgley

THE CHICHESTER THEOLOGICAL COLLEGE HOLY LAND STUDY TRIP—20th FEBRUARY-2nd MARCH 1988: REPORT

Purpose and Aims

A debate which began with the Church Fathers, and which has emerged whenever pilgrimages have taken place ever since, helps to set the question of purpose into sharp relief. St. Gregory of Nyssa (335-394) stresses the presence of God in every place and plays down the importance of pilgrimage to Jerusalem:

"When the Lord invites the blest to their inheritance in the Kingdom of heaven, He does not include a pilgrimage to Jerusalem amongst their good deeds; when He announces the Beatitudes, He does not name amongst them that sort of devotion. What advantage, moreover, is reaped by him who reaches those celebrated spots themselves? He cannot imagine that our Lord is living, in the body, there at the present day, but has gone away from us foreigners; or that the Holy Spirit is in abundance at Jerusalem, but unable to travel as far as us . . . Change of place does not effect any drawing nearer unto God, but wherever thou mayest be, God will come to thee, if the chambers of thy soul be found of such a sort that He can dwell in thee and walk in thee. But if thou keepest thine inner man full of wicked thoughts, even if thou wast on Golgotha, even if thou wast on the Mount of Olives, even if thou stoodest on the memorial-rock of the Resurrection, thou wilt be as far away from receiving Christ into thyself, as one who has not even begun to confess Him. Therefore, my beloved friend, counsel the brethren to be absent from the body to go to our Lord, rather than to be absent from Cappadocia to go to Palestine."

(*Migne Patrologia Graeca* LXVI, col. 1010-15)

Jerome (345-413), however, is more positive, telling us that knowledge of the Holy Land enhances our understanding of the Bible:

"Just as one understands the Greek historians better when one has seen Athens, or the third book of Virgil when one has sailed to Troas or to Sicily . . . so we also understand the Scriptures better when we have seen Judaea with our own eyes . . . and discovered what still remains of ancient towns. That is why I myself took care to travel through this land."

(*Migne Patrologia Latina* XXIII, col. 1324)

In spite of this, he is still clear that visits to holy places are not essential to salvation and the general patristic consensus is that such journeys are not necessary. Walter Zander, in his book *Israel and the Holy Places of Christendom*, sums up the matter as follows:

"St. Augustine, St. John Chrysostomus, St. Gregory and even St. Jerome therefore agree that ultimately the place is irrelevant; that a change of place does not bring man nearer to redemption; that the Lord is to be adored not on this or that mountain, but in spirit and in truth; that the Kingdom of God is within us and that the gates of Heaven are open over Britain as over Jerusalem; that if the mind is corrupted neither Golgotha nor the Mount of Olives nor the monument of resurrection can help; and that the true pilgrimage is from the flesh to the spirit and not from Cappadocia to Palestine."

(Zander, p. 8)

Although making the journey to Jerusalem has been more popular in some periods of Christian history than others, the problem is perennial and serious: why go to Jerusalem? In his work *A History of the Crusades*, Steven Runciman makes the following contribution to the debate:

"The desire to be a pilgrim is deeply rooted in human nature. To stand where those that we reverence once stood, to see the very sites where they were born and toiled and died, gives us a feeling of mystical contact with them and is a practical expression of our homage. And if the great men of the world have their shrines to which their admirers come from afar, still more do men flock eagerly to those places where, they believe, the Divine has sanctified the earth."

(Runciman, Vol. 1, Chap. iii)

Runciman moves here from the straightforward business of visiting a place to stand and admire, to the notions of divinity and sanctification. Here we move towards a very important aspect of our purpose. Clearly it is impossible for Christian theology to maintain that God is as a matter of fact more present in one place than in another. In any case Jerusalem seems an unlikely candidate. Gregory says in the same work:

"If the Divine grace was more abundant about Jerusalem than elsewhere, sin would not be so much the fashion amongst those that live there; but as it is there is no form of uncleanness that is not perpetuated amongst them; rascality, adultery, theft, idolatry, poisoning, quarrelling, murder are rife; and the last kind of evil is so excessively prevalent that nowhere in the world are people so ready to kill each other as there . . ."

(see Zander, Appendix 1)

Nevertheless, whilst wanting to acknowledge that God is present in spirit and in truth in all places (John 6; 21-24) and that a journey to Jerusalem cannot be said to be necessary (neither for salvation nor for ordination candidates) I still want to maintain, following Jerome and Runciman, that it is highly beneficial, both in terms of education and in the search for God. Those who go say that they are never the same again. Clearly the question of purpose will be uppermost in the mind of any traveller to Jerusalem in the present day. Problems of time and finance alone raise this question and with the political unrest in the Occupied Territories during our trip we were perhaps even more conscious of the need to think through our basic aims and purpose. The aims of the second Chichester Theological College Holy Land Study Trip were thus laid out beforehand as follows:

1. To reflect upon and enrich our experience of God and the Christian Faith in study and pilgrimage, through an encounter with the various dimensions of contemporary life in the Holy Land.
2. To understand the background to and the contemporary situation in the State of Israel and the Territories, and the implications of these for Judaism, Christianity and Islam in the Holy Land at the present time.
3. To experience as much as possible of the various cultures present in the Holy Land, their history, their suffering and their structures for caring.

4. To encounter as many aspects as possible of the Churches in the Holy Land, their liturgical traditions, relations with other Christians and contemporary problems.

5. To engage with the historical, biblical and archaeological dimensions of the Land through visiting key sites and holy places and through studying their background and contemporary status.

The Study Trip

I was pleased that before the trip took place I was able to organize a preparatory Study Day. Most members of the group were able to be present and we managed to cover a great deal of introductory ground relating to the trip. Slide sessions led by Keith Robus and myself introducing the group to the Land (biblical, archaeological and historical details in addition to contemporary political issues) formed the background to a very valuable session with maps instructing people on the political aspects of the area over the last century. A final session related to practical aspects of the trip and an excellent role play session prepared members of the group for the security interrogation at Heathrow and Tel Aviv. In all, this was an extremely valuable day, enabling the various members of the group to get to know each other and prepare for the trip. In addition to this Study Day, some members of the group were able to attend the Theology Student Seminar at Leo Baeck Rabbinic Seminary in North London entitled "An Encounter with Jewish Life and Learning". This was a very helpful insight into contemporary Judaism, familiarizing us with key features of modern Jewish thinking, e.g. the Holocaust and the Jewish State. I was satisfied that the majority of the group had given some thought to the situation into which they would be travelling.

The group consisted of the following eighteen people associated with the College in a variety of ways:

Mrs. Sue Ashdown	(friend of the College)
Mr. Nigel Asbridge	(full-time student)
Mrs. Elizabeth Davies	(part-time student)
Mrs. Pauline Doughty	(secretary to the Principal)
Mr. Stephen Eldridge	(full-time student)
Mr. Simon Grigg	(full-time student)
Mr. Stephen Hardaker	(full-time student)
Mr. Keith Henshall	(full-time student)
The Rev'd. Grant Holmes	(Chaplain to the Bishop of Chichester)
Mr. Robert Locke	(friend of the College)
Mrs. Anne Locke	(friend of the College)
Mr. Andrew McMichael	(full-time student)
Mrs. Imelda McMichael	(wife of full-time student)
Mr. Victor Meadows	(full-time student)
Mr. Stephen Need	(College Lecturer and Group Leader)
Mr. Timothy Peskett	(full-time student)
Mr. Maurice Upton	(husband of part-time student)
Mrs. Gina Upton	(part-time student)

At 12.30 p.m. on Saturday, 20th February 1988, a Eucharist was held in the College Chapel at which statements of intention and purpose were made. We were clear that the overall intention was for the peace of Jerusalem and the overall purpose was to enrich and reflect upon

our faith. After a lunch in the College Rectory, we left Chichester by coach at 2 p.m. for Heathrow Airport. Leaving Britain at 19.15 hours on EL AL flight no. LY326, and stopping over in Paris, for one and a half hours, to collect passengers, we arrived at Tel Aviv, Ben Gurion Airport, at about 4 a.m., having eaten an excellent meal *en route*. After baggage collection we set off by coach to Tiberias arriving at the Restal Hotel by the Sea of Galilee just as the sun had risen.

The first four nights were spent in Galilee following our planned programme. We were very soon aware of the political tensions in the land when, on the first day we visited Nazareth, we found shops closed and workers on strike. Israeli Arabs were demonstrating their solidarity with their Arab brethren on the West Bank. Although we were unable to visit the northern part of the West Bank, this was a situation which we were to find again in East Jerusalem where there was a general strike for part of the time. Further political tension was witnessed as we travelled up into the Golan Heights and as we looked over into Lebanon and Syria and across the border "ghost town" of Quneitra.

Whilst we were in the Holy Land, five major events had been arranged to assist people in their understanding of the various aspects of life there. On the afternoon of the first day we visited the E.M.M.S. (Edinburgh Medical Missionary Service) Hospital in Nazareth. A talk was given by one of the doctors and we were then shown around the wards and had the chance to meet the patients. Later in the trip, whilst staying in Jerusalem, we were able to visit the work of the Bible Lands Missionary Society, namely the Bethlehem handicapped children's home. We were given a guided tour by the Managing Director and were shown its several buildings including a major new project still under construction.

The other three events were all seminars. In Galilee we gathered together one evening after dinner to discuss some of the sites we had visited and experiences we had had. We discussed which aspects had been important to people and why. The relation of the land to the gospel narratives and of both of those to the historical Jesus were discussed. On the Sunday evening in Jerusalem we were lucky enough to be able to spend time with the Director of Studies at St. George's College. Members of the group were able to question him on a wide variety of subjects including the Bahai faith (whose world headquarters we had seen in Haifa), the Arab-Israeli conflict, the present uprisings in Gaza and the West Bank, and the current strike in Jerusalem. Questions and speculations concerning possible future peace in the area emerged and were discussed. We were able to follow the news closely whilst in Jerusalem, and the arrival of Mr. George Schultz, the American Secretary of State, in Jerusalem on his peace mission, whilst we were there, heightened group interest. I was pleased that people entered as fully as they did into the serious problems in Jerusalem at the time.

The final event of the five was on the Monday evening when we were invited by the Palestinian Arab Anglican Clergy at St. George's Cathedral to a seminar with them, to discuss the Anglican Christians in the Holy Land. The questions and discussion were wide-ranging, covering the main areas of work, Jerusalem, Nazareth, Tel Aviv; the differences between Israel proper and the Occupied Territories, in relation to the work of Anglican Christians; possible strategies for

making the position of these Christians more widely known in the West. This was an instructive and enlightening evening which the group found very useful indeed.

On the Sunday morning whilst in Jerusalem we followed the Stations of the Cross ending up in the Church of the Resurrection. We then witnessed the liturgies of five of the denominations in that Church: Coptic, Ethiopian, Syrian, Armenian and Greek. In the main body of the Church we saw the Greek Orthodox Patriarch of Jerusalem consecrating some bishops. On the previous day we had witnessed a Latin liturgy in the same Church, and so had now seen all six denominations at worship. Later in the morning we joined the local Palestinian Arab Anglicans for their Eucharist at St. George's Anglican Cathedral and met the priests and congregation afterwards for coffee. These experiences gave us an extremely valuable insight into some of the liturgical traditions and cultures of some of the major Churches in the Holy Land.

Other elements which were of particular value are also worthy of comment. At Kibbutz Kafr Blum we were introduced to some aspects of the history and ideals of the Kibbutz movement. Before lunch there, we watched a video cassette which provided useful insights into a fascinating way of living. We also visited Kibbutz Ein Gev very briefly as we caught the boat back across the lake to Tiberias. In the Old City of Jerusalem we visited the recently discovered "burnt house" dating from the calamities of AD 70 and watched a film presentation on this. On Friday 26th February we visited the Yad Vashem Holocaust Museum in West Jerusalem and the Holy Land Hotel Model of Jerusalem at the time of Jesus. Again these were instructive and valuable visits, provoking varied emotions, reactions and discussions.

Concerning the "academic" work *en route*, I was pleased that this worked out on the whole as successfully as it did two years ago. The Study Day had helped tremendously, but we still followed the biblical and other historical background fairly closely as we went along. Introductions to sites were normally given on the coach and introductory biblical texts were read either on the coach or at the site. I was happy that the group had visited major archaeological sites (Megiddo, Caesarea Maritima, Qumran, Masada) and knew something of the development of a "tel". On occasion members of the group instructed us on various matters. We were grateful to Simon Grigg for presenting a detailed introduction to the Roman Theatre at Caesarea, and to Keith Henshall for helping us on numerous occasions with his knowledge of Islamics. At Masada we had a dramatic reading (again by Simon Grigg) from Josephus relating to the fall of Masada. Most members of the group had brought their own guide book and the two most popular were Jerome Murphy O'Connor's excellent *The Holy Land. An Archaeological Guide from the Earliest Times to 1700*, and the Beadeker *AA Guide to Israel*. Questions, answers and discussion were constant as the main areas of our aims came before us. In Jerusalem we had a local Arab guide for part of the time. His knowledge of the sites and his English were good and he was able to help us in a number of ways, not least in warning us off areas of tension in and around Jerusalem. Before we left, I had distributed yellow folders containing sheets of information on sites, biblical references and prayers for use *en route*. These helped also to

contribute to what I feel was a first-class educational venture and an excellent "first trip" to the Holy Land.

There were a few disappointments, arising mainly out of the political tensions and the generally bad weather. We arrived at Capernaum to find that half of the excavations, including the impressive St. Peter's House, were covered over because of the heavy rain. Also, at Megiddo the major water tunnel was closed because of flooding. In Jerusalem there were political tensions in the Kidron Valley and we arrived at Hezekiah's tunnel to find it closed. Finally, we were unable to visit the Byzantine Monastery of Mar Saba due to political tensions on the main road to the monastery. This was a great loss, but the situation was well beyond our control.

Concerning worship, we had a daily Eucharist, planned for outdoors, but usually held indoors because of inclement weather. Thanks to our Chaplain, the Rev'd. Grant Holmes, who gave us a daily homily bringing together the various experiences we had undergone, members of the group had prepared readings and intercessions beforehand for every day, and thanks to Victor Meadows we had recorder music to accompany us. We were grateful also to Timothy Peskett who accompanied us on the organ at the E.M.M.S. Chapel. In addition to the daily Eucharist, we were able to pray briefly on the coach each morning before setting off and at various sites where we often sang a hymn as well. At Caesarea Philippi we had renewal of baptismal vows whilst standing in the Jordan waters. The torrential rain enhanced the symbolism! Some members of the group immersed themselves completely in the water. As we made the ascent to Jerusalem we recited various "psalms of ascent" along with a litany for the peace of Jerusalem. We also sang the hymn "Jerusalem the Golden".

In addition to our Christian worship, I was pleased that our visits to other places of worship had a very strong element of devotion. In Akko (Acre) we visited the Mosque and, more particularly, in Jerusalem we visited the Western Wall for the beginning of the Sabbath. Here we encountered a wide variety of Jewish worship ranging from the charismatic hassidic prayer, so often seen there, to a more patriotic Israeli folk-style worship. I was struck that so many in our group found the wall a gripping spiritual experience. On Saturday morning a number of the group went to the Church of the Resurrection for peace, quiet and devotion for an hour and a half. We left early (5.30 a.m.) in order to be back in time to leave for Masada. The spiritual feeling in the group was on the whole good, although it is my great regret that the two Methodist members of the group were not always as at home with the rest of the group as I would have wished. It was difficult to correct our weakness here due to the Anglican majority.

Different cultural experiences came to us as we travelled around. In Tiberias we stayed in a Jewish hotel, although there were some Arab staff. In East Jerusalem the hotel was obviously entirely Arab. The contrast between modern Israel (Tel Aviv, Haifa and West Jerusalem) and the less developed Arab areas on the West Bank (e.g. Bethlehem) was striking. At Stella Carmel near Haifa, and up in the Golan Heights, we learnt something of the life of the Druze people. In the Old City of Jerusalem we again contrasted the cultural ethos and economic status of the Jewish Quarter with that of the Muslim and Christian Quarters. A couple of visits were made to Ben Yehuda

Street to see something of Modern Jerusalem and some members of the group went to an evening of Israeli folk-dancing. Bedouin were encountered at various stages along the way and on at least one occasion we were able to stop and talk with them. In all this, as with so many aspects of the Holy Land, we were struck by rich variety and startling contrasts.

On Wednesday 2nd March we left Jerusalem early and travelled by coach to Ben Gurion Airport, Tel Aviv. We flew to London on EL AL flight no. LY 315 and arrived safely back in Chichester in the late afternoon.

Conclusion

My overall feeling was that this had been an extremely worthwhile endeavour and that our aims had been achieved more than adequately. Members of the group had entered into some aspects of what it means to live in Israel and the Occupied Territories at the present time, and this is no mean achievement. I feel that, for those members of the group who are ordinands, their future ministry in the Church will be enhanced by the trip. I am in no doubt also that these precious experiences will bear fruit in the lives of all who took part. This was a tremendous group and I thank every one of them for the contributions they made. Since we returned, there has been a good deal of discussion and sharing of photographs and slides. A reunion is planned for the near future when the whole group can get together to share impressions and discuss issues. The question of purpose (necessary or highly beneficial?) remains of course, but it is now asked in a different light.

It remains for me only to extend my very sincere thanks and gratitude to those Charitable Trusts who gave us such generous financial assistance, and without whose aid the entire project would have been impossible:

Kleinwort Benson Trustees Ltd. : The River Trust
The Anglican and Eastern Churches Association
Fellowship of St. Alban and St. Sergius.

Stephen W. Need

BOOK REVIEWS

Archbishop Methodios of Thyateira and Great Britain (Ed.): *Texts and Studies, Vols. V-VI*, Foundation for Hellenism in Great Britain 1987, 319 pp, n.p.

It is in the nature of such a collection of papers as this latest volume of *Texts and Studies* that some of its contents should have appeared already in various publications; but it is the selection of them, and their being brought together in one volume, which determines the value of such a book. Archbishop Methodios is to be congratulated on both counts.

Important stages in the development of Orthodoxy are noted by the inclusion of reports on the work of the Inter-Orthodox Preparatory Committee of the Holy and Great Synod of the Orthodox Church in 1986: the inaugural and closing speeches by the chairman, Metropolitan Chrysostomos of Myra, are printed in full, as well as the final communiqué. In the same year there met, also in Chambésy, the 3rd Prosynodical Panorthodox Conference, whose decisions on the Orthodox Church's relations with the rest of the Christian world are given in full, followed by a list of those appointed as chairmen and

secretaries of the various dialogues and a report of their meeting at the Ecumenical Patriarchate in June 1987.

In the same sphere we are given Professor Basil Stavridis's "Orthodoxy and Diaspora" in its second and expanded edition: at the outset he acknowledges Archbishop Methodios's many contributions on this subject and lists them. The anomalies created by the existence of many jurisdictions, with many bishops in one place, are to be seen as temporary consequences of historical events: their resolution must await the future Holy and Great Synod of the Orthodox Church.

Naturally the Greek Orthodox Church of Great Britain is well documented here. Professor Evangelos D. Theodoron of Athens University spoke in the Greek Cathedral in London in January 1986 on the subject "The Ideal of Greek Education"; and the following year his title was "Why the Diocese of Great Britain should remain Greek". Looking to the past, a former Greek Ambassador to the Court of St. James, A. A. Palli's address in Athens (1955) on "Germanos of Thyateria" is reprinted: this great man was beloved by Anglicans as much as by the Greek Church and people, and in this paper his dear friend reminds us of Germanos's contribution at the Pro-Synod held on Mount Athos in 1930, which was really the beginning of the present preparations for the future Holy and Great Synod. A lecture by Germanos follows: the Editor is uncertain of its date, but thinks it was probably delivered in 1943 (with which I would agree): its subject is "The Contribution of the Orthodox Greek Clergy to the Re-birth of Greece", and he compares the conduct of the clergy in 1940/41 with that of their predecessors in the days of liberation from Ottoman rule. "The Beginnings of the Greek Church of St. Nicholas in Liverpool" is a long paper by Chrestos E. Yannoula, chronicling events in 1853/64.

A paper by Metropolitan Anthony of Sourouz, first published in *Episkepsis* (Chambésy) in 1986, is entitled "Orthodoxy's Mission and Future in the West". The mission is most accurately summed up, as at New Delhi's General Assembly of the World Council of Churches, by Bishop John Wendland: "what we bring you is our faith in the undivided Church".

All twenty-four papers are in Greek except two (in English), which may make this a closed book to many! Theodore Natsoulas of Toledo University, USA, presents "The Status of the African Orthodox Church of Kenya 1982": this is an eye-witness's account of an unhappy period in the Orthodox Church's penetration of Africa, canonically part of the jurisdiction of the Patriarchate of Alexandria but subject to some interference by Archbishop Makarios of Cyprus. The other paper in English is by Otto F. A. Meinardus, "The Eucharist in the historical experience of the Copts": an odd paper, almost bizarre by modern standards, and the only one whose inclusion by the Editor I question.

Finally, I would draw attention to the opening paper, which is by Archbishop Methodios himself: "The Basic Requirements for Ecclesiastical Communion". First delivered in Puerto Rico in 1987, at the Theological Congress of the Lutheran Church of America, the English text was published that year in *Church and Theology, VII-VIII*. It is a precise statement of the Orthodox attitude to all requests for "intercommunion"; and the author spells out his objections to the *Lima Text* (BEM).

"It remains, then, a fact that Christians are united as regards the name of the Lord; but the Lord is not only His name but also the dimension of yesterday, today and tomorrow. Yesterday relates to His eternity from the foundation of the world and His incarnation through the Virgin. Today relates to His Church as He willed her; and tomorrow to the consequences flowing from the Sacraments. These three elements constitute the fundamental consensus: Christ, the Church, the Sacraments" (p. 13).

Harold Embleton

N. M. Vaparis (Ed.): *The role of the Priest and the Apostolate of the Laity*, Holy Cross Orthodox Press 1982, 63 pp, \$2.50.

This book is a collection of lectures given to clergy and laity during a seminar held by the Greek Orthodox Archdiocese of North and South America. There are four main topics: "How things should be—Theological and Canonical Understandings"; "The Role of the Laity in the Greek Orthodox Church in the Americas"; "What's really happening—A Layman's response"; and finally "Clergy and Laity in a Crystal Ball—Trends and Projections". The contributors include a member of the Archdiocesan Council, Mr. G. J. Charles; a graduate of Holy Cross Greek Orthodox School of Theology who is also a Sales Manager—Mr. D. J. Dragonas; the Director of the Department of Church and Society for the Archdiocese—the Very Rev'd. M. B. Efthimiou; the Professor of Ethics at the Hellenic College—the Very Rev'd. S. S. Harakas; the Director of Libraries at the Hellenic College—the Very Rev'd. C. C. Papademetriou; and the Associate Professor of Canon Law at the Hellenic College—Dr. L. J. Patsavos. The book discusses the role of the clergy in the parish, and explains the concept of shared responsibility. In these seminars this is defined as: "Essentially sharing in our Church means acceptance by the laity of responsibility and service. It does not mean a duality of leadership and responsibility". The definition continues that the priest "must at no time abdicate his responsibility to exercise leadership, whatever the pressures or influences may be". The ideas expressed are intended for members of the Greek Orthodox Church, but members of the Anglican Church would find these discussions of the relationship within a parish between clergy and laity both thought-provoking and useful. There is also a discussion in the seminars of the role of the parish in the life of the town or village which it serves. Again Anglicans will find ideas here which are in line with those discussed in England. One statement, "High on the list of our priorities is the essentiality of meeting our environmental challenges by intensifying the spiritual life of our parishes", is a thought which could be well-noted in some Anglican parishes.

The final lecture discusses what could happen in the future pattern of ministry and puts forward a number of interesting ideas. In this Fr. Harakas makes some profound comments on the nature of the priesthood, which include the following which sums up the main points of this book: "For priests to exercise the full range of the priestly role, they will also have to expand their vision of the full range of the position, rank and honour of the chrismated laity in the Church". This is a short book and well worth reading.

Mary and Amani Bassilli: *The Life of the Great Martyr—Saint George*, Climax of Divine Love Series No. 4 (obtainable from St. Mark's Coptic Orthodox Church, Allen Street, London W8 6UX), n.p.

This again is a short booklet but is interesting, particularly as St. George is the Patron Saint of England. The book gives us the life of St. George in a clear and simple format. St. George was born in AD 280 and his martyrdom took place at the hands of the Emperor Diocletian. He tore down an edict by the Emperor that effectively destroyed the Christian community throughout the Roman Empire. From then on he was tortured ruthlessly in order to try and make him conform to the Emperor's will. The book describes these terrible tortures and St. George's great strength and miraculous power in overcoming them. At first they seem so terrible that one wants to stop reading, but then you realise that equally dreadful things are still being done today and that the courage of St. George has a lesson for us all. In this materialistic age, it is fashionable to scoff at the stories of early Christian miracles. Of course one cannot prove their truth one way or the other. However one thing is clear, the early Christian Saints and Martyrs set us an example of faith and courage which has only occasionally been equalled since. In the story of St. George, his faith so impressed the Empress Alexandria that she was converted to Christianity and was subsequently martyred herself.

There is also a chapter on Saint George's icons which is most interesting. It tells us that the maiden usually shown with St. George is in fact a bride who "symbolises the Church who joyfully watches the strivings of her children. The dragon symbolises Satan who stirred Emperor Diocletian".

It is good, in the hustle and bustle of modern life, to stop sometimes and meditate upon the lives of great Christians who have gone before us. This book would make a useful starting point for an Advent meditation upon the Child who came that we might be saved—the Son of God, who triumphed over all that is evil in mankind.

Vivien Hornby-Northcote

Fr. Seraphim Rose: *God's Revelation to the Human Heart*, St. Herman of Alaska Press 1987, \$4.

As far as I know I have only met one canonized Saint and that was thirty-four years ago, and was on Wolverhampton low-level Railway Station. The saint was Archbishop John Maximovitch, whom two hours earlier I had witnessed singing the Orthodox Liturgy in St. George's Anglican Church in that town. He had travelled to the Midlands to sing the Liturgy for the Serbs. Archbishop John was a Russian but had spent a great deal of his life as a young man in Serbia. My short encounter with him was something I have never forgotten, and I recognised that unforgettable face in the photograph of him in Fr. Seraphim's book, for Archbishop John was his mentor. Strange stories are told of the miracles or signs of Archbishop John Maximovitch—of his extreme asceticism, his gift of what can only be described as bi-location, but above all, as Father Seraphim writes, his *love*—for the young, the old, the rich, the poor, the Christian and the Jew. It was John Maximovitch, now placed by the Russian Church—Outside-Russia among the blessed, who said that for all the "mysticism" of the Orthodox Church that is found in the lives of the

Saints and the writing of the Holy Fathers, the truly Orthodox person always has both feet firmly on the ground, facing whatever situation is right in front of him. "It is", writes Fr. Seraphim, "in accepting given situations which require a loving heart, that one encounters God . . . the opposite of the loving heart that receives revelation from God is cold calculation, getting what you can out of people; in religious life this produces fakery and charlatanism of all descriptions. If you look at the religious world today, you see that a great deal of this is going on; so much fakery, posing, calculation, so much taking advantage of the winds of fashion which bring first one religion or religious attitude into fashion, then another. To find the truth you have to look deeper . . ."

Fr. Seraphim, who suffered so much himself mentally, spiritually, and eventually physically, quotes St. Gregory Nazianzus, who described his religion as "Suffering Orthodoxy"—the followers of the Crucified God have suffered and still suffer persecution and tortures. The Cross for millions of Orthodox, particularly in the last sixty years as far as Russian Orthodoxy is concerned, has been at the centre of their experience; yet even in the Gulags, as under the Turkish yoke and the Nazi camps, it is in the Resurrection experience that the Orthodox have excelled and surpassed the material suffering inflicted upon them. They have never stayed with the Cross, but have remained the Church of the Resurrection. "And in this suffering, something goes on which helps the heart to receive God's revelation . . ."

Above the printed words of this booklet there stand out the photographs of three Orthodox men of the Russian Church whose souls shine forth through their eyes—beautiful eyes, beautiful men—Archbishop John Maximovitch, Alexander Solzhenitsyn, and Father Seraphim Rose himself. Russian eyes, perhaps, reveal more than the eyes of any other race the person's inner self, whether or not it be of God.

A. T. J. Salter

Archbishop Averky: *The Apocalypse of St. John: an Orthodox Commentary* (Trans. and Ed. by Fr. Seraphim Rose), Valaam Society of America—St. Herman of Alaska Press 1985, 240 pp, n.p.

The book of the *Apocalypse* has never been part of the regular series of readings from the New Testament in the Eastern Churches; it is not included in the Canon of Scripture by a number of early writers, including St. John Chrysostom himself, and there are few extant patristic commentaries on it. Only three Greek commentaries survive from the first millennium, of which the earliest, that by Oecumenius the Rhetor, dates only from the 6th century and was not edited until 1928. The most accessible is that of the somewhat later writer, Andrew of Caesarea, published in Migne. A good modern Orthodox commentary on this most difficult of texts is therefore much to be desired. Unfortunately the present work is in many respects inadequate. It is a translation by the late Fr. Seraphim Rose of a commentary written in Russian by the late Archbishop Averky of Jordanville, who had taught New Testament there in the early 1950s. Rose has provided an Introduction and a brief biographical note on the Author, written in that peculiar style much affected by some converts to Orthodoxy, which might be labelled "pseudo-slavnic"—for

example: "The abundance with which his golden lips gushed the sweet honey of the pure teaching of Orthodoxy . . ." (p. 14). He has also edited the Archbishop's work, though the exact extent of this editing is not made clear. It seems to have consisted chiefly of adding a certain number of footnotes and, at the end of each chapter, a collection of useful scriptural parallels. The Archbishop's own work is based on the commentary of Andrew of Caesarea, already mentioned, and "Russian 19th- and 20th-century Orthodox scholarship, as well as his own observations on the apocalyptic events of our times" (p. 27), hardly, one might think, an adequate basis on which to write a modern commentary on the *Apocalypse*. Furthermore, Rose has in fact made no serious effort to edit the Author's text. For example, the Patriarch of Constantinople will no doubt be both surprised and delighted to learn of Philadelphia that "even at the present time Christianity is in a more flourishing condition than all the other cities of Asia Minor. Here there has been preserved a numerous Christian population, having its own bishop and twenty-five Churches" (p. 70). In his Introduction, Rose remarks that "A knowledge of ancient languages, geography, history, archeology, etc., can *sometimes* [my emphasis] throw light on various passages of Scripture" (p. 21). Since the *Apocalypse* is written in Hellenistic Greek of a highly idiosyncratic kind, one might be forgiven for supposing that a knowledge of *koine* Greek would at all times be indispensable in a commentator on the *Apocalypse*. Knowledge of Hebrew is evidently not considered necessary by the Editor. On p. 188 we are informed that "Alleluia" is from the Hebrew *gallamew yag*, and means literally, "Praise ye God". However much an author may gush sweet honey, his editor should surely see to it that he is not allowed to write nonsense—or perhaps Fr. Rose knew no Hebrew and could not read the archieratical handwriting. The Archbishop's remarks on the "Peshito" and St. Ephraim (pp. 37-38) should also have received some discreet editorial attention, and one wonders what the mysterious Syriac translation "the 'Pokoke'" (p. 34), which even merits an entry in the Index, might be. Sometimes the English is still dressed in Russian. Thus what most people refer to as Book Five of the *Adversus Haereses* of St. Irenaeus appears as the "fifth accusatory Homily Agains [sic] the Reason (falsely so-called)" (p. 100). The Slavonic *New Testament*, though not the Russian, consistently renders the Greek γνώσις, that is "knowledge", by разумъ, which means "reason" in modern Russian, hence, one imagines, the latter's appearance here. I have drawn attention to these examples among others of the shortcomings, some of them very serious, of this commentary because they exemplify a principle, all too common in some Orthodox circles, that provided the theological doctrine of an author is impeccably Orthodox nothing else matters! As Rose writes "Also helpful is an historical examination of the book itself . . . within the context of Orthodox tradition and piety, and not in the spirit of the rationalistic criticism of modern times, which often destroys the meaning of the book in its concern to be in harmony with academic fashion" (p. 21). This is, of course, a false dichotomy whose popularity, *mutatis mutandis*, is not confined to Orthodox writers. At the present time apocalyptic is one of the most fruitful and exciting areas of study in the field of New Testament and Early Judaism, and it is much to be regretted that both the Archbishop and his Editor appear wholly unaware of the enormous quantity of

first-class work on this subject by both Jewish and Christian scholars. This is not to deny the usefulness of devotional commentaries, or of liturgical or theological commentaries, all of which have an important place in the Church's meditation on and preaching of God's word. What is not acceptable is to mislead the reader with material of an historical critical kind which is both out of date and often erroneous, simply because its source is "Orthodox".

One of the main motives behind the publication of this translation appears to be a very laudable desire to counter the chiliasm and the misguided "literal" interpretations of the *Apocalypse* all too frequent in many of the Protestant sects, particularly in America. Here the general sobriety of Archbishop Averky's comments can do nothing but good. Thus, of the number of the Beast the Author wisely remarks that none of the attempted solutions has "resulted in anything positive". Much of the good sense and sobriety of these comments goes back to the commentary of Andrew of Caesarea, whom the author quotes from, frequently at length. The following description of Oecumenius' exposition might well be applied to Andrew's, "The exposition, vigorous, modest, but uneven, accepts the *Apocalypse* as a divinely inspired canonical Book, relevant not only for its immediate situation but for the understanding of the past and the future". The Translator in his Introduction very sensibly warns that "about specific applications of prophecies to contemporary events we should be slow to form a judgement and not be carried away by our own opinions and fantasies" (p. 25), and the Archbishop himself writes on 20: 1-6: "One must likewise know that the *Apocalypse* is a book which is profoundly mystical, and therefore to understand and interpret literally the prophecies contained in it—especially if such understanding contradicts other passages of Sacred Scripture—is entirely opposed to the rules of hermeneutics" (p. 201). The Archbishop comes perilously close to falling into this trap on a number of occasions, though he nowhere imposes his views, but merely suggests that such interpretations are possible. On 16; 21, for example, he comments: "Is it not bombs we should understand by this murderous hail?", but he goes on to quote Andrew of Caesarea, who more plausibly sees in the hail a symbol of God's wrath, without identifying it with any particular natural or artificial phenomenon. Again, where Andrew suggests that the locusts 9; 7-10 refer to the demons, the Archbishop is tempted to see a reference to "airplanes and their bombing attacks". More recently the same passage (9; 1-10) was seen by a number of Holy Mountaineers and others as a reference to Chernobyl! All such interpretations fail to take into account the very clear statement of St. John: "And they were ordered not to harm the grass of the earth, neither any green thing, nor any tree but only those men who do not have the seal of God on their foreheads. And they were not allowed to kill them . . ."; or must we assume that demons cannot be relied on to obey orders! One can hardly escape the conclusion that it would have been better to have published a straight translation of the commentary of Andrew of Caesarea in readable English, though some abridgement might have been necessary.

By far the most attractive feature of the book is the series of illustrations of the *Apocalypse* taken from an 18th-century Old Believers' MS of Andrew of Caesarea. Even in black and white they are pure delight, combining the reverence of icons with a truly

childlike naivety, like the Angel clothed with cloud like a heavy Arran sweater on p. 120, or the souls of the dead being brought up for judgement by the trayload on p. 204. Most perceptively the door of Heaven, which is opened in 4: 1, are the the holy doors into the altar of an Orthodox Church (p. 80).

Apart from the Biographical Note and the Translator's Introduction, of which the section entitled "Literal vs. Symbolical or Mystical Meanings" (pp. 22-26) is the best, and says a number of things which are both useful and relevant, there are two Appendices. The former is a sermon on "Neo-Chiliasm" by Archbishop Aversky himself, and the latter an article by Archimandrite Constantine of Jordanville entitled *Before the Face of Anti-Christ*, which is at best only marginally relevant to a commentary on the *Apocalypse*. There is a General Index and an Index of Scripture References. There is no Bibliography, apart from a list of five books in Russian (presumably, though the titles are given in English) in the Archbishop's own Introduction. The book contains numerous misprints. The English is in places distinctly odd, sometimes to the point of incomprehensibility.

In conclusion, one can say that though the reader will come to no great harm from this book, and may indeed even derive some profit, particularly from the comments of St. Andrew of Caesarea, a good Orthodox commentary on the *Apocalypse* has yet to be written. The Orthodox reader is strongly advised to start by reading the chapter on the *Apocalypse* in George Cronk's *The Message of the Bible*.

M. M. Thomas: *Risking Christ for Christ's Sake*, WCC 1987, n.p.

In some Orthodox circles "ecumenism" is considered to be the worst and most dangerous heresy since Arianism, and the World Council of Churches an assembly of Satan in the employ of Zionists, Freemasons and Jesuits! Though this is doubtless an exaggeration, books like *Risking Christ for Christ's Sake* certainly lend plausibility to the suspicion with which "ecumenism" is regarded by many Orthodox. What Thomas appears to be arguing is that, confronted with the religious and cultural pluralism which characterises the world of the late 20th century, Christians must, as it were, put their faith on a par with all other religions and even non-religious systems, in the hope that in the ensuing dialogue it will in the end survive and prove to be justified. Such a programme would hardly have appealed to St. Paul, for whom the gods of the heathen were demons! If one were to argue on the evidence of many of His sayings as recorded in the Gospels that it would not have appealed to Jesus either, the answer would no doubt be that *Formgeschichte* or some other *Geschichte*—these are thy gods, O Israel!—has shown that Jesus never said anything of the sort. I say "appears to be arguing" because the book is written in such appalling jargon that it is often very hard to discover what the Author is trying to say. It reads rather like the work of an enthusiastic first-year undergraduate who has "been at great feast of languages and stolen the scraps".

The main part of the book is an examination of two Indian Christian theologians, one Roman Catholic, Raymond Pannikar, the other Protestant, Paul Devanandan. But Thomas first discusses what he calls "the challenge of pluralism". Here he examines the ideas of John Hick (whose theology has only the most tenuous links with orthodox

Christian theology) and their criticism by Lesslie Newbigin, and the Author seems to side with Newbigin against Hick in maintaining that "everyone has a faith commitment underlying the rational, moral, social and other pursuits, and truth is best served by recognizing it and openly avowing it" (p. 7). But he then hedges this about with qualifiers, some of them of dubious philosophical legitimacy, such as "relatively valid penultimate concerns". We are treated to a number of student essay generalizations, such as "Historians of religion have proved . . ." and "Looking at human history as a whole, as we are able to do today . . ." Moreover, although the book is mainly concerned with Indian theologians, Christianity is seen exclusively in terms of Western Christianity—a point to which I shall return.

The second chapter, after briefly surveying the development of Catholic theology in this area at Vatican II and later, is devoted to the work of Raymond Pannikar. The main section is headed "The Ontic Christ". Those who like that sort of language will no doubt be able to make sense of what follows. Hindu technical terms are left untranslated; we learn, for example, that "Pannikar's emphasis is on spiritual experience, one could even say on mystic *anubhava*". Some people no doubt could make sense of this, others might need a dictionary. We are introduced to something called "Christic personalism revealed in Jesus" (p. 34) and, as if demythologization were not enough, to "dekerymatisation". So far as one can tell Pannikar is simply a modern Gnostic who believes, among other things, that "Christ transcends the historical particularism of the Jesus of Nazareth", or more clearly, though the clarity is only relative, "Is the 'space-time category' of historicity and individuality of Christ-Incarnate-in-Jesus an essential part of the faith in Christ, or is it to be considered culturally bound and therefore to be transcended in translation?" Pannikar holds that it is the latter, and so the Incarnation is not of the essence of Christianity. Gnostics have never been happy with a true Incarnation!

In Chapter 3, after a fairly lengthy introduction on "Developments in Protestant Missionary Ecumenical Thought", which passes somewhat circuitously via Barth and Bonhoeffer, where we learn, of course, that "through the Renaissance and the Enlightenment, human beings have secured control over nature [earthquake victims please take note!] and society and have become aware of being responsible for their historical destiny" (p. 70), Thomas examines the thought of Paul Devanandan. He too is a neo-Gnostic and like all Gnostics dislikes history. For him, though, as a Gnostic with roots in the Reformation, "Faith is seen at the level of self-commitment. If Christian faith is the acknowledgement of Christ's Lordship in human self-commitment, one meets it among the adherents of non-Christian religions as well in their renescent phase" (p. 97). The "if" is a big one, and what about those *not* in a "renescent phase?" Devanandan, while he considers Christianity to be, like all religions, an historical phenomenon, seems to exclude the Gospel from this contingency: "The message of the Christian witness is the Gospel, round which Christianity as a historical phenomenon has developed" (p. 97). Quite why the "Gospel", whatever that in fact means for D., should be so exempted is not made clear. This sort of "theologising" is like an old sweater: pull at one wool end and the whole thing unravels in seconds! Hans Kung, who is quoted in the next chapter, has no doubt about the

historicity of the Gospels, as this is understood by Bultmann and his acolytes. He is thus able to maintain that the Incarnation and the Trinity are not of the essence of Christianity since they are not taught in the Synoptic Gospels. How many layers must one peel away in order to arrive at the real onion?

In a fourth chapter Thomas sums up. This, even more than the previous chapters, seems to have been drafted by Polonius! We are told "the universality may be interpreted in mystical metaphysical-ontological or mythical-cosmic terms" (p. 106). What would the Player King have made of that, one wonders? We learn that "Even the re-dramatisation, in cult, of the redemptive acts of Yahweh, i.e. the Exodus, Sinai and the Covenant, while valuing history, may be seen also as bringing them into a kind of 'cosmogonic or historical' promordiality of sacredness as contrasted with the 'pre-cosmic' kind" (p. 109). As a well-known philosopher said of a similar piece of mystifying gibberish: "Oh, for the Australian Journal of Agriculture on Pigs!"

The impression one is left with is that what most of the "theologians" who are concerned with what Thomas calls with his customary inelegance the "dialogical existence" of contemporary Christianity consider all the fundamental doctrines of the Church as negotiable, being the products, as the Bishop of Durham would no doubt put it, of medieval Mediterranean males (cf. his article in the Summer Issue, No. 131, of *Mowbrays Journal*). What Thomas and those who "think" like him dislike is what has been called the "scandal of particularity" of Christianity. This is not to deny that God reveals Himself "at various times and in various ways" to men of every age and culture, but to affirm that He has "in these last days spoken to us by His Son". It is not to deny the validity of the religious experience of non-Christians, but it does affirm that in Jesus of Nazareth uniquely "the Word became flesh and dwelt among us". The story is told of a Methodist preacher in India who was approached after a sermon on Jesus by an elderly Hindu who said to him, "Sir, I have known him all my life, thank you for telling me his name". Thomas quotes a fine sentence of C. F. Andrews on Christian mission: "not merely to quicken those who are dead in trespasses but also to welcome with joy his radiant presence in those who have seen his glory from afar" (p. 115f.). The last two words, with their echo of Ephesians 2; 13, give the clue to a true Christian attitude to the *preparatio evangelica*. One problem hovering in the background to all this is the fact that for many people "Christian" is not simply a word which denotes the adherent of a particular religion, like "Moslem" or "Hindu", but carries overtones of moral approbation. The point is nicely illustrated by the following exchange I once heard after a lecture on the Holocaust. A devout Anglican lady asked the Rabbi who had addressed us, "But isn't there any Christian teaching on forgiveness in the Talmud?" and he replied, "Madam, there is no Christian teaching in the Talmud".

Finally, in the last three pages, Thomas becomes aware that there is another theological tradition which is neither Catholic, in the denominational sense, nor Protestant, namely that of Eastern Orthodoxy, though typically he seems to consider all non-Western Christians as "Eastern Orthodox", despite certain difficulties dating from AD 451 or earlier. Thomas was for many years in Bangalore and can hardly have been unaware of the existence in Southern India of the

ancient Syrian Churches, which are older by several centuries than some other Churches whose foundation has recently been celebrated with such éclat, and he would have done well to make a more profound study of Eastern Christian thought. As it is he seems to realise that the solution to many of his problems may lie in the tradition of Orthodox theology, based on the Bible, the Fathers and the Councils of the Undivided Church. He asks "Is there the possibility of a reconciliation of the nature-supernature, religion-revelation, history-ontology debate between Catholicism and Protestantism through Eastern Orthodoxy?" His answer is arrogant, ignorant and patronising: "Perhaps; but only after Eastern Orthodox Theology itself reckons with the separation of nature, humanity and God, and assimilates the positive values of this separation while rejecting its perversions—and thereby renews itself" (p. 118). There is an Index of Proper Names. Misprints are few, and those I have noticed probably originate in the Author's ignorance! If this is the best that the World Council of Churches can produce, the sooner the Orthodox members "withdraw their marbles from the game", as the French say, and devote the money thus saved to the relief of their starving brothers and sisters in Ethiopia the better!

Archimandrite Ephrem

William W. Baker: *Theft of a Nation*, Defender's Publications, Las Vegas, 1984, 157 pp, n.p.

Carol J. Birkland (Interview Co-ordinator/Editor), Fwd.: Ghassan Rubeiz: *Unified in Hope*, WCC 1987, 157 pp, n.p.

In 1888, the Turkish Government separated Palestine from the province of Syria, whose administrative capital was Damascus, and divided it between three *Mutasarrifiyahs*, those of Nablus and Acre (Akko), both of which were linked to the *Vilayet* of Beirut, and that of Jerusalem, which was granted autonomy, being directly answerable to the Diwan in Istanbul. The population of all three *Mutasarrifiyahs* was overwhelmingly Arab—mostly Moslem—in composition. The establishment of the European Consulates attracted a growing European, mostly commercial, community. There was a small observant Jewish community (Oriental) located almost wholly in the Holy cities. In 1897, Theodor Herzl convened the international Jewish Conference at Basle, which became the inaugural convention of Zionism—from the outset a political and mostly emancipated secular movement aimed at establishing a Jewish State somewhere, not necessarily in Palestine. Separately, agricultural communities were being founded in Palestine by immigrant pioneers, the first being *Rishon-le-Zion*, "First-in-Sion" (1882). By 1900, there were 22 such settlements, and by 1918 there were 47.

In 1919, under British occupation, Palestine had a population of 700,000, overwhelmingly still Arab, comprising 568,000 Moslems, 74,000 Christians, and small minority groups; there were only 58,000 Jews. Responding to British persuasion to ally themselves with the Allies against Turkey and the Central Powers, the Arabs did so on the understanding that victory would see the Arab provinces detached from Turkey and accorded autonomy under "one of their own", the most likely candidate being the Emir Feisal.

Arthur Balfour, with the actual if not formal concurrence of the other Allied Powers, issued the Declaration to establish a Jewish "Home" in Palestine. Although partly inspired by vaguely Biblical sentiment, which saw a Jewish "Return" to the Holy Land as a necessary prelude to the Second Coming and the establishment of the Messianic Kingdom, the primary considerations were political and strategic. It was thought that a strong community of emancipated "European" Jews would safeguard a centre of Western-orientated stability in the Near East, whose "loyalty" might more firmly be relied upon than that of the Arabs.

The separate British undertakings to the Arab leaders and the Zionist authorities were undoubtedly mutually incompatible, if not totally exclusive, from the outset. The nascent Arab world was already thoroughly alarmed at the spread of Jewish settlements in Palestine, and that before the formal nomination of Britain as the Mandatory Authority by the League of Nations. Instead of being able to celebrate the birth of a new free Arab State, the erstwhile Arab allies of Britain saw their land carved up into quite artificial political zones and arbitrarily apportioned between themselves by Britain and France, the latter assuming power in Syria and the Lebanon, the former in Palestine, Transjordan and Iraq.

Arab opposition to Zionism was two-fold: opposition to "colonialization" from Europe (for the original Jewish settlers were first Russian and Polish, those coming later being predominantly "Germanic") and to a threatened reversal of the proportional balance between the Arab and Moslem communities as against all others, including the Jews.

The relations between the three traditionally indigenous communities, Arab Moslems, Arab Christians and Oriental Jews, were generally harmonious. The Arab view is that it was the outsider, the Turk, who introduced disharmony into the Palestinian situation. Awakened Moslem opposition was not to Judaism but to Zionism (which was avowedly and is predominantly, until now, a secular nationalistic movement), a creation of European Jewish intellectuals.

The British disappointed both the Arabs and the Zionists, the former by continuing to encourage Jewish immigration, the latter by so strictly applying an annual quota of entry, even in the face of Nazi pogroms. The Jews agreed in the establishment of a British officially-recognised representative and administrative body, the Jewish Agency. The Arabs refused the suggestion to create an Arab Agency. Palestinian Arabs were thus deprived *ab initio* of a representative organ, leaving a vacuum eventually filled only by the Palestine Liberation Organisation (PLO).

Britain was originally committed to a *Jewish National Home*. Arab opposition to Jewish settlement, aggression against the settlers and increasing hostility towards the British, combined with some measure of Arab response to Nazi overtures of friendship, resigned Britain and the League of Nations to partition and the setting up of a separate *Jewish State* in Palestine. In 1947, Palestine was partitioned. In no time, with few exceptions, has the Arab world accepted the right of the Jewish State, Israel, to exist. Its elimination has been the goal of a permanent "cold Jihad", sparking, at regular intervals, into "hot war". The proclamation of the State of Israel, in 1948, immediately provoked a full shooting war with the Arab States. The new State fought for its life in the certainty that defeat would lead to genocide.

That fate, in the aftermath of the Holocaust, was certainly not acceptable in the Land of Refuge. The Jews were no longer content to be led as sheep to the slaughter. But, sadly, the Israelis themselves, or important elements among them, have become ruthless to the point of Fascism in suppressing actual or threatened Arab opposition to the omnipotence of a State in which any non-Jew feels, and largely is, a second class human being, certainly not a full citizen like his Jewish brother. That cannot be right, and many among the best of the Old Guard Zionists, feeling this most passionately, are deeply troubled by modern trends in Israel and by the behaviour of the Police and Army—in the Occupied Territories most especially.

The Palestinian issue, the Palestinian grievance, has not "gone away" with the passage of time—as many optimistic Western politicians had once hoped. The continuation of the wretched refugee camps has seen to that. But, additionally, it is precisely the occupation of East Jerusalem (which few Jews would now even discuss relinquishing), the West Bank, the Golan Heights and the Gaza Strip which preserves Arab, and especially Palestinian-Israeli confrontation in a state of hair-trigger tension. The Arab community in the occupied territories regards the Israeli administration and "peace-keeping" forces in much the same light as the German civilian population viewed the French Colonial troops used by France in the occupation of Germany after 1918.

Officially, 1½ million Arab Palestinians are refugees; the real figure may well be twice this. Like the Christian Lebanese, more erstwhile Palestinian Christians are settle abroad, e.g. in USA, Brazil and Australia, than continue to live in the Holy Land where the Christian presence is diminishing at a rate such as to give rise to serious concern for the survival of the ancient Christian Churches of the area. The population statistics for early 1985 indicated the profound demographic changes which have occurred in the Holy Land in modern times. The population of Israel had risen to 4,250,000, of whom 3,510,000 were Jews; Arabs and others numbered but 740,000.

It is probably the case that the majority of Arabs, certainly of Palestinians, wish—and this is hardly a secret—to "take back" the whole of Palestine, whilst a very high proportion of Israelis subscribe to the view that all the "occupied" territories are part of historic Israel and should never again be given up. Rabbi Kahane and his like are seeking to ensure this by a speedy colonization programme of settlements in predominantly Arab areas, an approach which supplements the official "New Towns" programme of the State which, for example, is intent on eclipsing Christian and Arab Bethlehem by a new Jewish urbanization.

The Arab cause at large, at least until the rise of Shi'a fundamentalism as a popular Arab nationalist movement, has always commanded strong sentimental support both in French, and especially in British official and military circles. There is a vague mystique about the "knight of the Desert", the "noble bedouin". The desert nomad is, of course, the true Arab. Townsmen, especially in the West Arabian world of Syria-Palestine, are Arab in faith but Syrian by race. And there is a real difference in terms of culture and codes of honour. The town Arabs including the Palestinians, are all too easily dismissed as "shifty". The terrible injustices and physical outrages suffered by Palestinians in recent times have evoked few protests, until recently,

from members (other than Arab and Moslem members) of the international community. The Arab and Palestinian case has had few advocates in the West.

The first of these two books, *Theft of a Nation*, is one of the relatively few studies of the Palestinian tragedy written in support of the Arab community. Its Author is not himself an Arab, but an American Protestant Christian academic who specifically refutes the propriety of the Biblically-related arguments many Protestant spokesmen adumbrate in support of "the restoration of Israel". He is a Christian apologist who is a Middle-East expert, a former researcher at the Near-East Institute of Archaeology. Professor William Baker's book is published in Las Vegas and seems a trifle difficult to track down here. Its value lies precisely in the articulate vigour of its presentation of the Palestinian case against Zionism. *Inter alia*, he examines in depth and demolishes (?) the Scriptural basis of the Zionist case by way of hermeneutics and exegesis. He sets out a series of peace conditions, which the Israelis are singularly unlikely to entertain, and a corresponding set equally unacceptable to the Arabs. The book's value is more in its rarity than in its substance, but its publication does go some way to redress the balance of advocacy in the face of the avalanche of published material available from Israeli and pro-Israeli writers.

Extremists always raise the loudest clamour to be heard. The still small voice of reason and mutual willingness to explore the intricacies of this searingly difficult situation is not yet quite muted as the really quite important volume *Unified in Hope*, to which we now turn, proclaims. The eight Arab interviewee-contributors, six of whom come from the Christian community, and nine Israeli Jews, almost all of whom came as European immigrants or are *Sabras* (from Hebrew "tzabar", cactus), Israeli-born, but of European, usually Ashkenazi descent, constitute an impressive "straw poll" of the most intelligent, educated, sophisticated and enlightened elements of both the Arab-Palestinian and the Jewish-Israeli communities. This book constitutes a consensus view of the reasonable. Alas, the reasonable are a virtually esoteric minority. Of late, the extremist nationalists and religionists on both sides have greatly exacerbated and continued to exacerbate the situation. This compilation enshrines considerable inter-communal insight and sympathy. It reveals wisdom, realism and statesmanship. One day, people such as these men and women will be vital for the delicate task of throwing ropes, even though they be tight-ropes, across the growing chasm between the two communities.

In a sense, the "Land (not the State) of Israel" and "Palestine" are interchangeable forms of nomenclature referring to the one geographical location. In geopolitical terms, in the context of the modern world, absolute partition is neither sensible nor, ultimately, viable. Nor, as Abba Eban has so forthrightly asserted, can Israel hope indefinitely to hold down a population in the Occupied Territories which is separate and distinct in ethnic character, culture, religion and language. In a formal sense, both the Jews and the Arab-Syrians share a common ancient Semitic heritage, but the commonality is almost wholly academic, the differences starkly real. The Land needs them both; they need each other. The Christians can be an important catalyst of understanding and peace between them.

The pressure of immigrant response to the Law of the Return in Israel

is much reduced; the former great Eastern and Central European flood is now a trickle. The outflow of emigrants, e.g. to USA and Brazil, is far greater than the Israelis wish to be widely known. But there is a certain and increasing need for *lebensraum*, which partially accounts for the settlement programme on the West Bank. This really must be halted. The future lies in a Free Confederation of the Jordan, embracing Israel, an autonomous equal-partner West-Bank Palestine, the Hashemite Kingdom of Jordan and, possibly, a detached and predominantly Christian, South Lebanon (the remainder of the Lebanon being allowed to revert to Syria). Probably the Golan Heights and the Gaza Strip should be designated "Confederal Districts" under joint administration and policing. But there needs to be a profound change of heart in both Israel and in the Arab world before this is practicable. Yet, without it, Israel will live perpetually as an armed camp enjoying periods of uneasy peace interspersed with cruel war. The balance of power at present still remains with Israel. It will not always be so. The search for reconciliation is a most urgent need. The sponsor State, USA, and its powerful Jewish community will increasingly come to pressurise the Israeli authorities towards this. Those whose thoughts are enshrined in this book give one a basis for hope. All those who pray for the "peace of Jerusalem" and sincerely wish well to all the men and women who populate God's Own True Country, all those whose hearts are ravaged by the unending catalogue of violence, bitterness and misery, the stark fear of untold mothers, the bitter anguish of so many widows and orphans in our beloved Holy Land should buy this book, both to deepen their understanding of the situation behind the present sad Lament of Sion, and to encourage the publication of more and more material proclaiming the cause of honourable reconciliation and the work towards a durable Peace, a true *Shalom*, a veritable *Salaam*. "Blessed are the Peacemakers!"

Deacon Andrew Midgley

Max Thurian (Ed.): *Churches Respond to BEM, V and VI*, WCC 1988, 190 and 141 pp, £7.95 and £6.50

These two important volumes continue the series published by the WCC recording the responses of various Churches and other religious bodies to the "Lima Document", *Baptism, Eucharist and Ministry*. Volume V includes responses from the Church of Greece, the Indian Orthodox Syrian Church, the Swiss Old Catholic Church, and a number of other Churches or groups of Churches. Volume VI includes the responses from the Roman Catholic Church, and various Protestant Churches. It has an Introduction entitled "A Letter to the Churches", recording the thanks of the Faith and Order Standing Commission to the various Churches whose responses have been included in the six volumes now published. All these should be carefully studied, not only by theological commissions but by local parish groups also. The responses vary widely, as might be expected in collections which include contributions from the traditional Churches on the one hand to societies and organizations, which, though claiming the name "Christian" appear to reject almost all those things which Christians have held dear and been prepared, if necessary, to die for over the centuries. It would seem fairly evident that the gulf existing

between traditional Christianity and the beliefs and practices of many of the sects is beyond all but the miraculous healing power of God—something for which we should all pray! Clearly, study of the various volumes reveals the interest in and dedication to "ecumenism" on the part of those who participate extensively in the WCC and its various sub-organs. How much this interest and dedication exists at grass-roots is open to question. There is a danger that ecumenism will become, if it has not already done so in some measure, the hobby of the few for whom a vast bureaucracy has been set up, diverting time, resources and energy from more pressing ways of proclaiming the Gospel of Christ to the world. There seems to be a present disillusionment with organized ecumenism, whose root cause needs to be carefully studied and then heeded by "professional" ecumenists. Nevertheless, these two volumes, and the four which preceded them, deserve our serious attention.

Columba Flegg

NOTICES

Membership

Membership of the AECA is open to all communicant members of "canonical" Anglican, Orthodox and Oriental Orthodox Churches. Functions are normally open to all interested. The 1988 subscription of £3 is now long overdue, and members who have not paid are asked to send their subscriptions to the General Secretary as a matter of urgency.

1988 Constantinople Lecture

Due to the departure of Archbishop Methodios, alternative arrangements have now to be made for this year's Constantinople Lecture. Details are not as yet finalized, but will eventually be published in the *Church Times*. It is hoped that the arrangements to have the lecture following Orthodox Vespers at the Greek Cathedral of the Holy Wisdom in late November will stand.

Future Pilgrimages

The 1989 Pilgrimage to Ireland will take place from 1st to 10th August, and will be led as usual by Bishop Michael Manktelow and Bishop Kallistos of Diokleia. Those interested in taking part should write to the Pilgrimage Secretary, whose name and *NEW ADDRESS* appear on the inside front cover. The 1990 Pilgrimage will be to Finland, and further Pilgrimages are being considered to Greece, Cyprus, Alexandria and (at home) to Iona once more.

Material for the next issue of ECNL

Please note that all material for the next issue must be with the Editor by mid-January 1989. Please type on A4 paper, leaving good margins. Reviewers are especially asked to note the "house-style" by referring to the reviews in this issue—at present some reviewers are ignoring this request and thus causing unnecessary extra editorial work!

ANNUAL FESTIVAL

Saturday, 8th October 1988

For the Annual Festival we shall be joining in the
Millennium Celebrations at

**THE RUSSIAN CATHEDRAL
Ennismore Gardens**

10.30 - DIVINE LITURGY

2.00 - AECA A.G.M. and Lecture

by

Metropolitan Anthony of Sourozh

(Please bring your own luncheon)

Underground: Knightsbridge

*Buses: 9, 52, 72 (along Kensington Road)
14, 30, 74 (along Brompton Road)*

1989 PILGRIMAGE TO IRELAND

1st-10th August

*Details and Booking: Rev'd Philip Warner,
4 Fleming Court,
St. Mary's Terrace,
London W2 1SE.*
