

**E.C.N.L.**

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# The Anglican and Eastern Churches Association

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

# Eastern Churches News Letter

## EDITORIAL

Since the last issue of *ECNL* historic events have taken place in Eastern Europe. We have witnessed the fundamental spirit of human freedom breaking the bonds of Communist tyranny in a number of countries, and even in the Soviet Union itself there has been a notable relaxation of the oppressive regime of Communist rule.

It is right and proper that these events should be welcomed by Christians in the West, and not least by Orthodox Christians and their friends in the Anglican and other Churches. It should be appreciated, however, that in the wake of these events a number of problems have already begun to arise, not least the reawakening of Uniatism in the Ukraine and elsewhere. It is very much to be hoped that this particular problem can be solved in a spirit of mutual love rather than one of recrimination. This is a Christian challenge for both sides of the dispute. The roots of the problem go back in history centuries before the more recent enforced incorporation of the Uniate Churches concerned into Orthodoxy. An unfortunate Editorial in the *Church Times*, which appeared to imply that the Ukrainians have always been Uniates, is a travesty of history. Kiev is the historical birthplace of Russian Orthodoxy. The Ukrainian Uniate Church is the result of the enforced incorporation of Orthodox Christians into communion with Rome by the Poles during the sixteenth century. The 1596 Union of Brest-Litovsk was an outrage against Orthodoxy and has soured Orthodox/Roman Catholic relations ever since. This must be taken into account by the Uniates along with their own enforced incorporation back into Orthodoxy in the late 1940s.

A further problem which is already beginning to appear is the advantage being taken by certain Western militant Protestant sects to use the relaxation of religious restrictions in Eastern Europe as an opportunity to direct conversion efforts against Orthodox and Roman Catholic Christians. The unfortunate apparent complicity of certain hierarchs with the Communist authorities, perhaps most notably in Romania, opens a tempting avenue for Protestant exploitation which ought to be resisted. As so often happens with most Churches, the faith which is professed is confused by others with the actions of individual members, and such confusion is no sound basis for an attack upon the faith concerned. The Orthodox Churches in former Communist countries need to be left free from external proselytism so that they can redevelop their roles in the various countries concerned in an atmosphere of peace and reconciliation, and without the added complication of the activities of Protestant militants.

There is one further danger of which Western Christians ought to be aware. It is true that some evil atheistic tyrannies have been swept



aside and that this provides opportunities for the West which have not existed for decades. However, if such opportunities are seen only as opportunities for commercial exploitation, it may well be the case that Eastern Europeans will find that they have done little more than substitute one form of tyranny for another. Our Western culture is now dominated by materialistic considerations. We in the West have become slaves to the quest for unbridled scientific knowledge and its technological exploitation. It is precisely because of this that we are now faced in many areas of life with dilemmas which our society does not seem to have the spiritual or moral depth to resolve. Eastern Europe has already had more than its fill of environmental pollution due to industrial policies which have put people and their environment last in the order of priorities. We must be careful that we do not compound this situation with further problems which are the result of our more advanced though still highly problematic industrial condition.

The opening up of Eastern Europe should be seen as an opportunity for a real partnership of East and West in exploring the problems which beset us all, so that solutions can be found which are in conformity with humanity's true destiny and which are underpinned by the spiritual strength which recent events have shown to be so deeply entrenched within the souls of our Eastern European brothers and sisters. We in the West should recognize the extent to which the long Christian heritage of Eastern European countries has lain at the heart of recent events, and we must be prepared to learn as well as to proffer assistance. We may have been more fortunate in our twentieth-century political and technological experiences, but this does not thereby imply that our moral and spiritual values are necessarily superior.

## THE GENERAL SECRETARY'S NOTES

### *The Fellowship of SS Alban and Sergius*

We congratulate Dr Elizabeth Briere on her marriage and wish her well after her work as Secretary of the Fellowship. She is succeeded by an Old Catholic priest from the German Diocese of Bonn, the Revd Dr Dietrich Schuld, who has three parishes in the Diocese of Oxford. Fr Schuld is a member of the Association and looks forward to working with us. We wish him every blessing at St Basil's House.

### *Gibraltar Diocese*

Fr Tom Cole, who has worked in the Gibraltar Diocese in Europe called at St Dunstan-in-the-West to say "goodbye" before leaving for his native Australia where he is to work in the Diocese of Ballarat. Fr Cole edited the Society of St Willibrord's Journal for some years.

### *Russian Christmas Broadcast*

Several million Russians watched the Christmas Liturgy on television for the first time, thanks to perestroika. Although the Western news

agencies reported that the Liturgy was celebrated by Patriarch Pimen, the pictures which appeared in the Western press were not of Pimen of Moscow but of one of the aged Archbishops or Metropolitans of the Holy Synod. Almost one hour of the Liturgy was broadcast from Yelokhov Cathedral in Moscow.

### *Fabergé Exhibition*

Her Majesty the Queen has lent two Fabergé eggs from her own private collection for the exhibition which opened on 30th January in the Armoury in Moscow. This looks like being the largest collection of art from the Imperial Court seen in the Soviet Union since the Revolution. The first of the eggs lent by the Queen is known as the Colonnade Egg. It is made of solid silver and diamonds and was made by Fabergé to mark the birth of the Tzarevitch Alexis, and was given to the Tzarina Alexandra Feodrovna by her husband Tzar Nicholas II at Pascha 1903. The second egg was given to the Tzarina by the Tzar on Easter Day 1914. It is smothered with precious and semi-precious gems. Both eggs were purchased by King George VI and Queen Mary.

### *Cathedral of The Dormition of The Mother of God, Emperor's Gate, SW7*

Many of us who had grown to love the charming little Cathedral in South Kensington are sorry to hear that it is closed. The lease has run out and the Russian Orthodox Church Outside Russia in London is using the Podvorie in its Headquarters situated at All Saints' House, St Dunstan's Road, Baron's Court. The Community is hoping to purchase a plot of land on which to build a permanent church in the Russian style. Readers who may wish to contribute to the building fund and the cost of the administration should make cheques payable to "The London Russian Orthodox Church". The treasurer is G. Wolcough Esq., 3 Coniger Road, London SW6 3TB

### *Greeks in Albania*

His Grace Archbishop Seraphim, the Primate of the Church of Greece, made a statement in the New Year to a rally of several thousand demonstrators against the persecution of Greeks in southern Albania. The Archbishop warned the Tirana government that its brutal policy of torturing and murdering ethnic Greeks would lead to even more international isolation and ultimately to the collapse of the regime. There are just under half a million Greeks living in Albania.

### *Christian Marriage in the Church of Greece*

The English *Orthodox News* Vol. 7 No. 3 states: "The Christian Faith hinges on the one essential fact that Christ is God. This being the case He could not have been mistaken in any of His teachings...". Quite so, but whereas Our Lord gave no *teaching* as such as to the sex of His priests and bishops, but nevertheless, chose only males, He did, however, give very clear instructions on the permanency of marriage. And yet, while thumbing through a glossy magazine in the dentist's recently, I was astonished to see a prelate of the Church of Greece "marrying" Mr Papandreou to his third wife, who according to the secular press was his mistress of some years' standing! It was the novelist A.N. Wilson, a Roman Catholic convert to the Church of England, who wrote recently that to re-marry after divorce in the life-



time of the first partner is to deny the divinity of Christ. The Jaqueline Kennedy-Onassis marriage, like Papandreou's union, would certainly never have been recognized by those Archbishops of Canterbury, Drs Lang and Fisher, who both took a very strong and Apostolic line on the re-marriage of divorcees, resulting in a King-Emperor being forced to give up his throne and Empire and in the Queen's sister issuing a statement reiterating the Church's Apostolic and Catholic teaching that comes down from Christ Himself that "marriage is for life". The Church of Greece has now broken off dialogue with Anglicans. In view of its attitude on Christian marriage some traditionalist Anglicans are rather relieved that it has!

#### *Enthronement of the Ukrainian Catholic Apostolic Exarch*

Canon Edward Every and I were among the ecumenical guests at the enthronement of the new Apostolic Exarch for Ukrainian Catholics of the Slav-Byzantine Rite in the United Kingdom. The enthronement was conducted by Cardinal Basil Hume, who also read the Papal letter of appointment. The Ukrainian Cathedral of The Holy Family in Exile is housed in what was once Dr Orchard's King's Weigh House, Mayfair. Sixteen Bishops took part in the splendid ceremony in a church packed to suffocation point. Many of them had travelled from the United States as the new Exarch, Bishop Michael Kuchniak, is an American citizen. Representatives of some of the Orthodox Churches in the United Kingdom were present, including the Ukrainian Autocephalous Orthodox in London.

#### *The Archbishop of Canterbury's Visit to Pope John-Paul II*

Following the precedent of Archbishop Coggan's visit to Pope Paul VI ten of us, Anglican priests, arrived in Rome to help "show the flag" when the Archbishop met the Pope at the Church of SS Andrew and Gregory near the Colosseum. The church was originally dedicated to St Andrew and it was from here that Pope St Gregory the Great sent St Augustine to convert the Angles and Saxons in the sixth century. We arrived at the church early and had time to do some ecumenical person spotting before the Pope and the Archbishop arrived. Amongst the Cardinals I spotted an Archbishop of Oriental Rite, namely Archbishop Myroslav Marusyn, the Ukrainian Secretary for the Oriental Congregation attired in a purple rason. Several of Rome's Neri or Black Society trooped in and took their places. The Neri Society, as opposed to the White Society, is the nobility created by the Popes; the White is that created by the Kingdom of Italy. A number of Italian aristocrats are Anglicans curiously enough, and the first President of Italy was in communion with Canterbury. The seminarians of the English College were out in force as the Archbishop and his suite were staying there. Loud clapping greeted the arrival of the Pope and the Archbishop who were preceded by various Cardinals including Cardinals Ratzinger and Willebrands.

The press presented an entirely false account of the meeting and what was said in SS Andrew and Gregory's Church. The Pope did not contradict the Archbishop's address on the Papacy as exercising a primacy of love and of strengthening of the brethren. He could not have done so as the Pope gave his address before the Archbishop gave his! After Vespers, sung by the Holy Father himself, we were

then presented to the Pope as he and the Archbishop left the church. The next day we were invited to the Beatification of the martyrs of the Spanish Civil War. This ceremony took place outside the Basilica of St Peter and was attended by what seemed like most of the hierarchy of Spain.

I managed to visit Mgr Chorepiscopus Orioli at the Syrian Catholic Rite Church of Santa Maria in Campo Marzio, where he represents the Catholic Syrian Patriarch in Rome. The same afternoon I visited the centre of the Melkite Uniates in Rome, the Basilica of Santa Maria in Cosmedin. The Archimandrite in charge told me that he had studied, whilst at Cambridge, in Lambeth Palace Library. He gave me several icons and booklets on the Melkite uniates including their Liturgy book, which I noticed ommitted the *filioque* clause from the Nicene Creed. The following day I visited the Ukrainian College on my way back to the Vatican from Santa Maria Maggiore. The Ukrainian College was originally founded as the Ruthenian College when in 1896 Pope Leo XIII separated these Uniates from the Greek College in Rome. There is a fine statue of Major Archbishop Josip Cardinal Slypyj at the entrance to the college and I had hoped to see his tomb, having seen him in the Sistine Chapel some years ago when Archbishop Coggan met Pope Paul VI, but he lies buried in the Ukrainian Cathedral of Santa Sophia in another part of the city. On our penultimate day in Rome a few of us made the pilgrimage to the pre-Great Schism shrine of St Benedict at Subiaco set in the sensational scenery of the mountains in which his cave was concealed. Over the cave stands an impressive basilica with its frescoes reminding one of the Athonite monasteries. Here, thanks to the kindness of the Abbot Primate in Rome, we were invited to concelebrate Mass at the altar in the grotto, the Prior of the Anglican Benedictine Abbey of St Paul, Alton, being the principal concelebrant.

#### *Visit of His Holiness Pope Shenouda III to the United Kingdom*

Pope Shenouda III, Patriarch of the Coptic Orthodox Church, paid his second official visit to the United Kingdom in August of last year. He visited the Archbishop of Canterbury and later received many members of the Association at a reception at the Grosvenor House. Whilst in London he consecrated the Coptic Church of SS Mary and Shenouda in Coulsdon, Surrey, and later visited Birmingham to bless a Coptic cultural centre in the Second City.

#### *Romanian Orthodox Church Crisis*

Two days after the bloody massacre of the men, women and children in Timisoara, Teoctist, Patriarch of Romania sent a telegram congratulating President Nicolae Ceausescu on his quelling of the "hooligans and fascists" in that said town. Doing a complete *volte face*, he next appeared on Romanian television to support the National Salvation Front, presumably those hooligan and fascist survivors of a few days earlier. His Holiness's behaviour has, not unexpectedly, led to his deposition. Faced with dismissal as Patriarch, he has seemingly tried to return to his former Metropolitan see of Jassy, but apparently without success. Far more serious as far as the Romanians, and, indeed, Anglicans, at St Dunstan-in-the-West are concerned is that a Romanian theological student, who studied in the Anglican Faculty



of Theology at King's College, London and is now a Bishop in Romania, had compiled a dossier on the Romanians he had met and their Anglican friends and acquaintances and had handed it in to the Securitate in Bucharest. The document, with its incriminating evidence, was discovered when Securitate Headquarters was stormed. The Romanian Church is now in the hands of a triumvirate composed of the Metropolitans Antonie of Transylvania, Nicolae of The Banat, the Nestor of Oltenia. The Metropolitanate of Moldavia, seated at Jassy, is still vacant.

#### *The Patriarchate of Moscow*

Those pilgrims who visited the Monastery of St Daniel in 1988 will remember a brief meeting with the Dean, Archimandrite Antony Cheremisov. He has recently been consecrated Bishop of Vilna and Lithuania in the Cathedral of his Monastery. Pilgrims will also remember the cheerful-faced Abbot of the Kiev Pechery Monastery, Archimandrite Ionafan Eletsikh, whose picture appears in the Spring 1989 *ECNL*. He was consecrated Bishop of Pereyaslav-Khmelnitsky and appointed Vicar of the Kiev diocese under Exarch Filaret. Bishop Ionafan served on the staff of St Vladimir's Cathedral, Kiev, before being appointed as Abbot of the recently reopened Monastery of the Caves, closed in the 1960s by Khrushchev. We congratulate Metropolitan Anthony of Sourozh, who on his seventy-fifth birthday, was decorated with the Order of the Orthodox Prince St Vladimir by His Holiness Patriarch Pimen.

Last year His Royal Highness Prince Edward visited Moscow with the National Youth Theatre of which he is the Patron. Whilst there he attended the Liturgy at the Church of the Kazan Icon of the Mother of God. He was met at the Church in the Kolomenskoye by protopresbyter Matfei Stadnyuk, the Secretary to the Patriarch, and the Church's Parish Priest, Archpriest Svyatoslav Yurimsky, and the parishioners, who gave him the customary greeting with flowers, bread and salt. His Excellency Sir Roderic and Lady Kuentin Braithwaite, the Ambassador to Moscow and his wife, accompanied the Prince to the Liturgy. After the Liturgy the Prince was entertained to tea and showed a keen interest in the life of the Russian Church. Gifts were exchanged and the Patriarch sent icons of the Saviour and of the Mother of God to the Royal Family together with a model of the Kiev monument to St Vladimir, who is a direct ancestor of Prince Edward. The Prince presented the Church with an illustrated book on Buckingham Palace. As the Royal party left the Church a peal of bells was rung.

Last summer the relics of Prince St Alexander Nevsky were returned to the Holy Trinity Cathedral in Leningrad. Originally the relics were in the Nativity Monastery in Vladimir, but were enshrined in Petrograd on the orders of Tzar Peter the Great who named St Alexander Nevsky the Patron of his new city where a new monastery was built to house them. They were translated there on 30th August 1724. On 15th November 1922 they were seized by the Communist authorities and placed in the State Museum of Religion and Atheism. After much negotiating between the Metropolitanate and the Ministry of Culture, the relics were restored to the Church on 3rd June 1989. An enormous crowd of the faithful arrived at the Museum, still

housed (but for how much longer?) in the Cathedral of the Kazan Icon of the Mother of God. They bore lighted tapers in their hands and formed a vast procession of light right along the Nevsky Prospekt to the Cathedral at the St Alexander Nevsky Lavra, to the accompaniment of the booming of all the City's bells and amid a blanket cloud of incense. The event was broadcast on Soviet television and reported in the press. In handing back the relics to the Church the Minister of Culture, Yury Serafimovich Melentyev, issued the following statement:

Done on June 3, 1989 in Leningrad. The Ministry of Culture of the RSFSR, in token of respect for the feelings of Soviet citizens confessing Orthodoxy has handed over to the Leningrad Metropolitanate the remains of the celebrated defender of the Russian land, Grand Prince Aleksandr Yaroslavich Nevsky, of Vladimir, who is deeply venerated by the Russian Orthodox Church as her Saint and the Heavenly Patron of St Petersburg-Petrograd-Leningrad.

His Eminence Metropolitan Aleksy of Leningrad replied:

Deeply esteemed Yury Serafimovich, we have just sealed with our signatures the act certifying the transfer to the Leningrad Metropolitanate...the remains of the Orthodox Prince St Aleksandr Nevsky which were kept in the State Museum of History of Religion and Atheism. For the first time in our City one of the most venerated holy shrines is being returned to the Russian Orthodox Church after a period of more than 60 years. This most significant event offers a fresh testimony of the radical change in State-Church relations in the Soviet Union.

I would like to thank you for this gesture of respect on the part of your ministry for the feeling of believers who profoundly venerate Prince Aleksandr.

The name of Aleksandr Nevsky is held dear not only by our faithful, but by the whole of our people. From now on the Holy Trinity Cathedral of St Aleksandr Nevsky Lavra to which the venerable remains will now be translated will become a major place of pilgrimage for the Orthodox world and a spot attracting the hearts of all who hold dear the freedom and honour of our great Motherland.

Another astonishing sign of *perestroika* was the Panikhida (Requiem Service) conducted in a town near Moscow, called Klin. Here several soldiers lost their lives defending the town from the Nazis. It was on the mass grave of these soldiers that the Parish Priest, Archpriest Boris Balashov, conducted the service for the dead. A large crowd of old soldiers and the townspeople together with parishioners, who laid a wreath from the parish inscribed *To our brothers, servicemen, from the Orthodox Christians of Klin*, attended the service.

Yet another sign of hope in Church-State relations in this new Gorbachov era was the returning of another famous church to the Patriarchate, that of the wooden Cathedral of the Holy Trinity in the town of Novomoskovsk in the Dnepropetrovsk region. The Church was closed for public worship in the Khrushchev period in 1962. (Khrushchev managed to close more religious buildings than Stalin.)



The Cathedral was re-consecrated by the Metropolitan Leonty of Simferopol and the Crimea. It is something of a curiosity as it was built by the Cossacks in 1773 without using a single nail. The supervisory architect was Yakov Pogrebnyak who produced with the local townsfolk a remarkable nine-cupolaed building of somewhat flamboyant beauty.

#### *The Polish Orthodox Church*

It is not generally known in the West that there is an Orthodox Church of Poland under the jurisdiction of the Moscow Patriarchate (in exile in the United Kingdom it is under the Ecumenical Throne). Just over a year ago, to celebrate the Baptism of Rus, the Polish Orthodox opened a brand new church in the village of Kleniki in the Bialystok Region. The consecrator was not His Beatitude Vasily of Warsaw and All Poland but a Russian Bishop, Afanasy of Perm and Solikamsk, who was born in that part of Poland. The Church is dedicated to the Resurrection of Our Saviour and it is remarkable in that so many different artists took part in its decoration and construction. It was designed by Professor Adam Dobzanski of the Cracow Academy of Arts, who also designed the iconostasis and the stained-glass windows; a Gypsy sculptor, John Plonski, did the carving on the iconostasis, and in other parts of the church a Greek Orthodox artist, Sotiros Pandopoulos, painted icons in the Byzantine style and designed the murals.

#### *Valaamsky Monastery*

The vast Valaamsky monastery on Lake Ladoga may shortly be returned to the Russian Church. Just over a month ago negotiations began between Church and State with the Metropolitan of Leningrad heading the Church's party. The Monastery of the Transfiguration (not to be confused with its daughter house in Finland) may be handed back in stages, but the Metropolitan of Leningrad is to be responsible for the colossal work of restoration and the even more difficult task of re-establishing the monastic life in what are breathtaking surroundings located in a most inhospitable climate. As more and more of its property is handed back to the Russian Church, so the burden of restoration and re-furbishing will fall on the Church, which at the moment does not seem to be short of money. Valaamsky has several sketes (dependent religious houses) scattered around it, which may also be restored.

#### *Canonization in Constantinople*

News does not seem to have reached the Western Church press of the canonization in Constantinople by His All Holiness the Ecumenical Patriarch of Staretz Silouan of the Russian monastery of St Panteleimon on Mount Athos. English readers will probably be familiar with his biography written by his disciple Archimandrite Sophrony, founder of the Orthodox monastery at Tolleshunt Knights, entitled *The Undistorted Image*. A church of St Silouan has been built at the Monastery of Tolleshunt Knights and Fr Sophrony at the age of 92 was happily still alive to witness the canonization of his spiritual guide. The new Saint's head is enshrined in the Chapel of the Virgin's Protecting Veil on Mount Athos, which is within the enclosure of the St Panteleimon Monastery. An icon of St Silouan hangs near the shrine.

#### *The Ethiopian Orthodox Church in London*

On 22nd February I was invited by the Anglo-Ethiopian Society to give a talk to them on Ethiopian odds and ends in exile, i.e. the crosses etc. brought back after the Battle of Magdala as sanctified loot and now resting in some English churches in the form of processional crosses. It was a sign of happier relations between our two countries and our two Churches that Sir Robert Napier's granddaughter was present at the talk!

The Archbishop of Canterbury visited the Abuna (Patriarch) of Ethiopia in January and was able to see some of the relief aid being processed.

#### *The Archbishop of Canterbury's Foreign Clergy Reception*

It has become a tradition that the Archbishop holds a Service in the Week of Prayer for Christian Unity at Lambeth Palace for all the foreign clergy and their wives, which is followed by a reception in the drawing-room of the Palace. This year numbers were down due to the very high winds and driving rain that night. However, it was good to meet old friends from the various Churches represented in London and to meet a comparatively recent new-comer, Fr Simeon and his wife, who represent the Bulgarian Orthodox Church in the United Kingdom.

#### *Canon Christopher Hill*

We wish Canon Hill well in his new appointment as a residentiary Canon at St Paul's Cathedral and Precentor. Whilst at Lambeth he has been a close friend and wise mentor of the Association and his infinite patience and good humour have played a great part in inter-faith and inter-Church dialogue.

A.T.J. Slater

## THE 1989 PILGRIMAGE TO IRELAND

### I. An Anglican appreciation

A prime distinction between making a pilgrimage and simply visiting a selection of holy places lies in having a liturgical focus and a background of ongoing prayer. That focus was provided for last year's pilgrims by the Feast of the Transfiguration, which so conveniently fell in the middle of our time in Ireland and, for good measure, on our Sunday in Dublin.

One Pilgrim's account can do no more than recall some of the highlights from the packed but carefully prepared itinerary, which was to take us through the Irish Midlands and back to Dublin, and for which we can only be deeply thankful to Fr Philip Warner. In the course of those ten days we were able to follow in some of the footsteps of Saints Ciaran, Cronan and Kevin, and to cross the paths



of Saints Patrick, Brigid and Columba, to name but a few of the former inhabitants of the "Land of Saints and Scholars".

Our introduction to Ireland, despite the quip overheard in the Luton departure lounge about "Saints and Sinners", was such that as soon as we arrived at Trinity Hall we began to sample contemporary evidence of Ireland's true epithet. The sheer kindness of the welcoming supper instantly produced for us in their own home by Bet and Fred Aalen on the sudden realization that the pilgrims had not been fed aloft over the Irish Sea, together with our introduction to the infectious charm and scholarship of Bishop George and Mercy Sims, who were destined to provide some of the most memorable ingredients of our Pilgrimage, ensured that we were off to a good start.

We set off in the capable hands of Brendan (the Navigator!), our driver, on what we were later to hear defined by Dr John Feehan as "a journey to a place where eternity intersects with time – with change the only constant in the landscape". Our initial destination could only rightly be St Patrick's Rock, Cashel, where we began our encounter with that distinctly Irish phenomena of "the inexplicable which occurred at the unpronounceable". So began our acquaintance with Round Towers, High Crosses, Cistercian Monastic sites, and Cathedrals, which were to comprise the main visible objects of our quest. Mid-afternoon the privilege fell to me to lead our prayers before the relic of the True Cross, beautifully enshrined in the North Transept Chapel of the now restored Holy Cross Abbey in Co. Tipperary, where the last Cistercian in Ireland died in 1735. The return of the Abbey to its proper function made our prayers a specially poignant act of reparation, for here we were praying in a church whose clergy and fabric had suffered a not dissimilar history of persecution and desecration from those visited the previous year in Holy Russia – only in this case at the hands of our fellow countrymen. This reversal of fortunes required a special Act of the Dail when it met on its 50th anniversary in January 1969, and passed the *Holy Cross Abbey (Co. Tipperary) Bill* which, although not repealing the savage legislation of the former British Government's Irish Churches Disestablishment Act which resulted in these ancient Christian sites only being preserved as National Monuments and not as places of worship, introduced in this case an exception to it.

The road now took us to Mount Saint Joseph by Roscrea, which was to be our home for the next few days and where we would be cared for by the Cistercian community and treated to the scholarship of Tim O'Neill and George Cunningham. Tim, with his unrivalled knowledge of Irish manuscripts and expertise in calligraphy, made the connections which enabled us both to appreciate these ancient books as a bond between our traditions of East and West and also to grasp something of their value as relics associated with the Saints who produced or just used them, rather than in terms of cash value, as he had us inspecting our newly obtained Irish pound-notes with their reproductions from the Book of the Dun Cow printed on them. Our second day out from Roscrea found us exploring Saint Ciaran's Holy City of Clonmacnoise with not a few of us conscious of a need for deeper prayerfulness as we trod (as the poet puts it):

Soft footed o'er the sacred sod  
Slowly move the pilgrims where  
Once Saints and Kings and Sages trod  
Stirring the hush with murmurous prayer.

– words which certainly do convey something of the atmosphere of that truly wondrous holy place on the banks of the Shannon. Such awareness was perhaps heightened by the extreme brevity of the act of worship the previous day in the Parish Church at Roscrea, which we had reached through the ancient west doorway of Saint Cronan's church, and where no sooner had we sunk to our knees – a difficult enough feat to achieve in the Church of Ireland – than we were on our way again. There in Clonmacnoise some of us felt that the Emerald Isle was having to count sinners amongst its citizens in the persons of ourselves, and the Luton quip came home to roost! But here, too, for one pilgrim at least there dawned the realisation of something of the affinity between Celtic and Orthodox monasticism – a comparison maybe with Studenica, as experienced on the 1984 Pilgrimage to the Serbian monasteries, with its grouped churches and bell tower and an obviously once fortified building, all clustered together by a river. It was helped also by Tim O'Neill's telling on a previous evening of the legend of St Ciaran's Cow – brought into focus by the much photographed cattle nestled around the three crosses above the causeway leading to the Nun's Chapel. These Crosses mark the place of burial of the servant by whose negligence St Ciaran lost his precious cow, and they stand outside the cemetery. That evening was closed with an unusually truncated form of Compline borrowed from the good Cistercian fathers.

A special atmosphere surrounded the Anglican Liturgy celebrated according to the Welsh rite by Fr Bernard on Saturday 5th August, the Feast of St Oswald; but Fr Bernard has worked in that part of Britain evangelized by Oswald, who had himself been a pupil of St Columba. We could not have left the Community of Mount St Joseph without a brief tour of the monastery, full of things of interest new and old. Bishop Michael's question as to the merits of the architect-designed seat for the Abbot, in polished limestone, assured us of both the humour and the humanity of these holy men as the reply came back: "It's cold to sit on in winter"!

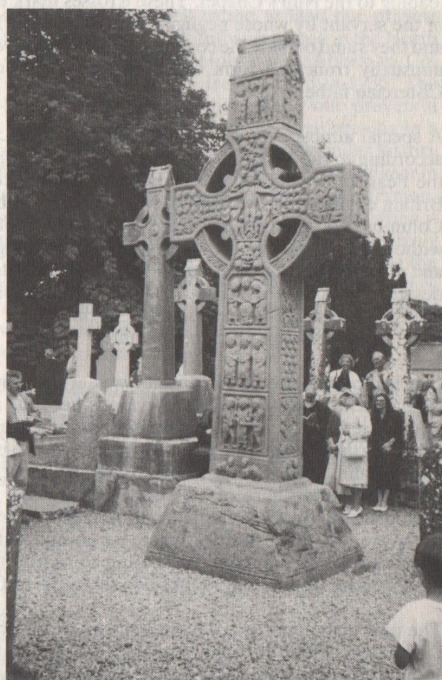
Our last prayer-station in Munster was at the hermitage retreat of Monahincha, the Island of the Living, where the sounds of singing pilgrims led by the voice of Fr Jeffery will long be remembered, and where further hymns and prayers were offered up in English, Welsh, Irish, Latin, and Greek. Here again we experienced that all-pervading atmosphere of holiness which we had been assured we should find by George Cunningham. Alas, the same could not be said of the wayside 'Tree Shrine', where we paused a little later, as some pilgrims expended energy hammering coins into the long suffering trunk before we said our thanks and farewells to George.

The next high point was quite literally so, as we observed the site of the labours of love of Brigid, foremost female Saint and Patroness of Ireland, from the top of the Round Tower adjacent to the Cathedral





*Members of the pilgrimage party with some of the monks of Mount St Joseph's, Roscrea, outside the main residential building of the Monastery.*



*Pilgrims studying the details of the South Cross (East side) at Monasterboice.*

Church of Kildare which bears her name, and where we joined together for a Molieben and Evensong. Earlier, Bishop George had caused some amusement as he told us of the great poem attributed to St Brigid, with its opening lines:

I should like a great lake of ale  
For the King of Kings;  
I should like the angels of Heaven  
To be drinking it through time eternal.

-----  
I should like cheerfulness to be their drinking;  
I should like Jesus to be there among them.

It was not until that Saturday that some of us found it even moderately easy to procure samples of that national beverage so widely advertised as being "Good for You"!

Fellowship and spirituality are both important parts of the enjoyment of a pilgrimage, and I was not alone in finding both together in the practice and participation of singing for the Liturgy. The liturgical focus was now fast approaching, and Sunday found us back in Dublin to join with the Orthodox Parish of the Annunciation and St Andrew for the Royal Feast of the Transfiguration and a delightful family Baptism, which took place after the sumptuous lunch provided by that most hospitable parish. That feast began with a Special Blessing of the Grapes, as Grace was said over the great variety of foods we were offered, including a delicious Romanian dish provided by Fr Irenaios – and not forgetting the wonderful sweets such as we have enjoyed on other pilgrimages to Orthodox countries – and made us ask ourselves if this should count as a 'home' or an 'abroad' pilgrimage? Well, we had crossed the Irish Sea!

An initiation of a rather different nature was experienced by two of us late that afternoon, as we encountered a group of small girls with an adult engaged in organized stone-throwing, aimed at the windows of the outbuildings of Dublin Castle: an ugly scene, which brought us abruptly down to earth, or should I say "the plain", and which delayed our arrival at Christ Church Cathedral for the Anglican Eucharist to find the doors all locked against us. We did get in, but, as the steward pointed out, there was a service in progress! Bishop Michael could never have guessed my thoughts as he spoke in his sermon of "witnessing stones of Christian antiquity"!

Our journeyings out of Dublin provided further literal high points, as we scrambled over the earthworks at Tara, where legend tells that St Patrick stood to convert the High King; and again at "the House they say was the Cell of Columille, one of the Chief Patrons of Ireland". Here, some of us were able to negotiate the long ladder and small trap-door which admits pilgrims to the upper chamber. A picnic stop that day would seem to have been preordained to be at Mellifont Abbey, with its magnificent octagonal lavabo in which the monks would have washed their hands before going into the refectory of this, the earliest Cistercian foundation in Ireland. The High Crosses of Monasterboice were to prove the source of another surprise, for there among the iconography of those great 'Stone Bibles' stood representations of St Paul of Thebes and St Anthony the Great of



Alexandria a most unexpected link between Orthodox and Celtic traditions.

The route to Glendalough involved a difficult exercise in navigation for Brendan in order to take in St Kevin's well after the morning Eucharist at Blessington Parish Church. The water from the well at Tipper Kevin had, I was assured, effected one miraculous cure for Mrs Nolan, wife of the custodian of that sacred spot, after she had suffered from several strokes. To visit all the Sites in the 'Valley of the Two Lakes', within the time available, was in itself a test of physical fitness for which the preceding break for service in the local Roman Catholic Church, followed by lunch on the grass outside, were both a fitting preparation and a welcome ecumenical addition injected by Fr Liam.

Bishop George could have kept us all enthralled for twice as long as he paved the way for our face-to-face encounter with that most splendid of all Celtic relics, spoken of in the 17th-century Down Survey as "a large parchment in Irish, written as they say by Columcille's own hand, but of such a character that none of this age can read it". Large and difficult to read it may be, but not "in Irish", as Bishop George was quick to explain as he unlocked some of the secrets of the Glorious Book of Kells; and, however we may have enjoyed his description of the "little men in their jury boxes", his judgements on that most remarkable volume could only serve to increase our appreciation and understanding of it. But that final treat was reserved to follow on after the privilege and joy of being present to help with the singing of the Orthodox Liturgy in Christ Church Cathedral. This made a wonderful and fitting climax to, and thanksgiving for last year's Pilgrimage, with the words of the Troparion as our ongoing prayer:

Let Thine everlasting light also enlighten us sinners through the intercession of the Mother of God. O Thou Giver of Life, glory to Thee!

Roger Hawkins

## II. An Orthodox reflection: "A tumble of joy"

### *Living stones*

"Few pioneering souls venture into the dark Midland area – there's little more than nettles and thistle-clumps". Thus were we confronted by our guide George Cunningham on our first evening at Mount St Joseph, our Cistercian abbey home in Tipperary for three nights. But George's radiance refuted the prospect of a dank and disappointing trail. We had already been embraced by the enthusiasm of the 'other George', Archbishop Simms, when he met us in Dublin with his wife Mercy. And Father Abbot had welcomed us with beaming warmth, wishing us peace in our stay. If pilgrimage is associated primarily with place and with prayer, it is also inseparable

from encounter with people, the 'living stones': fellow pilgrims, strangers on the way, the hospitality of hosts.

Twinkling eyes and open hearts: these remain my principal impression some months after we physically left Ireland. In Hopkins' words:

.... Christ plays in ten thousand places

.... lovely in eyes not His

To the Father through the features of men's faces.

The experience of meeting Christ in so many faces is for me the greatest grace of our pilgrimage. The memory inspires me; but I know that this is not enough. It has also challenged me to endeavour to show a greater concrete love for others. On our last day Fr Columba expressed the same idea: "On pilgrimage it is easy to see God in the hills, God in the smiles of welcome, God in the decorations of the Book of Kells. We are called to see Christ in everyone we meet. It is not for us to judge how far the image is defaced. In the busyness of the market-place even the rubbish speaks. Pray then for courage, insight, the gift of the Holy Spirit to see God in everyone".

Celtic literature brims over with a joyous awareness of God-in-all: "That the nut tree should be flowering, O Christ, it is a rare craft; through Thy skill too comes the kernel, Thou fair ear of our wheat". "A clutch of eggs, honey, produce of wild onions, God has sent it: sweet apples, red whortleberries, crowberries." The whole world is a sacrament: trees, stones, holy wells, birds and animals proclaim Him. It is this ground-vision of God-in-all – pantheism – that drew me to the Orthodox Church. *The Way of a Pilgrim* marked me deeply as I read how the power of the Name of Jesus could transfigure the entire world. Only after becoming Orthodox did I realize that I was already familiar with 'Heaven in a grain of sand', the unity of inner and outer reality, through my love of such poets as Traherne and Blake. It took a departure from my own tradition to see the riches which were there all the time. This is a classic phenomenon:

.... to arrive where we started

And know the place for the first time.

It is also the gift of pilgrimage: to see anew.

### *The stones remain*

I began by describing the impact of some of the people we met. I want now to sketch the places which most deeply impressed me. No place is an objective fact: it is evocative of its own past and also of the beholder's own history and imagination. Keven Crossley-Holland in *The Stones Remain* speaks of

the other way of seeing, the nourishing vision that no amount of fact-gathering can achieve ... the making real of a place that is indivisible from self-discovery.

Clonmacnois, Co. Offaly = Cluain Moccu Nóis, Ua bhFairghe: I found the Gaelic language warm and curiously stirring both in sound and appearance. "Cluain Moccu Nóis" ("the meadow of the sons of Nóis") is an extensive monastic site by the River Shannon with seven 'temples', two great high crosses, and a collection of grave slabs. We





Pilgrims leaving St Kevin's "Kitchen" (Church) at Glendalough.



The Mother of God in St Matthew's Gospel, Book of Kells.

were not there long, but the vision of it rests in my inner eye as an 'icon' of serenity, indeed of eternity. Despite the number of visitors and monuments, including our first exciting scrutiny of a sculptured high cross, I am left with a prevailing sense of greenness and of peace. The evening shadows were lengthening as we left and Bishop Kallistos had prayed at the entrance to St Kieran's tiny cell, the first of a sequence of vital steps in pilgrimage: prayer in holy places.

George Cunningham had told us we would have to use all our imagination on sites which had become roofless and deserted if we were to rekindle a sense of the living past. I quote from *Cluain Chiarain (The City of Ciaran)* words which a poet Robert Farren (Riobeard O Faracháin) composed in honour of the place:

.... the glory came, and the grace, more mightily than Shannon floods, flowed round about it. Saint and King, abbot and scholar, sculptor and scribe and laybrother teemed like spring rains in Clonmacnois and were busy in its walled houses and in its green enclosures and beside its rivery waters. Visions were seen in it, holiness flourished, great words were said, books worth kings' ransoms were penned, bound and preserved, high sculptures blossomed out of stone and mallet and chisel and out of the fecund spirits of good men... The music of the human lives which were lived here is like bells in our minds.

Another poet – T.S. Eliot – has written:

Wherever a saint has dwelt, wherever a martyr has given his blood for the blood of Christ, There is holy ground, and the sanctity shall not depart from it.

An early Irish text describes three types of martyrdom – white, green and red. The white is that of the hermit who separates himself from other men. St Ciaran quested for the green martyrdom of separation by fasting and penance from his desires. Even in the absence of the shedding of blood, there is indeed holy ground. For me, the holiest ground of all was at 'tipper Kevin'. How can words convey the essence of deep feeling? Music or paint would evoke my experience more luminously. It occurred on our last full pilgrimage day – a wholly fitting one, for we were going to Glendalough, one of the great pilgrimage sites of Ireland. The journey was to take us through richly varied scenery, including our first 'real' mountains and bogs, on our way to the remote "Glen of the Two Lakes" where St Kevin had founded his monastery in the sixth century. On the way we saw a number of places associated with the Saint. First of these was his 'tipper' or well which lay hidden in dense foliage off the wayside. Wells have always fascinated me. In Ireland there are said to be more than 3000! I find it a mysterious delight that I received as my Orthodox Patron Saint the name of Photini, the Woman of Samaria whom Christ met at the Well of Jacob. Perhaps this is in part why St Kevin's well should stand out for me as the highlight of our pilgrimage and an encounter with Christ. As each pilgrim descended the steps to cross himself or herself with the holy water, we sang the Beatitudes, the Te Deum, and the Lord's Prayer. As I came up from the well, the 23rd Psalm was being sung, never it seemed more aptly: "In pastures green He leadeth me the quiet waters by".



Another holy and mysteriously beautiful place was Mona Incha – Móin na Hinsa. There had been two islands on the border of Munster, one for the living and one for the dying. Giraldus Cambrensis called the island on which the Abbey of Mona Incha was built in the midst of a lake the “31st wonder of the world”, declaring that no-one could die on it. It was an ‘isle of the blessed’. The lake was drained 200 years ago and we could approach the ruined Abbey across a causeway. Processions of pilgrims are somehow eloquent, and it was the main occasion on which we actually portrayed such a ‘pilgrim band’! We sang hymns all the way across, and on arrival at the enclosure of the Church, Fr Liam and George Cunningham sang a prayer in Gaelic:

Christ's is the seed,  
Christ's is the harvest,  
To the barn of Christ  
May we be brought

Christ's is the sea,  
Christ's is the fish,  
In the nets of Christ  
May we be caught.

From growth to age,  
From age to death,  
Your two arms, Christ,  
Around about us.

From death to the end,  
Not death but regrowth,  
In the Heaven of graces  
May we be.

Names as well as places are evocative: Tara and Kells! On our way to Monasterboice, we stopped at Tara – Teamhair na Riogh. All the glory of this seat of the early Kings of Ireland, with their famed banquet hall, was vanished. Yet the enormous expanse of the hilltop plain was rich with atmosphere. The Mound of Hostages, the Stone of Destiny...in imagination one could people the scene with “a fair feeld full of folk”, as Langland described his vision in a dream. By the modern execrable statue of St Patrick, Bishop Kallistos read an incident from the Saint's life and a version of the *Breastplate Prayer*:

I arise today  
through a mighty strength, the invocation of the Trinity,  
through belief in the threeness,  
through confession of the oneness  
of the Creator of creation.

At Kells it was somehow remarkable to discover that a name so universally famed as a manuscript should also be a little market town with treasures of its own. In the churchyard were two sculpted crosses and a round tower, and a useful reconstruction of the appearance of a monastic settlement, a self-contained village within defensive walls. There was also St Columba's House – beehive-shaped with a steeply pitched stone roof, kin to the ones we saw at Cashel and Glendalough. We crowded into its single dark thick-walled space and Fr Columba uttered the only necessary words: “O St Columba, pray for us, that the Lord may receive us in His Kingdom”.

And now to Round Towers and High Crosses! We found our first round tower at the Rock of Cashel, where an excellent guide told us of their several uses – as a belltower (in Gaelic, “cloigtheach”), as a place for storage, and as a place of refuge from marauders. They are strangely mystical shapes – tapering and unexpectedly high with a conical cap – yet also strangely familiar and endearing. Of the seventy that remain, the ones we saw convey the bones of our itinerary: after Cashel, there was the one at Roscrea, literally attached to a garage in the main street; then came Clonmacnois; Kildare, where we experienced its sanctuary in climbing to the very top; Kells, Monasterboice, and Swords; lastly, and most graceful-seeming of all, the ones in the peaceful valley of Glendalough.

High Crosses are characteristically and almost uniquely Irish. (They reminded me of the Calvaries seen many years previously in North Brittany outside churches.) We were able to see the development of the form from simple engraved memorial slabs of the 7th century to the elaborate freestanding sculptured crosses of the 8th to 12th centuries. Muiredach's Cross at Monasterboice is geneally accounted the finest. The sculptors had wedded to the traditional Celtic decorative patterns a dramatic rendering of Old and New Testament stories and even scenes from the Fathers such as that depicting St Anthony visiting St Paul in the desert. It was intriguing to try to identify the often-eroded figures – Cain and Abel or Adam and Eve? Even the guidebooks were flatly contradictory at times. In such overwhelming profusion of images, a few details stand out: the unexpected Hand of God on the underside of a cross arm; the strange beasts-birds, lions and snakes, which were to confront us again in the pages of the Book of Kells. It was exciting to find the primitive Celtic motifs – large, powerful heads, rhythmic interlacing of limbs and weapons – woven around the Biblical scenes and giving a jolt sometimes to the familiar. I found an overall sense of equilibrium despite the intricate energy of often-grim detail – again as in the Book of Kells – and always the lambent majesty of Christ Who, even when bound on the Cross, was clearly Victor and defiantly undefeated. On the opposite face to the one showing the Crucifixion there is generally found the Last Judgment, which is made radiant by the flowering sceptre in Christ's hand and the streaming choirs of the blessed. I alluded to the Breton Calvaries. The drama of their silhouettes in fact remains more vivid to me than the flatter relief of these Irish High Crosses. But the mood of the Calvaries was often one of extreme anguish and a type of haste. Their sense of ‘time’ seemed very much of this world, whereas in the presence of the High Crosses I felt I was in the realm of ‘sacred time’ or timelessness.

May not these High Crosses be seen as ‘icons in stone’? Surely they are a way of contemplating and relating to the figures depicted, especially that of Christ, moving us to prayer and a greater awareness of God. In Orthodox churches and worship, three-dimensional sculpture is often assumed to have no place at all. Yet it can be found: last year I came across some in Russia, for example. Certainly, I find sculpture helpful as well as aesthetic. I was moved deeply by a Romanesque-style relief of the Crucifixion in a side aisle of the roofless Cathedral at Cashel. And each day at Mount St Joseph I



went to pray beneath a simple but strong contemporary figure of Mary by a local artist, placed on a pillar of the soaring magnificent Abbey Church built by the monks themselves earlier this century. By staying in a monastery I appreciated a sense of continuity with the monks of the early church – even to the extent of being awakened at 4 a.m. by the bell tolling for office!

A further sculpture is one in St Brigid's Church at Kildare of the 'humiliated Christ', seen seated with bound limbs and downcast head such as I remember throughout Poland. His attitude of patient acceptance of such apparent hideous degradation of the Son of God still speaks to me. Our visit to this place – Cill Dara, Church of the Oakwood – was a reminder of how pagan figures and customs were 'baptized' by Christianity. The name of the pre-Christian Brigid was taken by St Brigid when she founded her religious house in 490. She became to the people Patron of hearth and home, wells, and healing, and a perpetual flame was kept burning in the Church right through to the Reformation. It was good to be able to sing a Molieben there before our arrival in Dublin for the 'other half' of our Pilgrimage.

#### *Transfiguration*

I have written thus extensively without mention of Dublin. Since I was asked to give a personal impression rather than a chronological account, the perspective and proportion are entirely subjective. For me, it is our stay in the 'monastic Midlands' which largely remains the more vivid part as I have described. It was our good fortune to have such a dedicated local guide as George Cunningham, who declared his belief that "one may become a citizen of the world by studying one's own patch". At Roscrea he is a leading figure in helping to establish a Heritage Centre which will keep alive the knowledge of such places as Clonmacnois which, like Glendalough, was a teeming cultural centre when the rest of Europe was dark and at war. Today even the deserted monastic sites can offer a parallel contribution – the experience of the culture of peace of spirit in a world again darkened by many forces including that of material possession. It is only when 'matter' is seen as spirit-bearing that it saves. Christ became Flesh.

Such thoughts lead me to the focal experience liturgically of the whole Pilgrimage: the celebration of the Feast of the Transfiguration of Our Lord and God and Saviour Jesus Christ. It was served in the Church of the Greek Orthodox Parish of the Annunciation and the Holy Apostle Andrew. The first Orthodox church in Dublin had been consecrated in 1981: a full account of the vicissitudes in establishing the parish is given in *Orthodox Outlook* (November 1987). This day the tiny 'Tin Church' in Ranelagh was ablaze with colour – icons, red and orange gladioli, vestments, and parishioners all crammed into a fervent space of worship. After the Liturgy the Parish Priest, Fr Irineu Cracuin, a Romanian monk, welcomed us and led us into the adjacent hall for the traditional blessing of grapes and a 'Lenten lunch' (it being the Fast prior to the Feast of the Dormition of the Mother of God). Once again, as at Mount St Joseph, we were overwhelmed by the generosity of hospitality: fast became feast in the joyfulness of fellowship. A Baptism followed the lunch which seemed part of the maximalist, or all-inclusive, approach

characteristic of Orthodoxy whereby life in all its polarities is seen as unity: thus fast and feast, baptism and death, sacred and secular are not oppositions but a necessary complementarity. The baby's Baptism flowed from the feast, a fact which greatly struck many pilgrims. Fr Irineu told me that the Feasts of the Church were a way, he found, of keeping spirits high in what could come to feel like isolation as a tiny community in an 'alien land' with the temptation to become introspective and daunted.

Bishop Kallistos spoke to us later on the theme of the Transfiguration. He reminded us of the two mountains, Tabor and Calvary, which showed to us the ineluctable connection of glory and suffering. There is no choice of *either* the one *or* the other: it has to be *both ... and ...*. This is a lesson from Orthodoxy which has helped me in all aspects of living – that is, not to separate and polarize, but to connect even the apparently disparate.

After the Liturgy, I went to the home in Dun Laoghaire of the Parish President, Dr Andrew Torrance and his wife Marie-Christine whom I had met at Orthodox conferences in England. With another parishioner, Godfrey O'Donnell, I went to Clontarf to see the psychiatric services provided there in which he and his wife play key roles. I was struck, in contrast to my own social services setting in mental health, by the sense of *sobornost* among staff – as well as by their humour – which showed itself in strong solidarity of commitment to each other as well as to their patients. My third 'outing' away from the Pilgrimage programme was to the Royal Dublin Horse Show! Again, I found a contrast to similar English events – far less commercialism. Indeed, I discovered calligraphers, potters and other craftsmen lovingly demonstrating their work rather than selling it. I noticed too at the ringside how humorously but gently people were communicating with each other: in Buber's phrase, the other is not an "it" but a "Thou". How sobering and altogether horrific to recall the ongoing senseless and dehumanizing behaviour in Northern Ireland.

#### *The Book of Kells*

The most breathtaking of all the artefacts we saw was undoubtedly the illuminated manuscript of the Book of Kells. Archbishop Simms brought it alive in a slide-lecture that combined scholarship and poetry. His enthusiasm caught us by the throat as he showed us the opening pages, "baffling and quite mysterious", the plant and animal life which flowed around the great purplish '*chi-rho*' figure – otters, moths, birds, mice, snakes, dogs and cats – and the interlace of ribbon and fretwork and knots of eternity on the luxuriant 'carpet pages'. Seamus Heaney's lines on trial pieces 'improvised on bone' apply equally to these pages:

Foliage, bestiaries,  
interlacings elaborate  
as the netted routes  
of ancestry and trade.

The hieratic stylized gaze of the human and divine figures set amid the spirals and 'inhabited vines'; the symbolism and punning of the



motifs all 'speak' even when least understood. "The hazy borderland between ornament and illustration gives the Book its mysterious depth". We were shown "four humans, four quadrupeds, twelve birds and a few scorpions" all on a space of postage-stamp size: "a little piece of perfection!" sighed Archbishop Simms. The sheer dance of it all, the "tumble of joy" – as the Archbishop lovingly termed a scene showing the Nativity – yet holds at its heart a sense of eternity. There is a dreamlike elusive quality as letters become animate and nothing seems to remain as it began. Matter truly is spirit-bearing!

The Archbishop's talk enabled our actual encounter with the Book to be invaluablely enriched for it was impossible in a few seconds' examination of one page to begin to appreciate the mastery or, as Joyce put it, the "penelopean patience of the scribes". It was far easier at leisure in the National Museum to marvel at the intricate workmanship in gold, bronze and precious ornament. Gazing at the Tara Brooch, there seemed a kinship with Kells. It was the 'shrines' – or gospel-covers in metal – which moved me most. In one, the figure of Christ on the Cross has an infinitely weary yet compassionate air of enduring all for our sakes. Three spirals on his robe speak of the Trinity. The figures at his side are ambiguous – are they attackers or comforters? Their ambiguity challenges my own intent – am I an attacker or comforter of God? – but also seems to assure me of God's goodness and patience. The richly ornate 12th-century shrine made to carry the crude bronze-coated iron bell of St Patrick was another exhibit to stir the imagination – to think of the Saint himself carrying his bell, and to realise the veneration with which holy bells were regarded by the early Christians. It raised once more the mystery of the relationship between matter and spirit.

#### *Places and people*

"These ancient places ... bring us back to ourselves, curious, ignited and empowered" (Crossley-Holland).

Several places and many people are omitted from this account. However, as Bishop Kallistos reminded us, it is not a matter of *either* the 'ancient places' *or* the people. They work – as in the Book of Kells – in a fine interlace together. In my heart still lives the green of Clonmacnois and St Kevin's Well. Also etched in my heart is the shining hospitality of the monks of Tipperary and the deep commitment of such people as George Cunningham and George Simms to finding the 'Way of Heaven' which in Gaelic is translated 'Way of Truth'.

Since our return it is Irish traditional prayer which has helped to keep me 'on the way'. Here are two brief samples which I love. One calls me to Christ: it is the song of a hermit's companion bird, "O Christ, my dear Christ, sever me not from thy sweetness!" The other calls me to peace in being one with all creation:

The maker of all things,  
The Lord God worship we,  
Heaven white with angels', wings,  
Earth, the white-waved sea.

Photini (Fran) Riches

## POSTSCRIPT TO KIEV

### At a Slavonic Liturgy

KIEV. 4th September 1988

Within the church the Liturgy's begun.  
The tight-packed throng upon the floor  
Stands, kneels, prostrates beneath the gaze  
Of tier on tier of saints on painted walls.  
Great sparkling pools of candlelight  
Surround the stands where icons lie  
Bedecked with flowers: And toothless crones  
Beg kopeks from the passers by.

For hour on hour the Liturgy proceeds.  
The solemn pattern of the ritual dance  
Unfolds its ancient symmetry  
With gesture, light and incense smoke,  
With jewelled crowns and festal robes.  
While gospel, psalm and litany  
In chants of rhythmic harmony  
Proclaim the glory of the Trinity.

Outside, the air is chill. I seek some place  
Where I can lean my aching back.  
These folk are tough, no rest provided here,  
At last a ledge, cast iron and cold  
Brings some relief, a change of stance at least  
A narrow seat to perch upon  
And watch the pigeons and the strolling crowd  
While still the chants of Liturgy roll on

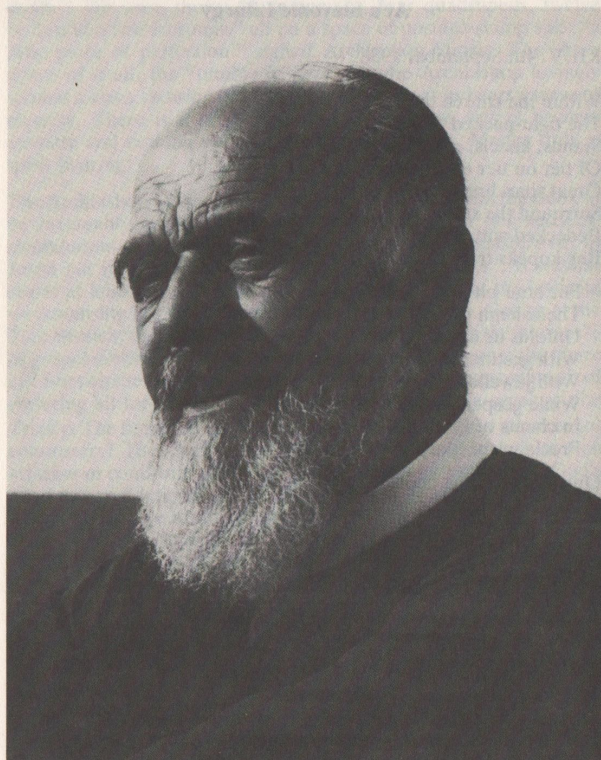
A workman comes, sits by me on the ledge.  
Picks up his bag, takes out a loaf,  
Breaks off a third and gives it me.  
No word, a smile, the simple gesture of a friend  
Which I recall with mounting joy  
When, back in church, the priest takes bread,  
Breaks, gives to us the Holy Gifts  
With which the friends of God are fed.

The ledge is bare, the man has gone.  
My double Liturgy is done.

Betty Byrom



## THE LATE FR MILOJE NIKOLICH



The above photograph of Fr Miloje Nikolic arrived too late for inclusion in the Autumn 1989 issue of *ECNL*, where it had been hoped to print it with the Obituary written by the Chairman of the Association (see *ECNL* New Series No. 29, pp. 7-9). It is included here as a further tribute to a great Priest who was always a friend of the A.E.C.A. *May his memory be eternal!*

## OBITUARIES

### I. Valerie Wallace

#### *From the Bishop of Gibraltar-in-Europe*

The Church of England has lost a very faithful servant in the death on 4th November 1989 of Miss Valerie Wallace. For many years she was the Senior Secretary of the Church of England Council in Foreign Relations, when it was set up in 1932 to assist the Archbishop of Canterbury in all his duties with foreign Churches and Governments.

Miss Wallace first served in Lambeth under Archbishop Lang and Canon J.A. Douglas and moved out of London with the office at the outbreak of the Second World War. She returned to work at Lambeth immediately after the War under Canon H.M. Waddams and Archbishop Fisher when the Council moved back to Lambeth, even though there was still much to be done to repair the blitz damage at Lambeth Palace. Her knowledge of relations with foreign Churches was encyclopaedic and she had a remarkable knowledge of Orthodox and Oriental Patriarchs, and Bishops and Clergy of all sections of Christendom. She also had a first-hand knowledge of the many refugee foreign priests and pastors and theological students, and saw that they were cared for and housed in this Country after the War. Her standards were high, and many clergy, students, and bishops have all benefited from her selfless help and advice.

When Miss Wallace retired from the Council on Foreign Relations she remained at Lambeth working in Lambeth Palace Library. During her last six months, her health failed after being knocked down in the street by a cyclist, and she died peacefully in hospital in Kettering.

+ John Gibraltar-in-Europe

#### *From the Chairman*

To what the Bishop of Gibraltar-in-Europe (for and with whom Valerie Wallace worked at Lambeth for fifteen years) has written, I should like to add my own tribute, knowing that I am but one among many who can bear the same witness. Valerie, true to her generation and background, was totally committed to the office to which she was called and which was to be her life's work: devotion and integrity were personified in her.

In 1950 I was summoned to Lambeth, for interview as potential Philip Usher Memorial Scholar. Meeting her that day for the first time in the Lollards Tower, I confess to having felt a little scared – but very soon the awe was bound up in ever deepening affection, forming an eternal bond. Over nearly forty years her counsel and advice were sought (never in vain) and sometimes offered spontaneously. As recently as last summer, after her accident, a certain 'matter of diplomacy' caused me to call her on the telephone – and, of course, the way ahead became clear.



Inevitably, as Canon Douglas's 'right hand', Valerie Wallace was a member of our Association for more than half a century. Her knowledge of both Communion, and her expertise, will be missed increasingly as the years go by. Thank God for her life and service; and pray that others may be called to continue her splendid tradition.

Harold Embleton

#### *From the General Secretary*

Valerie Wallace died in the late autumn of 1989. She had been one of the founder members of the old Council for Foreign Relations in its early days under Canon J. A. Douglas and Canon Herbert Wadhams. She worshipped at St John's, Notting Hill, where a former General Secretary of the Association, Canon Austen Oakley, had been the incumbent, and in whose environs are to be found those signs of the Christian East which she loved so well – Ukrainians in Ladbroke Square, St Basil's House in Ladbroke Grove, the Serbs in Lancaster Road at the bottom of the hill, the Pushkin Club almost exactly opposite the Church, and the former residence of Metropolitan Anthony of Sourozh to the West. It was appropriate, therefore, that her funeral service was at St John's and that those of us who went to mourn her passing and to pray for her soul should be led by the Bishop of Gibraltar with whom Valerie had also worked at Lambeth. Many of her family ("the Wallace Collection" as she called them) were present in church. May she rest in peace and rise in glory!

A.T.J. Salter

### **II. Patriarch Yeghishe Derderian**

To many English people the Armenian Patriarch of Jerusalem was connected only with the rare Armenian manuscripts which came up for sale at Sothebys many years ago. He was a charming host and, in old age, a lively personality shone through his eyes. His family perished in the terrible Turkish atrocities towards the Armenians, the first act of genocide on such a vast scale until the advent of Stalin and Hitler and their extermination camps. Derderian escaped the slaughter and fled to Jerusalem. Here there was and still is quite a large Armenian minority, and it was here he remained until his death on 1st February 1990. He was a generous man and helped his suffering compatriots at the time of the Armenian earthquake and the civil war in Azerbaijan. In his often humorous way he would bring before the Israeli authorities the need of the Palestinians for justice and a fair deal; as a member of a nation and race whose history is stained with the blood of martyrs he sympathized with the Jews, but also with the other inhabitants of the Holy Land. The Patriarch has published over a score of theological works and was no mean poet. The Armenians in Jerusalem and Constantinople are governed by Patriarchs, whilst the Senior See is governed by the Supreme Catholicos in Holy Etchmiadzin, Soviet Armenia, and by a Catholicos in the Lebanon (Cilicia).

Patriarch Yeghishe had a most tragic childhood and lived in a tragic city; may he now find that peace which was only found in the grave for his parents and which for him was not to be found in the City of Peace.

### **III. Dr David Balfour**

The name Balfour has overtones of the Secret Service, and David Balfour was a figure surrounded with a certain amount of mystery. In his 86 years he had done so much, met so many, and played so varied a role. He was once a Roman Catholic monk at the dual-rite monastery formerly at Amay-sur-Meuse and now at Chevetogne in the Belgian Ardennes. Then he became an Orthodox monk and, some say, a Chaplain to the Greek Royal Household. No one seems to know why David suddenly appeared in 1944 in the streets of Athens in the uniform of a Major in the British Intelligence Corps, and, being in the Intelligence Corps, it is unlikely that he would have thought it fit to offer any explanation! What happened after he left the Pendeli monastery near Athens and his return to that city seems to "be the stuff of which fairy tales are made" – or at least spy thrillers. *Dare to be Free* is the true account of an escaped New Zealand lieutenant who made two attempts to escape from the P.O.W. Camp run by the Germans in Thessaloniki, the first attempt failing because he pretended to be dead, but had a fit of the giggles whilst being lifted into his coffin; the second was successful, after which he was helped by the monks on Mount Athos who disguised him as one of themselves (a skete has hanging on its walls in Kapsakalvia an illuminated address of thanks from the Governor General in New Zealand). So this sort of escapade was not unknown in Occupied Greece, and David had the wit for it. Sir Edward Warner has memories of returning to Athens with David from Cairo and of the crowd of Greek Orthodox monks who came to the re-opened British Embassy to meet him again, apparently showing no signs of surprise at his gear. As Greece was fighting for its very life against such a monstrous evil as Nazism, her friends, whether English Orthodox monks or not, would have felt duty-bound to help her even if it meant entering that 'James Bondish' world of counter-espionage, which has never been anywhere near so glamorous as has been portrayed on the screen.

After war service David married and was by that act laicized, but in Paris he was once again reconciled with Orthodoxy under the Moscow Patriarchate's jurisdiction, although he sometimes gave warnings that when freedom came to Russia it would be the Un-registered Baptists who might well be a force to be reckoned with spiritually in the New Order.

To his wife Louise and their daughter we offer our condolences, and we pray that David's memory may be eternal!



#### IV. Dr John Clements

John Clements had been a member of the Association for a number of years and came on the pilgrimages to Iona and Romania. I got to know him very well when I was an assistant priest at St Alban's, Holborn, in the mid-sixties as he always unfailingly served my Mass on Tuesdays, travelling from Hertfordshire to do so.

John took up activities late in life when other people of his age would be dropping them. It was well after his 60th birthday that he took up high diving, and I believe he qualified as a mountaineer in late middle age and would often be nipping off to the Himalayas or Kenya for a good climb. Late in life, too, came his enthusiasm for the ski slopes until arthritis put a stop to it.

He was a pious and devout Anglican communicant, but his approach to the Throne of Grace was not always as humble as was his personal dealings with fellow human beings. He practised what is known nowadays as "Gut Prayer" or what the Psalmist called "the Bowels", that is to say he was not below ticking off the Almighty if things went wrong, like the one-way conversation I overheard him having with the First and Second Persons of the Holy Trinity, Who, without confusing the Persons or dividing the Substance, had somehow failed to deliver on time his air tickets for Nairobi. On another occasion I walked with him as he hobbled across the desolation of central Bucharest where bulldozers were making a path for the Victory of Socialism Boulevard, when he suddenly began to complain aloud unto the Lord about Nicolae and Elena Ceausescu's building projects which were causing him to be late for the Patriarch's audience. I thanked God silently that the local traffic police did not speak English!

Every day, as long as he had breath, he was serving Mass at 7 a.m. often astonishingly eccentrically dressed – sometimes in a suit of deepest violet looking like a High Tractarian Bishop who had just given up Magpie, at other times in flowing brown garments with a faintly Franciscan flavour, and at Walsingham on Whit Monday attired in semi-papal rig. No one who saw him in fancy dress would ever have guessed at the fasting and prayer which went on, or the frankness with which he approached his Creator and Saviour, nor would anyone have guessed that the rather scruffy old cove in the French beret was a Doctor of Philosophy of the University of Cambridge and an Inspector of Bridges for British Rail, who was responsible for the Clement's Revision of the railway junction at Barking over which millions of commuters must have travelled.

John belonged to the age of the leisured Anglo-Catholic laymen. He had been educated by French governesses in his youth, but spoke the language as though it were pure English. His interests ranged from scaling bits of Everest to photography, and despite his rather narrow Anglo-Catholicism of the Congress period he had a deep awareness that Catholic Christendom and the Christian life did extend beyond the Oder and the Danube and, indeed, the Alps. He knew how to "complain unto the Lord" so that, mercifully, his fellow Christians

were not the butt of his outbursts of anger – the Lord was! May he rest in peace and rise in glory.

#### V. Mary Welch

Lambeth lost another of its lay women figures with the death in the autumn of Mary Welch. Mary was one of the Association's pilgrims on the U.K. Pilgrimages and always got immense pleasure from them. She made the Pilgrimage to Ireland late last summer and had an unfortunate accident, which badly scarred her leg, getting into the coach on our way back to Dublin. She bravely made little of her injuries and carried on with the programme as best she could, refusing to be beaten. Mary was a classical scholar and had worked for the Lambeth Palace Library and knew many of the older figures at the Council for Foreign Relations. She spent most of her latter years in Bethnal Green where, as in ecumenical circles, she was a much-loved and well-known figure of great gentleness and charm. May she, too, rest in peace and rise in glory!

A.T.J. Salter

#### THE CRISIS AMONGST THE CHRISTIANS OF THE UKRAINE

Between the years AD 857 and 877 there occurred the first schism between the Patriarchate of the West and the Patriarchate of Constantinople when Patriarch Photios struck the name of the Pope, Nicholas I, from the diptychs, accusing him of intruding the *filioque* clause into the Creed of Nicaea and of claiming jurisdiction over the recently emergent Church of Bulgaria. In 877 Pope John VIII made up the quarrel with Patriarch Photios, but in 879 a further breach occurred between Old Rome and New Rome, again over who had spiritual jurisdiction in Bulgaria. In 886 the Roman Emperor of Byzantium, Leo VI, banished Photios, and the Photian Schism (as it came to be called in the West) was brought to an end with the Patriarch's death in 891. Alas, in 1054 the Great Schism took place when Patriarch Michael Cerularios and his adherents (although perhaps not the whole Byzantine Church) were excommunicated by the Papal Legates dramatically placing the Bull of Excommunication on the altar of the great church of Hagia Sophia during the Holy Liturgy. As the advancing Turks menaced the great Christian Roman Empire, further attempts were made by the Emperors, the Popes, and the Patriarchs to patch up the quarrel, first at Lyons in 1274 and later at Florence in 1439, in order to ally the Christian kingdoms of the West with the Eastern Roman Empire in the face of the onslaught of militant Islam; but to no avail, for the union was short-lived – a mere sixteen years or so – and then it collapsed, its fate being sealed at the Synod of Constantinople in 1472. Pope Eugenius IV was the Pope at the time of the Council of Florence and it is from his Pontificate that the so-called Uniate Churches may be dated; for not only the Byzantines, but also some Armenians, Copts, Nestorians, Syrians,



and others came into full communion with Rome whilst keeping their own rites and customs. These Uniates have survived to this day. But there had been even earlier overtures to Rome for union terms and vice-versa. Pope Honorious III put out an ecumenical feeler to Henry de Lusignan, the Crusader King of Cyprus, in 1222, assuring him that the Greeks would be allowed their own rites and ceremonies if they would "return to the obedience of our Apostolic See". A quarter of a century later King Basilikos of Lodomeria wrote to Pope Innocent IV about conditions for reunion. He received this answer from the Pope:

We agree that the bishops and priests of Russia shall be allowed to consecrate in leavened bread, according to their usage, and that they may keep the rites which are not in conflict with the Catholic faith held by the Church...

The approach of the Lodomerian King to the Holy See would seem to be the first overture of the peoples of Rus for the healing of the Great Schism into which their Church seemed to slip in the years following 1054. Basilikos' intentions may have been the same as those of the beleaguered Byzantines, namely to obtain military help from the Western Powers rather than looking for help Eastwards, as Muscovy had been invaded in 1222 by the Golden Horde of Ghenghis Khan and her armies defeated at the Battle of Kalka a year later. It was at this time that the centrality of Kievan-Rus was to begin its slow decline to be replaced by Muscovy's monarchy, whose Metropolitan was to outrank the Kievan Metropolitanate when he was created a Patriarch in 1595 with the somewhat reluctant agreement of Patriarch Jeremias II of Constantinople. Yet a third city was later to become the seat of the central government of the Russian peoples in the reign of Peter the Great, and it was in St Petersburg in 1721 that the Patriarchate was to be abolished and a Holy Synod to take its place until after the October Revolution of 1917. Nevertheless, Moscow had come to see herself as the Third Rome – "and a Fourth there would never be" – and to see her Patriarch as the replacement for the Pope of Old Rome.

As soon as the Tsarist autocracy collapsed with the martyrdom of Emperor Nicholas II in 1918, the Russian Church at once restored the Patriarchate in the person of Archbishop Tikhon (Belavin) from the Russian Church in North America, who was chosen rather than, curiously, Metropolitan Anthony (Khrapovitzky) of Kiev, who was to leave Russia to form the Russian Orthodox Church Administration Abroad (first at Sremsky-Karlovsky at the seat of the Patriarch of Serbia and later in Munich and New York).

Building up over the centuries was the rivalry between Kiev and Moscow, and to some extent Moscow and St Petersburg, but *ecclesiastically* there has always been a feeling in Kiev that Moscow was Muscovy and Kiev was Russia, and that the Patriarchate of Moscow was a somewhat *arriviste* see and her boyars not quite in the same class as those of Kiev. It must not be forgotten that Grand Prince Vsevolod, the son of Grand Prince Jaroslav of Kiev, was the most well-connected sovereign in 11th-century Europe, for he had married his daughter to the German Emperor, Henry VI, and had among

his brothers-in-law the Kings of Norway and Denmark and no less a potentate than King Henry I Capet of France. Yet between the 11th and 12th centuries only three Kievan-Rus Princes married Byzantine Princesses. This did not go down well with the Greeks, and the Ecumenical Patriarch's Apokrisarios to the Grand Prince at Kiev, Metropolitan John II, gave this solemn warning:

...that it is unworthy and in very truth not seemly that the daughters of the Grand Prince should marry princes who communicate with unleavened bread...

But this was Byzantine fervour fulminating against the Roman Catholic West, natural enough at that time, although there was no exact point at which it could be said that the Church of Kiev broke off communion with Rome or vice-versa. Twenty-one years after the Great Schism, in 1075, we discover Pope Gregory VII supporting Grand Prince Iziaslav's claim to be restored to the throne of Kievan-Rus usurped by his brother Sviatoslav. In the last quarter of the 11th century the Anti-Pope, Clement III, sought a reconciliation with the Kievan See, and he might have been successful had the Church been under Kievan-Rus bishops; but Kiev was still a dependency of Constantinople and Metropolitan John II, a Byzantine, was still in charge. John II was a polite and intelligent prelate and seemingly a courtier and diplomat to his finger-tips as his reply to Clement III is courteous enough:

To my Holy and Venerated Brother in Our Lord, Clement, Bishop of Old Rome. I beseech You to abandon Your errors, especially those concerning unleavened bread and the Holy Spirit for the first error prejudices the Holy Communion and the second the Orthodoxy of the Faith...

But John makes it clear that Clement should not have gone, as it were, behind the back of the Ecumenical Patriarch to seek for unity:

...I beg Your Grace to be good enough to address Yourself firmly to our Most Holy Patriarch of Constantinople and to all the Holy Metropolitans His Co-Adjutors. Then, if You please, You may write to me the lowest among them...

In 1472 an embassy was despatched by Grand Prince Ivan III to Rome seeking the hand of the Princess Zoë, the niece of the last Byzantine Emperor, Michael Palaeologos, who on her uncle's death had been taken under Papal guardianship after the Fall of Constantinople in 1453. The Roman Marriage Guidance Council (composed of Cardinals) allowed the marriage to take place although they "had no exact information about the faith of the Russians". Fortunately for the Kievans, Zoë was not an 'Azymitess'! Pope Honorious III in 1227 addressed an encyclical *Ad Universos Reges Russiae* (*To All the Kings of Russia*) mistakenly under the impression that the rumours were true which reached Rome to the effect that the Novgorodian rulers wished for union with the Holy See; but no such wish had ever been expressed, and by then the Golden Horde was subjecting the Slavonic peoples to its barbaric rule – and no Pope in Rome could stop that.

The Kievan Christians sought to free themselves from Constantinopolitan domination, and it was Metropolitan Clement of Kiev, a Kievan-Rus, who, supported by the Regent Prince Izaslov II,



deeper on both sides. Young girls who would not accept the union had their feet frozen into blocks of ice, whilst instruments of torture were kept in the Uniate Bishop's residency to encourage this ecumenical movement, born out of time and out of season. On the other side Bishop Josaphat (Kunsevish) of Polotsk was killed by the Orthodox in November 1623. His body lies in full Eastern Pontificals in the south aisle of St Peter's, Rome. The Zaporozhsky Cossacks harassed the Uniate laity with extreme brutality whilst one of their Princes, the Hetman Petro Konashevitch-Sahaidachnyi, re-established Orthodox dioceses and endowed schools in Kiev, Lvov, and Lutsk. In 1620 the Ecumenical Patriarch Theophanes visited Kiev and consecrated six bishops, thus creating a parallel hierarchy for the Ukraine. Twelve years later King Vladislav of Poland recognized the Orthodox Metropolitan See of Kiev and the nomination of four bishops. Kiev was lost to Uniatism by 1633 and had as its Metropolitan the famous Orthodox theologian Peter Mogila. In 1677 the Dioceses of Lvov and Peremyshl were part of the Union, so that by 1702 Orthodoxy had almost disappeared from Poland's territory. Then came the partition of Poland in the 18th century when Tsarina Catherine the Great moved against the Uniates on her territory; but somehow they managed to survive until the reign of Tsar Nicholas I, who in 1839 suppressed them and forced their union with the Holy Synod of the Russian Orthodox Church based in St Petersburg. It was, however, Tsar Alexander II who eventually wound up the Uniate Church in the Russian Empire. It was a savage procedure and produced a novel describing it, *The Apostolate of The Knout* by Reymount, which received some publicity when Paul Cazin translated it into French. In Austria's territory, Galicia, the Uniates survived and flourished, the Dual Monarchy having had more experience in dealing with minorities than had the Russian Empire or the Kingdom of Poland.

The Synod of Zamoisk in 1720 served only to make the Ukrainians or Ruthenians the most Latinized of all the Uniate Churches. They added the *filioque* to the Creed; they recognized the Latin feast of Corpus Christi and Benediction of the Blessed Sacrament crept in among them; vestments were modified and beards shaved off by some prelates; Latin zucchetoes were worn and also episcopal rings and pectoral crosses; a rather Latinized Rosary was introduced, as was the Feast of the Holy Trinity, "Stations of the Cross", and lace on albs; churches began devotions to the Sacred Heart of Jesus, and today their church in Wolverhampton is dedicated to this entirely Western cult. To the credit of the Holy See at the time immediately following the Synod of Zamoisk these Roman practices were never approved by the Popes. However, a few years after the synod the Ukrainians, as they are now called, began to revert to the Slav-Byzantine Rite more fully; but liturgically and in matters of dress the Synod of Zamoisk marked out the Ukrainian Uniates as not being quite the same as the Russian or Ukrainian Orthodox Churches, although in latter times their Metropolitans have dressed exactly like Orthodox Russian Metropolitans – in black rason and white Klobuk and veil.

Seen in its historical setting, the positive aim of the union, politically as far as the Holy See was concerned, was to create a Christian fortress in Eastern Europe against the advance of Islam. It would not be long before the Turk was at the Gates of Vienna, and it was thanks to the courage of King John Sobieski and his troops that Western Christendom did not follow Eastern Christendom under the Turkish yoke.

In Austrian Galicia the Uniates were tolerated but despite their Catholicism do not seem to have been indulged by the Emperor and Apostolic King. Serfdom was abolished in 1848, and by 1860 Galicia was given its own Assembly. The Ukrainian gentry had long been lost to polonization and most of them had become Latin-rite Catholics despite the decree of Pope Urban VIII in 1624 which forbade both Uniates and Latins to change rite. The Uniates, therefore, consisted mainly of the kulaks or peasants, but in the years following the abolition of serfdom there began to emerge, particularly from among the sons of the clergy, a new intelligentsia and with it a newly discovered nationalism, so that by 1917 (when the Russian Empire collapsed) a Ukrainian republic was proclaimed at Kiev, and by October 1918 in the Western Ukraine a republic at Lvov – to the chagrin of Poland, which immediately assumed sovereign authority over Galician Ukraine. This meant that the Ukrainians and the Poles were now at war – Slav Latin Catholic against Slav Uniate in a bloody struggle. The Ukrainian nation's hour came and went, so that by 1923 Galicia passed to Poland as a mere province.

A figure emerged at the head of the Uniate Church, Count and Metropolitan Andrew Szeptycky, a great hero among the Ukrainians both Uniate and Orthodox, a member of the Ukrainian gentry who had not allowed himself to be polonized but had remained as a leader of the peasants of the Slav-Byzantine Rite. Count Szeptycky worked diligently as a nobleman in every sense of the word and as a Christian leader for the Ukrainian people, and he survived the annexation of the infant State by the Soviets in 1939 and the barbaric Nazi occupation which followed, during which he strongly denounced the persecution of the Jews and their tragic deportation to the death camps. He died on 1st November 1944, and his funeral was attended by Nikita Khrushchev, at that time Secretary of the Communist Party of the Ukraine. Metropolitan Andrew was succeeded by Mgr Josip Slypyj, former Rector of the Lvov Seminary, who had been ordained secretly during the first Soviet occupation of 1939 when the purges began against the Uniates. No sooner had Metropolitan Andrew died than there arrived in Lvov Metropolitan Nikolai (Iarushevich) to claim the Orthodox See of Kiev and the Exarchate of the Ukraine to which he had been assigned by the Locum Tenens of the Patriarchal Throne of Moscow and All The Russias, Metropolitan Sergei (Starogorodsky) on 15th July 1942. Metropolitan Sergei, knowing well Metropolitan Nikolai's vanity, succeeded in re-calling him to Moscow as the Ukraine was under Nazi occupation and Sergei feared lest Nikolai, a NKVD agent but not a member, might defect to the Nazis as the Exarch Sergei (Voskrensky) had done whilst Exarch of Latvia in Riga. As the tide of battle ebbed and flowed, the Nazis withdrew from the Ukraine and Nikolai arrived to control and re-



set the independence movement in motion. His mantle was to fall on the shoulders of the monks of the Monastery of the Caves in Kiev. At the time the Patriarch of Constantinople received a rather curt reply via his envoys in Kiev from Grand Prince Rotislav on the nomination of the new Metropolitan of Kiev:

Because of the friendship between Us, and respecting the august person of the Basileos we are pleased to receive within our walls the new Metropolitan. But if it should happen again that a Metropolitan is sent to Us from Byzantium without first giving Us warning and before seeking Our consent, contrary to the prescription of the Holy Apostles, then We shall refuse to receive him and moreover We shall issue an eternal law by which the privilege of choosing and naming Our bishops shall in future be My will and pleasure as Grand Prince...

The last and sadly in this case damaging influence of Byzantium on the Kievan Church was in the person of the Grecophile Patriarch Nikon of Moscow, who, in the latter half of the 17th century, alienated to this very day the Old Believers by reforming the liturgical, ritual, and ceremonial practices of the Muscovite Church along earlier Byzantine traditions from which they had strayed. This, like the Non-Juror Schism in England taking place at roughly the same time, seriously weakened two Churches which could ill afford to lose the most faithful of their adherents.

Eventually, once great and justly proud Kievan-Rus became subjected in 1387 to the Grand Duchy of Lithuania, which took Lodomeria (Volhynia and other "Ukrainian" or "Borderlands"), and to Poland, which annexed Galicia and the Western Ukraine as it is now known. In the Grand Duchy of Lithuania, which stretched almost to Moscow in the East and reached the Black Sea in the South by 1430, the vast majority of the population was either Ukrainian or Byelorussian, and both were called "Ruthenian" at that time. However, in the Grand Duchy of Lithuania they were able to enjoy full freedom whilst their language, Ruthenian, was the official language in the Duchy. In this the Lithuanians acted wisely, because the first step that conquerors so often take to destroy a people is to ban its native tongue. This reasonably liberal state of affairs was not to last, for in 1569 the Union of Lublin brought Lithuania and Poland closer together, and, as a result, the greater part of the Ukrainian lands passed to Poland, not to be partially liberated until the 'Ukrainian Cromwell', Hetman Bohdan Khmelnytsky, defeated the Poles in several battles between 1648 and 1657.

Under the Polish-Lithuanian state of Vladislav Jagellon the Kievan Church became more and more isolated from the Church in Moscow, but continued to be dependent on Constantinople. After the Act of the Union of Lublin, the Orthodox lands of Kiev, Polesia, and Volhynia having passed under the government of Cracow, there loomed large on the ecclesiastical horizon the possibility of re-union with Rome, the distant throne of Constantinople being in thrall to the Sultan. The Catholic Kingdom was not slow to fill the vacuum between Constantinople and Kiev. In 1577 a book was published whose contents were to bear bitter fruit in our own times. It had an

innocent enough title: *O Jednosi Kosciola Bozego (Concerning the Unity of the Church of God)*. Its author was a Jesuit and Rector of the seminary at Vilna, Fr Peter Skarga. The Rusin Church agreed to meet with the Catholics in 1595 at Brest-Litovsk, on what is now the Polish-Russian frontier. The Latins proposed that the basis of the union should be:

1. The acceptance of the Nicaea-Constantinopolitan Creed plus the *Filioque* clause.
2. The transference from Constantinople to Rome of the right and privilege of appointing the Metropolitan of Kiev.
3. The recognition of the Pope of Rome as Supreme Head on Earth of the Church.

Now Poland had always regarded herself, and still does, as the Catholic but Slav bastion in Eastern Europe, and she guarded this unique distinction jealously, so much so that she prevented the envoys of Rome ever getting to Moscow, particularly during the reign of Tsar Ivan IV, to whose Kremlin Court in Muscovy Popes Pius IV, Pius V, and Gregory XIII tried some half-a-dozen times to send ambassadors. Poland did not want a Roman Catholic Moscow! Then another Jesuit enters the arena – Fr Antonio Possevino – who succeeded in persuading King Sigismund of Poland that if his Rusin and Russian subjects were to convert to Rome then that would keep them closer spiritually to Poland, whereas Orthodoxy would be a means of keeping them tied to Moscow.

The Union of Brest-Litovsk was eventually signed from the Orthodox side by Metropolitan Mikhail (Ragoza) of Kiev, the Vicar-General of Kiev, Bishop Cyril (Terletzky) of Lutsk, and Bishop Ipatius (Poteyi). The latter two prelates took the document of union to Rome and presented it solemnly to Pope Clement VIII for his ratification on 23rd December 1595. These prelates had not reckoned with the power exercised at that time by the Orthodox Stavropegic Brotherhoods (who came directly under the Ecumenical Throne) and who would not accept at any price the union which had been sealed and settled by the feudal gentry but not by the masses of the people or, for that matter, by the majority of the clergy. When King Sigismund appointed the third signatory of the Union of Brest-Litovsk, Ipatius Poteyi, to be Archimandrite of the Kiev Pechersky (Caves) Monastery in 1599, the Cossacks and the citizenry would not let him enter the enclosure. The Union was uneasy to say the least. Ten years after the signing the Kievan masses attacked the Vydubetsky Monastery, the residence of the Uniate Vicar-General, Mgr Grekovich. The central and key Cathedral of St Sophia and the Kiev Monastery of the Caves were never won over to Uniatism. Even the famous Cyril Lukaris, eventually to be Ecumenical Patriarch but at that time Exarch for the Patriarch of Alexandria, was dragged into the controversy on the non-Uniate side.

In 1599 the Uniate Metropolitan Rogoza died and the Polish King decreed that Mgr Ipatius Poteyi should succeed him, but he too was to meet with very strong opposition from the Stavropegic Brotherhood of the Dormition of the Holy Mother of God in Lvov. Churches which accepted the union were pillaged and the bitterness grew even



assert the Russian Church's and the Moscow Patriarchate's control over the Ukrainian Autocephalous Orthodox Church and the Uniates. The Locum Tenens of Moscow fulminated against the independent Ukrainian Orthodox Church in an Easter Message on 28th March 1942, which, despite the severe paper shortage, contains eight lines on the Resurrection of Christ with the rest entirely devoted to attacks on the Christians of the Ukrainian Orthodox Church. In the Ukraine many had welcomed the German forces as an improvement on those of Marshal Stalin and the genocidal policy adopted against the peasants during collectivization. Poor Ukrainians! – as soon as their land was re-occupied by the Soviets, reprisals were carried out against those who had collaborated with the Nazis and those who had not. Whether Metropolitan Nikolai connived at these atrocities is unclear, but he had gone there to bring the remnants of the Ukrainian Churches into union with Moscow. Metropolitan Nikolai in his turn, despite his fervent devotion to the Soviet State which some of us witnessed on two or three occasions in Moscow and Zagorsk in 1957, was to fall victim to the tyranny he had for so long worked so hard to promote, and he died mysteriously on 13th December 1960, shortly after Nikita Khrushchev began a further drive against the Church, in the presence of one Dr Valentina Ivanova. His naked body lay for thirteen hours in the mortuary unattended. The faithful cried "murderers" at the mortuary gates. During the panegyric delivered by Fr Rujitsky, the Rector of the Seminary at Zagorsk, the congregation again refused to believe that he had "died of overwork". So ended the life of the Russian Exarch of the Ukraine! Meanwhile Metropolitan Josip Slypj, Nikolai's opposite number in the Uniate Church, whose enthronement had in fact been allowed by the Soviets, was now arrested at the same time that the Locum Tenens, Sergei, was enthroned as Patriarch of Moscow and All the Russias. Despite the fact that in an encyclical addressed to "The Orthodox Flock of the Ukraine" Sergei had stated:

Under the eighth rule of St Gregory of Neocaesarea "Christians who join the barbarians in attacking fellow Christians" are not accepted as penitents until there has been a special ruling about them by a Church Council...

there began a very hostile attack on the Ukrainian Orthodox and the Uniates in the Patriarchal Review of April 1945:

...the Orthodox Church throughout the course of its history has lost nothing of its hatred of the Vatican....

This is 'Paisleyite-style' talk, and, although it could and has been argued that the Orthodox were the first Protestants to protest at the Roman claims long before Luther did so, his attacks on the Ukrainian Orthodox is just as vitriolic. So the once great Church, standing at the centre of the highly civilized state of Kievan-Rus, was brought to its knees and subjugated and humiliated over a long period of years. The Ukrainian or Ruthenian Church in its Orthodox and Uniate branches, headed eventually by two Metropolitans of Kiev and All Rus, had been closely linked in the past with her Mother Church of Constantinople, yet without any consultation and without her consent her Metropolitanate of Kiev was placed under the control of Moscow in 1685–6, although it still managed to retain a certain autonomy and the right to elect its own Metropolitan. In 1721 the

rank of its Metropolitan (in the Slavonic Churches higher than an Archbishop) was reduced to that of Archbishop, whilst later in the 18th century the Ukrainian Rite was Russified, the abbreviated Russian vestments replacing the fuller Byzantine styles. Anger at the Muscovite domination smouldered and fermented over the centuries and, just as the Seminary at Tbilisi (where Stalin trained for the priesthood of the Georgian Orthodox Church) was a hot-bed of revolutionary ideas, so also the Ukrainian Seminaries of Kiev and Poltava were strongly nationalistic.

In the year 1917–18, whilst Russia was in turmoil and the aged Patriarch Tikhon harassed by Red insurgents, the Ukrainian Orthodox Church had established herself as an Autocephalous Church with her own Metropolitan and services in Ukrainian. By 1926 this Church had 32 bishops, around 3,000 priests, and some 6,000,000 lay members. In 1926 the Metropolitan of Kiev, Lypkivsky, was arrested and a forged document of his resignation produced. His successor, Mykola Boretsky, was forced to sign a document dissolving his Church in January 1930. By 1936 every parish had been suppressed. The metropolitans, bishops, clergy, and faithful of this once great Church were slaughtered or imprisoned in the appalling Solovetski prison camp on the White Sea in the purges of the 1930. It is known that 1,150 priests and 20,000 laity were liquidated by execution squads or died of their treatment in the Gulags. Even the Muscovite Exarchate met with a similar fate when the Exarch, Constantine, was arrested in 1937 and his parishes reduced to only five by 1941.

The Moscow Patriarchate now has a terrible crisis on its hands because the majority of its churches and religious houses are in the Ukraine. Of the monasteries open in the Soviet Union only two are in Russia itself. Of the 7,000 churches open in the USSR about 3,500 are in the Ukraine, and most may well decide to return openly to union with Rome. The Moscow Patriarchate could lose a large portion of its income if these churches left her communion. Wild rumours have been circulating – one that the Moscow Patriarchate is seeking Uniate status itself in order to retain the ex-Uniate property; another that she is going to grant autocephaly to the Ukrainian Orthodox and the Byelorussian Orthodox. The same problem is shared by Metropolitan Antonie of Transylvania (which was a province of the Romanian homeland once staunchly Uniate until forced into union with Patriarch Justinian in 1947).

Some Christians may be tempted to think that it would have been better and less sordid if the Orthodox Church had been content merely in keeping its own churches open rather than being a party to seizing those of their Catholic counterparts, or to have gone, as so many Uniates did, underground to form a Catacomb Church entirely, abandoning altogether a visible ecclesiastical presence rather than form a hierarchy which had perforce to become for its survival largely that of a "cassocked police force" (as they are often known in the USSR). Those of us who met from time to time Metropolitan Nikolai, the former Muscovite Exarch of the Ukraine, could never really comprehend why he seemed to collaborate against his fellow



Christians of the Uniate and Orthodox Churches in the Ukraine, but his fear, like that of so many Russians, was the advance of Nazism. To the Ukrainian peasantry, as noted above, whose families had been wiped out in the collectivization policies of Stalin, Hitler's hordes seemed like saviours, and the Nazis played on this by allowing so many churches and religious houses to re-open. Hitler believed in a *divide et impera* policy, and Metropolitan Nikolai was quick to realize this and sought to re-unite the Ukraine by a sort of Act of Uniformity to which all Christians there would be party. But he had not reckoned with the fact that not many Ukrainians would fight for Red Russia. Also, it is probably unlikely that even Nikolai knew of the extent of the Gulags in his own vast homeland or what went on in them. Where would he have access to the news of such places when, even in the relatively small area of Germany and Poland, the vast majority of people did not know of what happened in Ravensbroek, Belsen or Treblinka, not to mention Auschwitz? If the Dean of Canterbury could be unaware of what Stalin was doing to his people, dare we say that Metropolitan Nikolai was fully informed of events? The Russian faithful are not easily fooled, and those who appeared at the mortuary gates of the hospital where he died so mysteriously, and the larger crowd who went to mourn him at the Trinity-Sergievo Lavra at Zagorsk, knew that he was a man who lived through eschatological times. As Winston Churchill said on the death of Neville Chamberlain:

At the lychgate we may all pass our own conduct and our own judgements under a searching review. It is not given to human beings, happily for them, for otherwise life would be intolerable, to foresee or to predict to any large extent the unfolding course of events. In one phase men seem to have been right, in another they seem to have been wrong. Then again, a few years later, when the perspective of time has lengthened, all stands in a different setting. There is a new proportion. There is another scale of values. History with its flickering lamp stumbles along the trail of the past, trying to reconstruct its scenes, to revive its echoes, and kindle with faint gleams the passion of former days. What is the worth of all this? The only guide to a man is his conscience; the only shield to his memory is the rectitude and sincerity of his actions. It is very imprudent to walk through life without this shield, because we are so often mocked by the failure of our hopes and the upsetting of our calculations; but with this shield, however the fates may play, we march along in the ranks of honour...

That may well have been said of Metropolitan Andrew Szeptycky and of Metropolitan Josip Slypyj, but it also could have been said of Metropolitan Nikolai, for all three suffered in those terrible 70 years in their own ways and as their consciences led them. We could stumble for a long time along the trails of the past with history's flickering lamp, yet it gets us nowhere. Tribalism is a powerful force among Christians. On our own doorstep we have its hideous results in Northern Ireland, and further afield we see its dry and bitter fruits in Cyprus, the Lebanon, Kosovo, and in South Africa where Calvinism clashed with Western Catholicism in its Roman and Anglican branches in the apartheid and anti-apartheid stances of its Christian leaders. As yet another Empire crumbles, there will be tribalism to

contend with – where Christian Armenian fights Islamic Aberjaini – but it is surely now time for the hatchets of inter-Christian strife to be buried, because, as we look back over the history of the Ukrainian Church, we see that its problems lay in two forces trying to bring about a unity – one that of the emergent Russian state and eventual Empire, Tsarist and Soviet, and the other unity with a Church having its centre in Rome. And yet this search for unity, paradoxically, brought immense misery to the participants and to the innocent populations of that land.

A.T.J. Salter

## BOOK REVIEWS

John Breck: *The Power of the Word in the Worshipping Church*, St Vladimir's Seminary Press 1986, 237 pp., £7.95

This is another impressive contribution to the revival of Orthodox Bible study from St Vladimir's Seminary, New York. Though paying tribute to Protestant biblical scholarship, and especially to the action of the Protestant Reformers in highlighting the importance of the Bible in the life of the Church, the author considers that their approach to the Bible was too individualistic. It is not what the Spirit reveals to the individual Bible student that is chiefly important (however understandable this emphasis was as a reaction to mediaeval Western neglect of the Bible and unbalanced claims for the role of the magisterium); rather, it is what the Spirit has revealed in the tradition of the Church, and especially in the (Orthodox) Liturgy and the writings of the (Greek) Fathers. The role of the individual Bible student is to recover the contemplative spiritual vision (*theoria*) of the Greek Fathers, by which both the literal and the deeper sense of the Scriptures are discerned. In this way the interpretation of the Bible becomes nothing less than the Spirit's revelation of the Gospel in the world today.

Having laid this foundation, the Author goes on to discuss particular liturgical topics: the confession of faith in the Liturgy, Trinitarian liturgical formulas in the New Testament, the hymn *Monogenes*, and icons of Christ. The author also lays great stress upon the Sacrament of the Eucharist, going so far as to claim that only in the Eucharist is the word transformed from a message about Jesus to a true participation in his divine life. Naturally, he does not want to divorce the ministry of the word from the ministry of the sacraments, as he supposes Calvin to have done (apparently by a misunderstanding), but whether this is a biblical way of uniting the two ministries seems very questionable.

Roger Beckwith

A.R. Brockway and J.P. Rajashekar (ed): *New Religious Movements and the Churches*, WCC Publications 1987, 201 pp., n.p.



This informative symposium is the outcome of a consultation sponsored by the Lutheran World Federation and the World Council of Churches. It was prompted by the number and prominence of new religious movements in the world today, and especially in the Western world, at a time when most of the Christian Churches there are in decline.

The expression "New Religious Movements" has been deliberately chosen as being non-judgmental. Assessed by the standard of Christian orthodoxy, however, "New Religious Movements" can perhaps be classified as (i) Christian heresies (Jehovah's Witnesses, Mormonism); (ii) syncretistic religions (the Unification Church or 'Moonies'); (iii) movements dominated by Western psychology and therapeutic techniques, though linking them with Christianity (Christian Science) or with non-Christian religions of the East (Transcendental Meditation, Scientology); (iv) movements originating from or dominated by non-Christian religions of the East (Hare Krishna, Theosophy).

It has often been remarked how the Christianity of the East is attractive to dissatisfied Western Christians. It is now clear that non-Christian religions of the East (notably Buddhism and Hinduism) are attractive to dissatisfied Westerners who are unchurched. Most of the latest "New Religious Movements" have a Buddhist or Hindu background, and Buddhism and Hinduism, like Islam, have now become missionary religions, and have begun to challenge the Church in traditionally Christian countries.

The 'New Age' movement, which has lately become a talking-point because of its alleged influence on the Canterbury Festival of the Environment, appears to be of this kind. According to this book it was launched by Theosophists, who drew their materials from Yoga.

Roger Beckwith

St Symeon of Thessaloniki (tr. H.L.N. Simmons): *Treatise on Prayer*, Brookline (Hellenic College Press) 1984, xii & 104 pp., £12.95 cloth, £7.95 pb.

St Symeon of Thessaloniki was until recently one of the unknown Fathers of the Church. At his death in 1429, just six months before his city fell to the Turks and turned his Cathedral of the Holy Wisdom into a mosque for five centuries, he was mourned not only by the Orthodox but also by the Jews and Venetians; yet he was not officially declared a saint until 1981, he merits no entry in the second edition of the *Oxford Dictionary of the Christian Church* of 1977 and he has not yet been translated into any major modern language. The late Dr David Balfour and Professor Phontoulis of Thessaloniki have begun the task of editing and publishing his works, but for the most part we are still dependent on the Abbé Migne. St Symeon's major work is a long discourse chiefly concerned with liturgical matters. It is sometimes called a dialogue, but by comparison with St Symeon's interlocutor the participants in Plato's *Laws* are positively garrulous.

The penultimate section is concerned with prayer, and it is with this section that the present work is concerned. An appropriate title for it might be "The Authentic Byzantine Way of Prayer". St Symeon starts with the Angels, who praise God without ceasing and to whom human beings unite themselves in their efforts to "pray without ceasing".

This uninterrupted prayer is the basis of all the rest and Symeon starts by urging on all Christians the importance of the Lord's Prayer, on which he comments later in the treatise, and the Jesus Prayer. As he says: "Let all devout people say this name as a prayer all the time, with both mind and tongue, both standing and walking, both sitting and lying down, in everything they say and do, and moreover let them always force themselves to this". But, as a realist, he knows that few will achieve this angelic state on earth, and so he says the Church has given us the set services as a minimum, as it were. The rest of the treatise is devoted to a description, with from time to time a theological and mystical commentary, of the daily Offices of the Church. This is of the greatest interest because, in addition to describing the "normal" round of Offices, St Symeon also describes the ancient "Sung", or, to use Baumstark's convenient expression, "Cathedral" Offices. By St Symeon's day his own cathedral in Thessaloniki was the only church in the world where the Byzantine Cathedral Offices were still celebrated regularly and so this account of them by almost the last bishop to celebrate them is infinitely precious.

Unfortunately St Symeon is not a methodical writer, indeed his treatise often gives the impression that it is taken from notes of the Archbishop's talks to his clergy by one of those present. He breaks off to discuss some point which has interested him, he goes back over ground already covered, he assumes that the reader is familiar with the services and knows the texts, or has easy access to them. When he is dealing with the "normal" Offices this is not too much of a problem for a reader who has a set of Orthodox service books by him, since the modern monastic services are to all intents and purposes identical with those of St Symeon's day, but it makes the description of the "Cathedral" Office much more difficult to follow. Here the reader needs help and guidance, and in the present instance he gets neither. A work such as this needs at least some annotation beyond references to Scripture, not all of which are correct and many of which are not given. Most of the prayers and other liturgical texts are simply referred to by St Symeon by their incipits and it would not have added unduly to the book to have provided the texts of at least those on which St Symeon comments in detail in an appendix. St Symeon is thinking of his own cathedral as he describes the services and it would have been helpful to have included a ground plan to help the reader, who should note, for example, that for St Symeon the expression the "Royal Doors" refers not as is commonly but erroneously said to-day to the doors of the iconostasis, but to the great doorway leading from the narthex to the nave of the church proper.

So far I have spoken of St Symeon's own work, but I am now compelled, reluctantly, to turn to the "translation" under review. It might be supposed that a translator of a Greek treatise on liturgy



would be competent both in the Greek language and in Orthodox liturgical matters. Dr Simmons is neither, and the reader of this booklet must be warned that, unless he has the original Greek to hand against which to check the English, he is liable to be seriously misinformed on page after page. Whole sentences are omitted or garbled, large sections are merely free paraphrase; indeed so far from the original does the "translation" often wander that I suspect, though I have not been able to verify, that Simmons was working from a free version in modern Greek and not from St Symeon's original at all.

In the space of a short review it is neither necessary nor desirable to list all the nonsenses and infelicities crammed into a mere one hundred pages, but lest the reader might think I am being unduly harsh I give a few examples of the "translator's" expertise. In chapter two St Symeon lists some of the chief authorities who have written on the Jesus Prayer and he mentions "the God-bearing [writer] of the Ladder, Nikephoros the ascetic, Diadochus among the Saints Bishop of Photiki and venerable Symeon the New Theologian". Dr Simmons thinks this means "the ascetic Nikephoros, his successor, the illuminating bishop among the saints, and the venerable Symeon the New Theologian", which apart from bearing little relation to the Greek is historical nonsense. In his description of Matins St Symeon says that the Six Psalms are preceded by "Glory to God..." three times and "Lord, open my lips..." twice. St Symeon then goes on: "the third time, in honour of the most glorious Trinity, he [the reader] says 'Lord, why are those who afflict me multiplied?...'" Dr Simmons, who understands neither Greek nor the Office, proposes: "He says this thrice again in honor of the Holy Trinity. Then 'Lord, how are they multiplied...'" What St Symeon of course means is that the word "Lord" is said a third time, this time, though, as the first word of the psalm. Dr Simmons has great difficulty with the Greek word *kai*, which means "and" among other things, and when it bothers him he simply omits it. So he renders the psalm verse "The Lord is God and has appeared to us" by "God the Lord has appeared". "The Lord" here represents of course the ineffable Name of God and the phrase is a confession of faith in the one true God. In passing one may note that King James' translators mistranslated this verse, and they have been followed by a Gadarene herd of Orthodox translators, led by Isobel Hapgood.

One of the interesting features of the Cathedral Office is that Vespers and Matins begin with the same blessing as the Liturgy, "Blessed is the Kingdom of the Father...". St Symeon makes this point very clearly, though one would never guess it from Dr Simmons' "translation", since by the simple expedient of omitting a "not", he makes St Symeon say the exact opposite! This entails some adjustment of the next sentence, in which the Saint tells us that this is "as at the Holy Liturgy", but such adjustments are what Dr Simmons is skilled at. He translates "as" by "while", again producing the opposite meaning from that intended by the author. At Vespers before the Liturgy of the Presanctified the priest enters in silence, this says St Symeon "signifies His [i.e. Christ's] first sojourn among us, when we were sitting in darkness", which does not even mean anything in English,

let alone translate the text. Dr Simmons cannot even translate a comparatively simple sentence like "this is what the word Theotokos means". Dr Simmons offers us "For this is what the words of the Theotokos means".

Dr Simmons' knowledge of Byzantine liturgy is equally sketchy. He is unaware that the commemorations of the Saints are graded and that a "feasted" Saint is not the same as one who is merely "remembered". He does not know that the word Pentecostarion is used for a troparion which accompanies the fiftieth psalm, it is not a word for the psalm itself. He makes the Deacon sing "Wisdom, stand" and Bishop give his greeting during the singing of the hymn "O joyful Light" and not after it. If "much study is weariness to the flesh" then much listing of such errors is even more so! On two occasions Dr Simmons tells us, with a certain pride, that his is the first translation of St Symeon into a "modern Western European language". St Symeon is still waiting!

Dr Simmons provides an entirely useless index, which consists almost exclusively of proper names of persons and a brief introduction. Here Dr Simmons once again displays his ignorance when he speaks of "the combination of Trithekte (Terce-Sext) with the Liturgy of the Presanctified during periods of fasting. Perhaps this could be adapted to contemporary needs...since the usual combination of Vespers and Presanctified needs trained cantors for its proper performance". Apart from the fact that "Tritoekte" is one of the "sung" (Dr Simmons prefers the hideous neologism "asmatic") or Cathedral Offices and is not at all the same as Terce and Sext, there is no suggestion in St Symeon that it was ever celebrated with the Presanctified without Vespers. Dr Simmons seems to have been misled by the inauthentic and misleading chapter heading at this point.

Like a number of converts to Orthodoxy Dr Simmons has the itch to "reform" the current way of celebrating the Offices. He dislikes Canons, because they are "unscriptural" and he disapproves of grouping the Offices in "clumps", as he calls them. Dr Simmons is at liberty to read the full biblical canticles at Matins every day, if he wishes; they are after all given in the Book of Hours, and to say the Offices every three hours of the twenty-four also, but the monks and nuns who say these Offices every day and have done for centuries do not need help from outsiders in arranging their Offices. There is on the other hand a good case for looking into the possibility of reviving in some form the "sung" Offices for parish use, since no parish does, nor is it meant to, perform the current monastic office in full. The Russian parish Vigil service is in effect an attempt to make the monastic Vigil a "cathedral" one, and it is on the whole a very successful one. The shortened form of Matins used by the Greeks before the Liturgy is a similar attempt, and in this connection it is interesting to realise that in the old "cathedral" Matins the Resurrection Gospel was read *not* before the canons, which in theory do not form part of them, but at the very end, *after* the Great Doxology, and that there was a solemn Entrance with the Gospel book during the singing of the Eothinon, which is a meditation on the Gospel to be read.



There are a number of obvious misprints and some of the numerous omissions may be due to faulty proof-reading rather than the translator's incompetence. The paperback version is badly bound and will not stand up to much wear and tear. Dr Simmons, who is a specialist in Germanic Linguistics, threatens to translate more of St Symeon's writings into English. Before he does so he would be well advised to acquire a competent knowledge of Greek and of the Typikon, otherwise he would do better to devote himself to Goethe or Thomas Mann!

Archimandrite Ephrem (Lash)

*Voices in the Wilderness. An Anthology of Patristic Prayers*, Nikolaos S. Hatzinikolaou: Holy Cross Orthodox Press, Brookline Mass. 1988, xxxii and 238 pp., £17.95 cloth, £12.95 pb.

The Apostle tells us to "pray without ceasing", but many, perhaps most people find even a much more modest target difficult to achieve and so they look for guidance and instruction. This is not a new problem: the followers of St John the Baptist had it, though we do not know what advice he gave. On the other hand we do know Our Lord's response to the request, "Teach us to pray". It was to give His followers a short, simple form of words, the "Our Father", and already by the end of the first century Christians were using this prayer three times daily, as we learn from the *Didache*. From the earliest times the heart and basis of monastic prayer has been the book of Psalms, and St Benedict in the sixth century observes that the weekly recitation of the Psalter is a falling off from the zeal of the early monks, who recited it every day. The best school of prayer is to use the prayers of the Lord and His Saints. Children learn to talk by imitating the adults around them; they do not always "understand" the words they use, but by trial and error they gradually learn to speak them for themselves. And it is the same for us, by using the prayers of those who do know how to pray we may little by little learn to pray ourselves. This is why anthologies of prayers such as this one are often, if not always, more helpful than books "about" prayer.

*Voices in the Wilderness* is an anthology of prayers from the Eastern Orthodox tradition, nearly all from Greek sources, from the third to the twentieth centuries. It is typical of the misunderstanding of "patristic" all too common to-day that the Library of Congress catalogues the book under "Prayers. Early Christian", although St Nectarios, some of whose prayers are included, only died in 1920. To be fair, however, the majority of the prayers (180 out of 225 pages) come from the first millennium. Many of them are taken from the *Horologion* or Book of Hours, which includes the Office for Holy Communion. This is a pity, since nearly all these prayers, particularly those for Holy Communion, are easily available elsewhere in English. Apart from the *Horologion* the two main sources are two Greek collections, Simonoff's *Large Prayerbook* of 1906 and Professor Fontoulis' *Twentyfour Hour Horologion* of 1977.

The prayers are arranged by authors in chronological order and each section begins with an icon of the Saint in question and 'his' (only one

female Saint is included, St Sarah) Apolytikion. Some of these are traditional, others are modern compositions, and the tones to which they are to be sung are not given. The illustrations are taken from a variety of sources, mostly, it would seem, from frescos in monastic churches. It would have been helpful to have a list of sources. Each Saint has a brief biographical note, and as these are for the most part based on the *Synaxaria* they have little value for the historically minded. Only one Western Father is represented, St Augustine, by a passage from his *Confessions*, based on Greek translations without reference, one suspects, to the original Latin. The two great Syrian Fathers, Saint Ephrem and St Isaac, are likewise anthologized from the Greek versions of their works. This means in the case of St Ephraim that none of his authentic writings has been used, but only the writings of that mysterious monastic writer who has been nicknamed "Ephraim the Greek". St Isaac is better served, since the standard Greek version of his writings is based on the Syriac original, though I was somewhat surprised to discover that he is credited with the authorship of the "Salve Regina" (p. 131). Oh for that innocent pre-critical era, when prayers by nasty Latins could be rendered impeccably Orthodox by the simple expedient of altering a by-line! These technical questions do not, of course, affect the value of the prayers themselves, and this volume contains a wealth of material for anyone who wants to learn to pray and particularly to repent at the feet of the Fathers. There are long prayers – one by St Gregory the Divine is seven pages long, one by St Ephraim six, and one, by St John of Damascus, runs to no less than twelve – and short prayers, including some one-liners from St Isaac. Most of the prayers are addressed to the Second Person of the Holy Trinity, a dozen or so to the Trinity, a dozen to the Father and one to the Holy Spirit. A dozen are addressed to the Mother of God and one (from Compline) to the Guardian Angel. This information comes from the valuable "Index of Prayers according to Content", which also lists the prayers under subjects like "Repentance", "Thanksgiving", "Doxology", "Morning" and "Evening".

The text of the prayers is not right justified and this has enabled the compiler to list the references to the Bible down the right-hand edge of the page. It also leaves room for the user to add more for him or herself. If our school of prayer is the Fathers, theirs was the Bible, and one of the most characteristic features of their prayers is that they are often little more than a mosaic of words and phrases from the Scriptures, and to say that many of these echoes and allusions have escaped the compiler is not intended as an adverse criticism. He has also provided a useful index of Old and New Testament passages, well over two thirds of which are from the Gospels and the Psalms. Finally a word about the translations themselves. Considering that neither the author, nor, if surnames in America are any guide, any of his helpers is a native speaker of American English, let alone English, the prayers read well for the most part. Two difficulties in particular trouble the non-native speaker: when to use the simple past tense and when the past tense with "have", and the use of the definite article, notably with abstract nouns. The translator has not fully faced up to the problems of translating late Greek rhetoric, especially apophatic rhetoric, so that we find things like: "Father



exceedingly good, ever existing and remaining, pre-existing before all ages, more than beginningless, ever having your being the same, never having begun and never having ceased..." and so on for another five lines. The ecstatic outpourings of St Symeon the New Theologian defeat him, as they must nearly every translator, and we are asked to invoke the Holy Spirit as, among other improbabilities, "ineffable thing", "chrystalline cincture" and "inaccessible sandal". In an extract from Saint Nectarios, the Mother of God is described as the "pride...of the protoplasts" and the "gonging...of the Forefathers". In his introduction the author says that he would have liked to have used "archaic English" for a number of – highly dubious – reasons, among which are that it is "more poetic" and "theologically more precise", but that since his own knowledge of "old English was poor" he has chosen to use "modern English". If only some of those Orthodox in this country and in the United States who think they can write "archaic English" possessed a similar modesty! It is refreshing to see that for once the phrase from St Symeon Metaphrastes' Prayer after Communion: "every evil-doer [*not* "evil deed"] and passion may flee" is translated correctly.

Should a second edition be called for, and it is much to be hoped that it will, the translations should be thoroughly vetted by a genuine native speaker of English, the number of scriptural references increased, and if possible a number of the prayers easily available elsewhere replaced by others particularly from the Fathers of the second millennium. Misprints seem to be few, though I imagine Bishop Demetrios in his Introduction wrote that the author had opened up "exciting" rather than "exiting" vistas, but as he is clearly not a native English speaker, one cannot be sure!

Archimandrite Ephrem (Lash)

Hugh Wybrew: *The Orthodox Liturgy*, SPCK 1989, 189 pp., £8.95

This excellent little book, subtitled "The Development of the Eucharistic Liturgy in the Byzantine Rite", gives a very readable account of the history of Eucharistic liturgical practices through the Byzantine period (roughly 300–1450).

In the main part of the book (chapters 3–8) the Author resists the temptation to give a blow-by-blow account of every change that occurred. Instead he gives a series of 'snapshots' of the current state of Eucharistic worship at different times, principally in Constantinople, drawing on the major documentary evidence available. He deals not only with the text, structure and performance of the service, but also with related matters such as church architecture, iconography, and the theological and symbolic interpretations of the Liturgy. His coverage of matters concerned with text and structure is at times lacking in detail, and might have benefitted from a chronological table, such as he provides for the symbolic interpretation of the Liturgy in terms of the 'Life of Christ', showing the phases in the development of the service.

In dealing with the iconography of an Orthodox church he describes

an ideal which is all too rarely seen, but when it comes to the performance of the service he describes only the Russian rite in what some would regard as a 'corrupted' form (which is no longer in universal use in Orthodox churches of the Russian tradition). Some of the modern Greek variations are dealt with very cursorily in Chapter 9.

Some assertions in Chapter 1 are questionable: e.g. (p. 7) "there is no provision for a sermon to be preached at the Liturgy" – my Greek Hieratikon (Athens, 1971) prescribes a sermon after the Gospel; (p. 8) referring to the dialogue preceding the anaphora, "Its final response, 'It is meet and right', is lengthier than its Western counterparts" – the published Greek texts were corrected back to the short form in the early 19th century (see e.g. *Great Evchologion*, Venice, 1854).

It is perhaps a minor omission that the Author gives no account of the changes in liturgical practice and understanding since the end of the Byzantine era. The revisions of text and rubrics in Russia in the 17th century and in the Greek churches from the early 19th century onwards show that Orthodox worship is still developing, and not always in a uniform direction.

In considering the 'interpretations' of the Liturgy he gives considerable room to the explanation of various actions in the Liturgy as symbolising events in the life of Christ. He does not go into much detail as to the extent that this may be a legitimate pious approach to the service, nor as to how far this interpretation has in fact influenced changes in and additions to the service.

The book is clearly aimed at the interested non-specialist reader, and in this respect possibly benefits from the absence of scholarly footnotes and references. The principal texts used are listed in a short Bibliography, but clearly much of his information and evidence for some assertions (which are matters of conjecture) comes from other sources which are not cited.

In the opening and closing chapters the Author elaborates his original purpose to produce a book for 'Western' Christians (essentially understood here as Anglicans and Roman Catholics) to give them some understanding of the background to what is seen as a radically different way of Eucharistic worship. In Chapter 1 his outline of current Orthodox practice is sympathetic and based on long experience of participation in Orthodox services (your present reviewer often sang alongside the Author in the choir of the Orthodox church in Oxford more than 20 years ago), but his treatment of the subject here is very uneven. Modern Orthodox liturgical scholarship, as exemplified by the late Father Alexander Schmemmann, is given a brief mention in Chapter 9, along with notes on a few current trends. Within its limited scope this is a first-rate and very readable book. The definitive work on the development of Orthodox worship (covering the whole range of service as well as the Eucharistic Liturgy in much more detail) has still to be written.

Archimandrite Kyril (Jenner)



I.M. Kontzevitch (tr. Olga Koshansky): *The Aquisition of the Holy Spirit in Ancient Russia*, St Herman of Alaska Press 1988, 368 pp., \$20.00

This is the first (though not the first published) volume of a series edited by the St Herman of Alaska Brotherhood and devoted to Russian spirituality, of which three further volumes have already appeared: *Salt of the Earth*, *One of the Ancients*, and *Elder Melchisedek* (see "Short Notices" below). The original Russian text first appeared in Paris in 1952 and a second edition was produced in 1973 in Canada. It is much the most substantial of the volumes in this series, and covers not only the spirituality of Russian Orthodoxy but also the nature and history of asceticism in general.

The work can be regarded as a text-book on asceticism. The main text is divided into five principal parts: I. "A brief survey of asceticism", II. "Ancient Eastern monasticism", III. "[Russian] Contact with the East", IV. "Russian monasticism (10th–17th centuries), and V. "A brief survey of the 18th and 19th centuries". Part I, devoted chiefly to the nature and purpose of asceticism, describes how holiness must be acquired through true communion with God – a communion which involves asceticism and stillness (hesychasm). Part II explores the way in which the principles of spirituality presented in Part I were put into practice in ancient Eastern monasticism. Parts III–V develop the historical theme of Part II but with the scene changed to what is now modern Russia.

Professor Kontzevitch has clearly made a very extensive study of his subject, and especially of the whole history of Orthodoxy in Russia. Of special interest are the short biographical portraits presented of many Russian Saints virtually unknown in the West, though women Saints are largely ignored. His presentation benefits greatly from his own personal knowledge of some of the great Russian spiritual figures of more recent times, including the Elders of Optina Monastery. But the work has a much wider relevance: the acquisition of the Holy Spirit should be the goal of all Christians – we are all "called to be saints". The Author presents his material without compromise. He rightly warns us that response to that call necessarily involves struggle within ourselves, recognition of our own unworthiness, true repentance, and self-crucifixion through asceticism. There is no easy way; but there are many examples presented here to prove that the goal can be achieved in considerable measure. Such examples should strengthen us in our own personal spiritual struggles, and – something of great importance in these present days – help us to avoid the pitfalls presented by the emotionalism of the popular charismatic movement.

*The Aquisition of the Holy Spirit in Ancient Russia* is generously illustrated with portraits, photographs, and icon reproductions. One would wish that the latter could have been printed in colour, but presumably this would have involved excessive cost. There is an extensive Bibliography, the fourth part of which is devoted to relevant works in English. There is also a good index, and (inside the back cover) a map showing the locations covered.

Columba Graham Flegg

#### Short Notices

Serge N. Bolshakoff: *Elder Melchisedek*, St Herman of Alaska Press 1988, 70 pp., \$5.00

This is the fourth volume in the St Herman of Alaska Brotherhood's series on Russian spirituality, and tells, somewhat starkly, the story of the life of Elder Melchisedek (1840–1905), a hermit of the Roslavl Forest. The Elder followed the traditional practice of the "Jesus Prayer", and lived in established monasteries until, at the age of 95, he departed for the seclusion of the remote Forest to live a life of silent communion with God. Though this book does not speak with the spiritual compulsion of St Paul Florensky's *Salt of the Earth* (Volume II in the series), it does provide a further example of how the principles of asceticism (presented in Professor Kontzevitch's book reviewed above) were worked out in the life of one particular holy monk. There a number of reproductions, mainly of engravings, and a short Bibliography and Index.

Seraphim Rose and Abbot Herman: *Blessed John the Wonderworker*, St Herman of Alaska Press 1987, 478 pp., \$15.00

This is a third and revised edition of a work which first appeared in 1979. It presents the life of Archbishop John Maximovitch (1896–1966) – including a "pictorial biography" of photographs – together with some hundred personal testimonies intended to support the cause of his canonization. It details the various sources on his life, most particularly the collection of material made by the late Bishop Savva of Edmonton but also testimonies by many of his fellow bishops, and the extensive records of the results of appeals to the Archbishop's intercession. It is a remarkable story of a man (whom many alive today remember well) from his birth in Adamovka in Southern Russia, his education at the Poltava Military School and Kharkov University and later at the Theological Faculty in Belgrade, his taking of monastic orders, his consecration as Bishop of Shanghai, his bravery during the Japanese occupation and his successful evacuation of many of his flock to the United States, and his appointment and ministry as Archbishop of the Diocese of San Francisco (Russian Church – outside – Russia) in whose Cathedral he now reposes – a centre of pilgrimage for many. Throughout this story there shines through a witness to holiness of life together with concern for the poor and oppressed that has clearly become an inspiration for many.

Little Russian Philokalia Vol. III: *St Herman of Alaska*, St Herman of Alaska Press 1989, 200 pp., \$10.00

This is the third volume in this series entitled "Little Russian Philokalia", of which the previous two presented the spiritual writings and sayings of St Seraphim of Sarov (Vol. I) and Elder Nazarius of Valaam (Vol. II). It contains the complete extant eleven letters of St Herman, the first "Life" (1864), "A Treasury of St Herman's



Spirituality", a listing of the Saint's personal library, and a short Bibliography of relevant books in Russian and English. This material has not previously been collected together, and much of it has not until this work been available in English. The story of St Herman's mission in Alaska is well-known and this book, which includes many illustrations, fittingly augments that story with the Saint's own writings.

Robert Slesinski: *Pavel Florensky: Metaphysics of Love*, St Vladimir's Press 1984, 259 pp., £9.25

This work examines the life and thought of Paul Florensky (1882–1943?) who was recently canonized by the Russian Church-outside-Russia. There is a short bibliography of the Saint, though one which almost entirely ignores his contribution in scientific fields, which was considerable and is important in any overall assessment of Florensky. Slesinski concentrates on Florensky's chief philosophical work, *The Pillar and Ground of Truth*, and discusses in depth its underlying methodology (including the important concept of "integral knowledge", first encountered in the writings of Kireyevsky), homoousian philosophy, sophiology, and duality. Whilst it is clear that the Author has himself come to grips with much of the depths of Florensky's work, his style of writing and choice of terminology are so tortuous that only the most persistent of readers will penetrate them sufficiently to achieve a meaningful encounter with Florensky himself. There is a Foreword by Fr John Meyendorff, an extensive Bibliography, and an Index.

(Tr. Olga Dunlop): *The Living God (Vols I–II)*, St Vladimir's Press 1989, 445 pp., £18.95

These two volumes, translated from the French original *Dieu est vivant*, form an extensive catechism on the Orthodox Christian Faith both for family and class teaching. The original version was prepared by a number of catechists in France, including some of Greek and some of Russian origin, as a result of their own common experiences in presenting the Christian Faith within a parish context. It also owed much to Fr Cyril Argenti of the Greek Parish in Marseilles. The structure chosen is one which integrates the principal feasts of the Church's liturgical year with the whole history of salvation: it is thus essentially an 'ecclesial' presentation. Volume I includes the period from Creation to the Resurrection; Volume II covers the period from the Ascension to the teaching of the *Apocalypse* on the last days and the life to come, and concludes with an Appendix on "Initiation in Prayer". A special feature of these volumes is the inclusion of icon plates in colour and hymns of the Feasts and canticles with music. This is well-tried material, and hence is a most welcome addition (in the English language) for the personal libraries of all who seek to teach the fundamentals of our Christian Faith to children or adults. Indeed, it has much to say to Christians generally, since knowledge of the Faith is not necessarily a strong point of the ordinary churchgoer whether Eastern or Western.

Ed. Esther de Waal: *The Celtic Vison*, Darton Longman and Todd 1988, 263 pp., £6.95

This is a carefully chosen collection from Alexander Carmichael's *Carmina Gadelica*, the great treasury of Celtic spirituality. The aim of the selection was to make Carmichael's work, which runs to six volumes, more accessible – an aim which Dr de Waal has achieved with great taste and discernment. By dividing up the material under fifteen separate headings ("Creation", "Morning Prayers", "Night Prayers", "Birth and Death", "Journeys", "Saints and Angels", "Short Blessings", etc.), each of which is prefaced by a short note, she has facilitated the use of the book as a source for everyday meditation appropriate to the immediate problems and general circumstances. This is a book to keep to hand. Many beautiful line drawings based on Celtic art are included, and an Index of first lines is provided. It should be of special interest to those who have been on the Association's 'Celtic' Pilgrimages or who intend to participate in the forthcoming Pilgrimage to Iona (1991).

(Note: Inclusion under the heading "Short Notices" does not necessarily preclude a fuller review appearing in a subsequent issue of *ECNL*.)

## REVIEWS OF VIDEOCASSETTES

*The Byzantine Painted Churches of Cyprus* and *The Miraculous Icon of Kykko*, Cinematic Variations (334A West End Lane, London NW6 1LN).

These two VHS videocassettes, both of which have a commentary in English, are devoted to the portable icons, painted frescos, and mosaics to be found in the Orthodox churches of Cyprus.

*The Byzantine Painted Churches of Cyprus*, which incorporates a general introduction to iconography by the present Archbishop of Cyprus, takes us on a wide-ranging tour covering the various iconographic styles developed from the 6th to the 15th century. It includes, perhaps most notably, an extensive visit to the unique church at Asinou whose remarkable frescos are probably the most outstanding examples of iconographic art in Cyprus – they were cleaned and preserved in the period 1965–76 under the auspices of the Harvard Centre for Byzantine Studies at Dumbarton Oaks. Also visited, amongst many other sites, are the Church of St Lazarus (the 'four-day dead' and friend of Christ) at Larnaca, built upon the sepulchre of the Saint, and the Monastery and Cave of St Neophytos in Paphos District. The photography is excellent though the sound quality is not always of the highest quality. The work was written, directed, and narrated by Panos Herodotou. It would help consider-



ably if a small booklet listing the places visited could be provided with the cassette, since captions giving the place-names (often spoken quite quickly) are not used.

*The Miraculous Icon of Kykko* takes us to the 900-year-old Monastery of Kykko in Cyprus where the icon of the Mother-of-God, traditionally believed to have been painted by the Evangelist St Luke seven years after the Crucifixion, is preserved. This icon, which has not been seen for over 400 years because of its being overlaid with precious metals and jewels, has a long history of miracle-working and is visited annually by many thousands of people, non-Orthodox as well as Orthodox. The Monastery also houses a remarkable museum of treasures – somewhat surprisingly many from Russia – which we also visit during the film. The quality of the photography and sound is excellent throughout. Like *The Byzantine Painted Churches of Cyprus*, it is produced and directed by Panos Herodotou, though in this case the commentary was written by Richard Curtis and is narrated by Peter Barkworth. There is one serious error in the commentary in that the word “worship” is incorrectly used in connection with Orthodox devotion to icons – it is important that the distinction should always be clearly made between “worship” (due to God alone) and “veneration” or “reverence” offered before icons, a veneration which thereby passes to the represented prototype.

Columba Graham 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 1989 subscription of £4 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 together with a subscription of £4 for 1990. Please note, these subscriptions are *minima*, and donations over and above will be most welcome.

### Material for the next issue of ECNL

Please note that all material for the next issue must be with the Editor by the end of June 1990. 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! Typescripts unacceptable to the Printers will be returned to authors for re-presentation.

## Changes of Address

The records of the Association are currently being updated. It is important that changes of address should be notified to the *General Secretary* (NOT the Editor of *ECNL*). A number of members have stated that old addresses are still being used; if the mailing of *ECNL* is still to an outdated address, please write immediately to Fr John Salter stating the address to which the Journal should be mailed.

## Annual Festival and General Meeting

The Annual Festival will be held on Saturday 27th October 1990 at St Dunstan-in-the-West commencing at 11.00 a.m. to be followed by the AGM of the Association and a lecture. **PLEASE NOTE THIS DATE IN YOUR DIARIES NOW.** Further details will appear in the *Church Times* and in the Autumn 1990 issue of *ECNL*.

## The 1990 Constantinople Lecture

The tenth Constantinople Lecture will be given at Lambeth Palace on Thursday 29th November 1990 following Evensong at 6.00 p.m. The Association is greatly honoured in that His Holiness Patriarch Parthenios III of Alexandria has consented to be this year's lecturer and our Anglican Patron, the Archbishop of Canterbury, will be in the chair. **PLEASE NOTE THIS DATE ALSO IN YOUR DIARIES NOW.** Further details, including arrangements concerning tickets, will be published in the *Church Times* and in the Autumn 1990 issue of *ECNL*.

## AECA Pilgrimages

It is now proposed that the 1991 Pilgrimage will be to Iona and that of 1992 to the Monasteries of Cyprus. The Pilgrimages will be led jointly by our Anglican President, Bishop Michael of Basingstoke, and Bishop Kallistos of Diokleia. Enquiries about pilgrimages should be made to the Pilgrimage Secretary (see inside front cover for the address), and a stamped self-addressed envelope should always be enclosed for a reply. Please make these pilgrimages as widely known as possible, and ensure that enquiries are made before the end of the year preceding that of the pilgrimage in question. In particular, it is hoped that more Orthodox will support the pilgrimages in order that the Anglican/Orthodox balance may be approximately even. The pilgrimages are not restricted to members of the AECA, nor to those eligible for membership – **THEY ARE OPEN TO ALL INTERESTED.**

## Appeal

The Theological Faculty of the Serbian Church in Belgrade is in need of theological books for its library. Gifts of such books or donations of moneys for their purchase would be greatly appreciated. Write in the first instance either to the General Secretary or to the Serbian Orthodox Church Office, 89 Lancaster Road, London W11 1QQ.



# **1990 ANNUAL FESTIVAL**

**Saturday 27th October**

**11.00 a.m.**

**at**

**St Dunstan-in-the-West**

**Fleet St, London EC4**

**Followed by AGM and Lecture**

*(Please bring your own packed lunch)*

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# **1990 CONSTANTINOPLE LECTURE**

**Thursday 29th November**

**6.00 p.m**

**at**

**Lambeth Palace**

**Lecturer: His Holiness Patriarch Parthenios II  
of Alexandria**

**In the chair: His Grace the Archbishop of  
Canterbury**

*(Please contact the General Secretary of the  
Association for entry tickets)*

**Programme: Evensong, Lecture, and Reception**