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Eastern Churches News Letter

EDITORIAL

One of the more recent extensions of the ecumenical movement has been that which encompasses inter-faith dialogue, and especially dialogue between what have been described as the "three great monotheistic religions", namely Christianity, Judaism, and Islam. Now, whilst it is important that dialogue between those who believe in one God should always be possible, it is equally important that such dialogue should be held within strictly defined limits and that it should not involve participating Christians in either explicit or implicit denial of the revelation of the one God in Christ. Thus, there are areas where such dialogue might be considered particularly appropriate and could hopefully contribute to some of the problems which currently beset the world community – areas such as peace, justice, race-relations, poverty, social behaviour, ecology, and so on. Unfortunately, such dialogue can include acts of prayer and worship from which all mention of Christ and the Holy Trinity have been deliberately excluded; participation in these by Christians can surely be seen as an implicit if not explicit denial of that revelation of God in Christ which is the whole foundation of Christian Faith. There are particular dangers in that a number of those who participate allegedly as Christians could more appropriately be described as "deists", and hence the movement towards dialogue can easily be captured by persons more interested in *religion* than in *faith* and by adherents of sub-Christian ideas such as those of the New Age movement. It is sad to see so many Quakers participating to an extent which seems strangely at odds with their participation also in councils of *Churches*.

Jewish-Christian dialogue should, however, be regarded as a special case and it would be a great pity if such dialogue was muddled by being seen solely in terms of inter-faith dialogue generally. Christians and Jews share common roots, and it is clear from the Scriptures that the Jews were given a special place in God's providence, one that will not be fully worked out until the Second Coming of Christ. Judaism is necessarily associated with the concept of the Messiah: both Christians and Jews are people of *hope* in a Messiah to come, though for Christians such coming is to be a *return* in glory of a Messiah already revealed to us. Jesus was a Jew and participated in Jewish worship of God, and many of His sayings recorded in the Gospels come from Jewish sources – most of the Lord's Prayer, for example, has its counterpart in Jewish teachings. Paul was a Jew, though also a Roman citizen, and used Jewish concepts in his exposition of the Faith. Christians and Jews share a common hymn-book: the Book of Psalms. Christianity without its Jewish basis would cease to be the Faith "once delivered to the Saints". Islam, however, does not have the same relationship with Christianity though it does use the Hebrew Scriptures and does recognize Jesus as a prophet. It is, however, a *post-Christian* phenomenon, and for this reason dialogue

with Islam cannot for Christians have the same religious significance as dialogue with Judaism.

There are, of course, problems associated with Christian-Jewish dialogue which have to be faced on both sides. The Church has a long history of anti-Semitism for which repentance is needed; yet, despite this history, each of the two faiths has continued to have some influence on the other. The Jews for their part need to beware that in dialogue with Christians they are not being used as a medium for modern Zionist and Israeli political propaganda. They must recognize also the extent to which their thinking and aspirations have been largely captured by events of the twentieth century. Whilst this is in many ways understandable, it does inevitably tend to militate against dialogue on those more enduring Biblical, moral, and theological issues from which both parties might have much to gain. Christians also have some justification in expressing surprise that the concentration of the Jews upon their own sufferings in this century – which have indeed been very great – seems to have made them less rather than more aware of the sufferings which have been endured by others.

Hopefully, it will be possible to have Christian-Jewish dialogue which concentrates upon the understanding and interpretation of the Hebrew Scriptures. The Christian Scriptures are a unity: the New Testament cannot be understood except in terms of the Old. The New Testament writers assumed a Jewish knowledge of the Old Testament contemporary with their own day, and there are many terms and phrases in the Hebrew Scriptures, important to our own Christian understanding, whose meaning to contemporary Judaism might well provide an enrichment of our own understanding of our Faith. Amongst such terms and phrases might be included: "spirit of God", "word of God", "Messiah", "divine presence" [*shekinah*], "sacrifice", and so on. Greek terminology, so important in Christian writings, needs to be tempered with an understanding of Hebrew thought. In the whole area of sin and atonement, in matters of morality and personal holiness, in the traditions of mysticism, prophecy, and apocalyptic, dialogue with Judaism should be possible and could well prove to be mutually enriching. Such dialogue, however, is specific to Christians and Jews, and would lose much of its significance if transferred into a general interfaith context. This is perhaps a further reason why Christians should approach the interfaith movement with great caution.

THE GENERAL SECRETARY'S NOTES – AN AMERICAN DIARY

On the 4th June I left St Silas's Vicarage for Pentonville Road station. I was driven there by David Spidy who is my new assistant secretary (not Assistant General Secretary). The flight was due to leave Gatwick at 1 pm for Baltimore but was first delayed until 2.30 pm and then left around 4 pm. On arrival in Baltimore I was driven to Holy Trinity Rectory of the Episcopal Church, where Fr Royston Beal, a member of our AECA committee, was doing a *locum* swap. Roast beef and Yorkshire pudding greeted me, and half-a-dozen American parishioners for whom Yorkshire pudding was a novelty. Having nibbled so long on the 'plane, I could eat very little and so went to bed. The Rectory was wooden and colonial and full of family portraits and old furniture, giving the impression we were in the Old World rather than the New, but I discovered this was general throughout the homes I visited in Maryland and Virginia. St Dunstan-in-the-West having strong links with Baron Baltimore (in his Anglican days, he later "Poped") I was something of a curiosity to Marylanders, and, had I stopped off instead of merely passing through Delaware, I would probably have been so in that city for De la Ware was also closely linked with St Dunstan's.

Next day we went to Washington in Fr Beal's hired Buick, to the changing of the guard at the Tomb of the Unknown Soldier, a ceremony which was so grotesque that it was comical. It consisted of the NCO i/c informing us members of the gaping public what his name and rank were. He then examined the rifle of the on-going guard, wiping its shiny metal parts and looking for dust on his white gloves by peering ceremoniously at them. The crowd did not find this at all amusing and one realized that all sorts of ceremonies have been invented in the States, which need time to knock some of what, to us of the Old World, seems the nonsense out of them.

Having no monarch means that the Stars and Stripes takes on the rôle of something far more sacred than our own flag, and after a day or two in the States one realizes why there is such a palaver over whether flag burning should be allowed or not. A curious manifestation of this was on the steps of the Capitol where an elderly female WASP had erected a booth for anti-flag burning and for some reason, for which as yet I have found no explanation, had placed a tailor's dummy disguised as Our Lord wrapped in a woolly blanket and holding over one arm a board on which in poker-work was burnt the words: "Jesus of Nazareth, the King of the Jews". At the feet of this image stood two stuffed sheep.

We next visited the sixth largest cathedral in the world – the Episcopal Cathedral of SS Peter and Paul – where I lit a candle for the members of the Association in the Chapel of the Holy Spirit. In the Lady Chapel a female priest emerged from a door in the wainscoting; she was svelte in a navy frock covered in white flowers and with a clerical collar of the depth favoured by Pius XII in the early fifties. I couldn't remember whether I had seen one before – a lady priest, that is! On arrival back at the Rectory we were invited to go for a fly in a six-seater light aircraft, which I piloted for about thirty-five miles, the owner of the 'plane seeming to think that I knew exactly how to pilot

an aircraft. Not having passed a test to drive a car, I did not wish to disappoint him, frighten Fr Beal and his niece who were passengers in the back seats, or appear wimpish!

Virginia claimed most of the next day and Maryland the day after. This included a tour of the large Naval College at Annapolis, where the rules seemed nearly as strict as those of the theological college once run by the Kelham Fathers: "No one may be late back even if snowed up in Milwaukee after the Christmas break . . .". Well, I suppose a naval officer cannot miss his ship, but one wondered how teenagers take to the life of such strict discipline after the somewhat relaxed atmosphere at High School. Then we went on to Pennsylvania by car, passing a school with the notice "Drug Free School" on the notice-board. One should take nothing for granted! In Pennsylvania we visited the Roman Catholic Shrine of Our Lady of Lourdes and the Convent founded by the recently canonized American Saint Elizabeth Seton, and later the battlefield of Gettysburg where we relived in sound the decisive battle of the Civil War and passed Dwight Eisenhower's farm on the way. In Gettysburg we called on the priest at the tiny chapel of the Anglican Catholic (Continuing) Church dedicated to St Francis of Assisi. The priest seemed very pleased to see us and gave us lots of literature, but we were not sure whether we were in communion with him or not. Who knows?

Next day was the Feast of the Holy Trinity and the anniversary of Fr Beal's and my ordination to the priesthood. Fr. Beal's church was full for the Sung Mass and the music was good, some of the choral renderings being accompanied by the organ and others on a fiddle. The violinist was the grandson of a priest of the Russian Church, who had become Episcopalian. One of the women was formerly a Ruthenian Uniate who had changed her allegiance, and there were some ex-Roman Catholics who had become Anglicans through marriage. After lunch Fr Beal and I flew, with his niece, to St Louis to join his sisters.

Installed in a suburb of St Louis, we visited the RC Cathedral which has a picture of St Louis of France which had been presented to the Diocese by His Most Christian Majesty King Louis XVIII. We passed the church under the old Metropolis jurisdiction, but were unable to gain access to it off the motorway, though we saw the Maronite church in Lebanon Street, which seemed to have a dome of solid gold surmounted by a triple cross of the same material. The same day we visited the small monastery of the Russian Church Outside Russia. This is dedicated to the Holy Cross. Here Deacon Nikodemos entertained us. He is ex-Presbyterian and the brother of a priest in the Episcopal Church. We were joined by the young Igumen who was suffering from sinus trouble as the temperature had now reached the 90s. He presented us with cassettes of the church choir and some icons and literature. We also met the other priest-monk of the community, an ex-Lutheran who was a worker-priest and earned his living as a builder. The small monastery was well appointed and had been a Kingdom Hall of the Jehovah Witnesses.

It was now time to move on to Boston where we were to stay with Dr George Ursul of Emerson College and his wife Ruth. George is a

long-standing member of the Association, born in Canada but of Romanian parentage. On arrival in Boston we took a taxi from the airport, but the driver, being obviously a Pod-Carpatho-Ruthenian whose first language was not English, did not know the way to the street in Brookline where we were to stay. However, after much searching in the dark with a torch-light, we managed to direct him across the city only to find that Dr Ursul was still at the Prodromou Romanian monastery on Mount Athos. This was our second disappointment over trying to contact the Romanians, as Fr Dimitrie had gone on holiday when we visited his rectory in St Louis. Ruth made us very welcome and comfortable. It was then I realized I had not seen the Ursul family for seventeen years!

In the morning we set off to explore the city and found ourselves at the Episcopal Cathedral where we just missed Bishop Barbara Harris. In the cathedral there was a memorial shrine to numerous AIDS victims. This we found was a feature of many churches we visited as this dreadful virus claims so many. It is having an impact on the theology of the American Churches comparable with that of the Black Death on the Western Mediaeval Church. Another feature in this affluent society is the number of huge baskets in the churches for donations of food for the soup kitchens. The Episcopal Church's relief of suffering is second to none, and the synagogues are similarly involved. Across the road we found the bookshop of the RC Paulist Fathers, where I bought for curiosity's sake some grecofied icons of Saint Pope John XXIII, Saint Steve Biko, Saint Martin Luther King, Saint Romero and, strange to relate, Saint Mahatma Gandhi. They looked like authentic Orthodox icons.

Not surprisingly having seen the syncretistic icons, there were plenty of Liberation Theology works on the shelves and a reply to the writings of Cardinal Ratzinger. Back at the Ursul's house, we were able to watch a video of the consecration of Barbara Harris as a bishop. One was a little discouraged, even if one had been sympathetic to the ordination of women to the priesthood and episcopate, when one noticed that the Presiding Bishop of the Episcopal Church was sat on his cathedra holding a blackcurrant coloured balloon. I then retired to the library and read Dr Ursul's doctoral thesis which he finished whilst staying with me in 1966. It was entitled "The Greek Church in the English Travel Literature of the Nineteenth Century" – a fascinating study of a previously unexplored field. A pity it has not yet had a wider readership.

The next morning we visited a RC convent of the Sisters of the Divine Master, where there is perpetual exposition of the Blessed Sacrament and many of the nuns are from Mexico or the Philippines. One of the nuns offered to make us a chasuble apiece, so we ordered two and stocked ourselves up with clerical collars and shirts. Thence we went to Evensong at the Episcopal Church of the Advent, which is now in the Fort Worth sphere of influence rather than that of the local Suffragan, Bishop Barbara Harris. It was our second experience of cross-fertilization which is going on in the Episcopal Church. The title "Episcopal" seems to have no real meaning among Episcopalians. America is geared to success, and any priest in the Episcopal Church who has not "made it" to the episcopate is seen as being largely a failure, top management being what really matters, so

priests will get canvassers and promoters to see that they reach the top. The result is rather pathetic: a Church with an increasing population of bishops and a rapidly decreasing population of laity – all chiefs and no Indians – so that out of a population of an alleged 2.5 million Episcopalians ECUSA could field 142 bishops at Lambeth as opposed to the 22 from Uganda with an Anglican population of 2.2 million. And we say the Roman Church is top heavy with Italian Cardinals! Fr Andrew Meade has reversed the liberal trend of the Advent Church which had affected it from the 1970s until 1985.

The next morning being *S'abat*, we were invited to the *Bat Mizvah* of two teenage Jewish girls, who both gave a brilliant interpretation of certain passages from the Book of Numbers. The Torah scroll in that synagogue had an interesting and sad history. It had been rescued from Nazi Germany, where it had been taken for an exhibition to be staged on an "Extinct Race". The afternoon was in complete contrast to the morning service, as we visited the Old Calendarist Monastery of the Transfiguration in Warren Road, Brookline, Boston. The large house is situated in beautiful grounds and reminded us of Nashdom Abbey. It had been sold to the Community by the Daughters of the Divine Master, whom we had visited the day before. The Community was under the Synod of the Russian Church Outside Russia until very recently, but had now placed itself under the Greek Old Calendarist hierarchy. Those who might imagine a Greek Old Calendarist monastery to be inhabited by fire-eating zealots would be sadly disappointed. We found a courteous group of monks, much like the community at Esphigmenou. Traditionalists tend to be serene and polite; it is the liberals and reformers who veer towards rudeness and lack of charity. Luther and Knox being typical of reforming zeal. Father Charamboulos welcomed us and showed us the various activities of the community – the carpenter's workshop, the icon studios and the incense factory. He also took us to a well of crystal clear water in the grounds, much used by the local populace who need a change from the taste of fluoride. Having drunk of the water of the well, we were taken to meet the Igumen, Archimandrite Panteleimon, whom I vaguely remembered meeting at the Panteleimon Monastery on Mount Athos in the 1950s. Since those days Fr Panteleimon had been a monk on the Mount of Temptations and at the St Savva Monastery in the Judean desert. He showed us the Monastery's more valuable icons, including one which he thinks is probably a Russian Old-Believer icon as it shows the Mother of God blessing the Divine Child with the "correct" number of fingers for an Old Believer. The finest icon was one painted in Northern Russia, which had been presented to the community by Abbess Elizabeth of the Russian Convent of the Annunciation in Brondesbury Park, North London.

Archimandrite Panteleimon had donated an icon of St Alban to St Alban's Abbey and the Dean had personally collected it and it now hangs by the tomb of Britain's Protomartyr. St Alban is unusually painted with a beard, there being no concrete evidence that he was a clean-shaven soldier. On hearing that Fr Beal had been baptized and confirmed in the St Alban's Diocese and that I had been an assistant priest at St Alban's, Holborn, he presented us with lovely icons of the Saint. We had already been given icons of St Elizabeth, one of the

New Martyrs of Russia (the former Grand Duchess Sergei, sister of the Tzarina Alexandra Feodrovna, who had visited, after her husband's assassination, the Convent of the Sisters of Bethany in Lloyd Square, Clerkenwell). This Convent had provided nuns to work in my parish of St Silas's, Pentonville, for many years, and Fr Beal's cousin had spent fifty years or more as a nun in that Convent. St Elizabeth had based her religious community in Moscow on the rule of the Sisters of Bethany and had called her order the Sisterhood of SS Martha and Mary. Archimandrite Panteleimon knew many of the Russian clergy who had spent some time in England, including Fr Cheremeteff and Archbishop John (Maximovitch). We stayed for some of the Vigil service and then were driven back to the Ursuls' house. The visit had been unforgettable. The chapel with its lamps and candle-light and no electricity had an Old-Believer air about it, and the very full vestments were also reminiscent of older models. A fine feature of the chapel was an ancient Byzantine candelabra discovered in Constantinople and restored for use. The Community of monks numbered about forty-five and many of them were young men.

The next day, a Sunday, we flew to New York and arrived there quite early in the morning, and so made our way to St Mary's off Times Square for the High Mass. In the USA, Corpus Christi not being a holy day of obligation, it seemed to be kept only on the Sunday; at least we found that the Roman Catholic Franciscans in Bolton had a ferial Mass on the Feast (Thursday). The Mass lasted two hours and ten minutes as there was a Procession of the Blessed Sacrament and Benediction. The church was thronged with people who looked as though they might not have to take joints out of the oven at noon. St Mary's we learnt is not in the Fort Worth sphere of influence, but is still firmly with ECUSA. Were we in full communion with it or not? We could not say as a large proportion of its clergy are not recognized in the Church of England! As far as the Liturgy was concerned there was little concession to Vatican II or the ASB. It was trad, Anglo-Catholicism of the All Saints, Margaret Street, variety, with a Central Line outlook on the Catholic Movement, and plenty of white smoke – hence its nick-name, "Smokey Mary's".

We then set out to visit the Headquarters of the Synod of the Russian Church Outside Russia, passing the Hungarian Protestant church on the way up 5th Avenue. We had a long chat with the secretary at the desk and promised to return for the evening service at five, but, as it turned out, we had not given ourselves enough time as we also took in the Cathedral of the Moscow Patriarchate situated five blocks away. This was built in 1902 and has five splendid onion domes and a baroque interior. We wondered why, having given the Greek-Russian Catholic Church autocephaly, the Moscow Patriarchate had still retained its churches in the USA alongside the old Metropolia jurisdiction. From here we walked through seedy streets to the ECUSA Cathedral of St John the Divine, a vast building with an iconostasis covered in fine icons at the entrance to the nave. This iconostasis is for devotional purposes as votive candles burn in abundance at it, but there is no altar behind it. The various side-chapels are furnished in sumptuous styles of various European countries. As in Boston there was a memorial shrine to the victims of

AIDS. This reflected the concern of ECUSA with this modern scourge, but also the collapse in such tragic conditions of the hedonistic society which ushered in the drug and sexual revolution of the sixties and now reaps the bitter fruits thereof.

The next morning we visited Fr Timothy Campbell-Smith's parish at Norwalk. This is part of the Fort Worth Connexion. We had lunch with Fr Campbell-Smith who had to leave early in the afternoon for a meeting of the Priests' Society of the Holy Cross (SSC). We arrived back in New York in a terrible thunderstorm and got drenched to the skin, watched TV, and saw that Romania was in turmoil and students had been beaten up by the miners, and that West Virginia was in full flood. The USA being excessively provincial news-wise, we only got hints of what was happening in the world outside the rather closetted cities of the States. Thunder rumbled on all evening so we thought we would watch "Driving Miss Daisy" but the TV video, like so many, things in the States, did not work and the engineer could not mend it. We switched on the TV again to hear that 83,000 had now died of AIDS in the USA – more than those who perished in the Vietnam War. The next morning we went sight-seeing in tremendous heat and left it almost too late to reach our hotel and the bus which would take us to the airport. We caught it with 30 seconds to spare, but on arrival at the airport we had to sit out a storm on the runway for over two hours.

Back in Maryland, we visited some of the Roman Catholic institutions and had lunch in Baltimore with the Dean of the Greek Orthodox Cathedral, Fr Constantine Molios, who had just returned from his first visit to Russia, and his assistant priest Fr Luke Pappas. Fr Constantine had restored the Cathedral beautifully, getting rid of the chocolate-box icons and nasty candelabrae and replacing them with properly painted Byzantine-style icons and excellent copies in copper and iron of Russian candelabrae. The next day we called on the All Saints Convent, on a large estate outside Baltimore where there are over thirty ECUSA nuns with a small monastery in the grounds which is Benedictine and houses the chaplain Fr Edward Schmidt. This skete is dedicated to the Annunciation and Fr Edward was trained at the Abbey of St Gregory at Three Rivers, Michigan, once a dependency of Nashdom Abbey but now autonomous and from which was founded the Australian Priory of Anglican Benedictines. Fr Edward is a long standing member of the Association. Here again relations with the local Ordinary are strained. The ascendant ECUSA establishment is known in traditionalist parishes as "the Fascist liberals". They decide, of course, what is to be liberal and the sort of attitude one meets with is very like that among liberals everywhere, i.e. "unless you accept what I hold and fall into line I'll hold my breath until I go violet in the face and then you'll be sorry . . .", or that sort of thing! We dined with several young Episcopalian families, and on one occasion were asked by a young headmaster what on earth had happened to the Old Lambeth Quadilateral. He, like many others, were wondering what was happening to their Church and to the Anglican Communion.

The following day we were due to visit Washington again, so I telephoned Bishop Vassili Rodzianko, a member of the Association and formerly in the Serbian Church in London. Alas! Bishop Vassili

was in Moscow for the enthronement of Patriarch Alexis II. In Washington we visited the Shrine of the Immaculate Conception, which also houses the Uniate chapel of the Carpatho-Ruthenians, a chapel which has some rather fine modern mosaics depicting the miraculous icons which saved Moscow and Novgorod when those cities were under siege from the Turk and the Tartar.

On the morrow we travelled on the Amtrak train to Philadelphia where we were entertained to lunch by Fr Peter Laister, who had been my neighbour until four years ago at the Church of The Holy Redeemer, Clerkenwell. He is Rector of St Clement's, a traditionalist parish again under the Fort Worth group. Many parishes now do not invite the local ordinary to minister in their churches if he ordains women. It is a complete reversal of the late nineteenth-century attitude when bishops in England would not visit Anglican Catholic parishes. The ordination held recently in St Clement's had been performed by the retired Assistant Bishop of Gibraltar, so that a situation had arisen within the Anglican Communion which had exact parallels with the Old Calendarists and the Russian Church Outside Russia, where territorial jurisdiction has collapsed. It is a situation which is not going to go away and may well spread to the United Kingdom where, unlike the States, it will stick out like a sore thumb in a country where the parochial and diocesan systems are still territorial in their jurisdiction.

I telephoned the Albanian Orthodox priest in Philadelphia, but he could not get into the centre of town before our train left for Baltimore so we were only able to see one of the two Albanian Orthodox Churches in the city, which had over its doors: *Khisa Orthodoxe Shquipere*. Three hours before I left the USA Archimandrite Meletios Webber arrived at the Rectory for lunch. Since he left the Greek Church in Harrow he has taken on two churches in Montana 175 miles apart. He is a long-standing member of the Association and asked to be remembered to his Anglican and Orthodox friends in England. His was only a flying visit to our neck of the woods, but I asked him to give the greetings of our members who knew him to Dean John Bacchus, another of our members, who was in the 1970s the Chaplain in Constantinople and Apokrisarios from Lambeth to the Phanar.

Addenda

Assyrians and Chaldeans

Chaldeans and Assyrians are the lineal descendants of the ancient inhabitants of Mesopotamia, which is today known as Iraq. The language common to them is Syriac, which centuries ago was the dominant language in the Middle East, a dialect of which was spoken by Our Lord in the days of His flesh in Judaea and the Galilee. Sadly the Nation was divided by the creation from the ancient Church of the East of the Chaldean Uniates, so that one group in the nation looked to the Mar Shimun and his blood lines successors as not only their ecclesiastical leader but also their tribal and secular Prince, whilst the rest looked to the Patriarch of Babylon of the Chaldeans as their spiritual head under the Pope of Rome. In recent months,

looking at the healing of the rift between the two Germanys and the beginnings of a new dawn of racial co-operation in South Africa, the two Patriarchs, His Holiness Mar Dinkha IV of the Assyrians and His Holiness Mar Rophael of the Chaldeans, decided that it was time that they met. It was the first meeting between the two Patriarchs since the rift some 400 years ago. The meeting took place at Mart Mariam Church in the Chicago area. The two Patriarchs decided that there would be further meetings between them and another was held just after last Easter in Baghdad.

Readers are reminded that the Annual Festival will be held at St Dunstan-in-the-West at 11 am on Saturday 27th October when the Holy Qu'aban (a Liturgy) of the Assyrian Church of the East will be celebrated by Archdeacon Yonan Yonan.

Lutheran – Ethiopian wedding

Following the civil marriage in Copenhagen in May, the blessing of the marriage between Mr Per Grove-Stephenson and HRH Princess Rebecca Asrat of Shoa was given by Fr Salter at St Dunstan-in-the-West on 26th May. Pope Shenouda III conveyed His Papal and Patriarchal Benediction on the couple.

Armenian visitor

At the Patronal Festival on 19th May at St Dunstan's the Head of the Armenian Orthodox Apostolic Church in the United Kingdom, Bishop Yeghishe Gedurian, gave the Blessing at the end of High Mass.

Lambeth link

We are pleased to announce that the Revd Dr John Fenwick of the Archbishop of Canterbury's Ecumenical Office has agreed to join the Committee of the Association. This re-establishes links with Lambeth which ceased at committee level when Canon Michael Moore moved to be Chaplain to the Queen at her Palace of Hampton Court.

A.T.J. Salter

OBITUARIES

Patriarch Schnork of Constantinople of the Armenians

One of the pleasures that Fr John Bacchus introduced me to just before I did the locum for him at the Anglican Chaplaincy in Constantinople was "Schnorkling" – not the underwater sport which I am sure I would never have enjoyed, but visiting Patriarch Schnork of the Armenians in the City. The Armenian Patriarchate is housed in a building much larger than the Ecumenical Patriarchate in the Kum Kapi district beyond Top Kapi, where most of the Armenians live. Here he received me very warmly when I called on him, but it was at his villa on the Armenian island near Halki that he could

really relax from the cares of his office and talk about what seemed happier days in London at St Sarkis in the 1940s, when Canon J.A. Douglas was still active and defending the Armenians. His last words to me when I left to return to London were not to travel to Etchmiadzin from Istanbul by train, and to give his greetings to his English and Anglican friends and to tell them that although he himself was in quite good health his beloved Church was being weakened by petty harassments and the confiscation of its lands and institutions. May he now find rest and peace!

Metropolitan Meliton of Chalcedon

One could not stay long in Constantinople without meeting Metropolitan Meliton either at the Phanar or in his suite, where he entertained generously, or mingling with Turkish Generals in their full-dress uniforms in the grounds of the huge and palatial British Consulate on the Queen's birthday, where the old British Colony dressed as for Ascot and drank champagne whilst their children held three-legged and egg-and-spoon races. He was a large, hearty man with features that resembled the late Schnozzle Durante's, but not a man to be trifled with, yet gregarious, loyal to his Patriarch, and devoted to the dwindling Great Church. He visited England frequently and could be seen from time to time at the Greek Church in Shepherd's Bush where he made himself at home as easily as in the enclosure of the Phanar, where he will be missed for his liveliness and wit. He is succeeded in the Metropolitanate by Metropolitan Bartholomew of Philadelphia, that is in *partibus infidelium*, not the American city of that name! Metropolitan Bartholomew is a member of the Association.

Patriarch Pimen of Moscow and All The Russias

I met Patriarch Pimen in the mid-1950s on two occasions at the Monastery of the Holy Trinity-St Sergius at Zagorsk, where he was the Igumen or Abbot, the then Patriarch having the title Grand Archimandrite of that Monastery. Unlike his predecessor, now to be known as Alexis I, his origins were obscure, whereas Alexis came from the *Dvornin* or landed-gentry family of Simansky with a palace in Moscow and an English nanny. There are "hidden years" in Pimen's life, when, it is thought, he was imprisoned for the faith. The KGB put out a story, which was entirely false, that he had deserted from the army during the last war. This is nonsense, of course, as deserters were always, without exception, shot under Stalin. He was born Sergei Izvekov on 23 July 1910 in what was in pre-revolutionary days known as Bogorodsk (now Noginsk) near Moscow. At 17 he became a monk and lived in various monasteries. In 1957 he relinquished the office of Igumen at Zagorsk and was consecrated a bishop and elevated to Archbishop in 1960. Although he complied with the severe restraints placed on the Church, he wryly remarked that he was living "in a gilded cage". He was a man who would probably have been happier in the cloister which he had chosen at the age of 17, but like so many monks in the East throughout the centuries he was called to lead a life in many ways far removed from the contemplative, yet with all of its burdens and responsibilities and none of its consolations. His main interest lay in the realm of Church music, but curiously one of his hobbies was cooking. Arthritis and

diabetes played havoc with his body, and he died in his 80th year a decade or so younger than his predecessor. Unlike Patriarch Alexis I, he never visited the Archbishop of Canterbury, but both Archbishop Donald Coggan and Archbishop Robert Runcie visited His Holiness in Moscow. He did, however, visit New York and addressed the United Nations special session on disarmament. That was not really his scene as he was essentially a private person, a shy man, and still at heart a monk. As we remember the soul of Pimen at the Throne of Grace, we pray for his successor patriarch Alexis II who has come to the throne of Moscow in exciting and creative times for both the Russian Nation and the Russian Church. We wish the new Patriarch "Many Years!".

A.T.J. Salter

NEWS FROM THE USSR

Visits to the Russian Church

The Holy Synod of the Russian Orthodox Church in Moscow heard from Metropolitan Filaret of Minsk and Grodno, the Patriarchal Exarch to Byelorussia, of the visit of the Bishop of Oxford and the Anglican delegation to the Russian Church. The visit was proposed by the Archbishop of Canterbury and took place at the invitation of Patriarch Pimen. The Holy Synod resolved that satisfaction be expressed with the visit of the delegation of the Church of England which continues the old tradition of manifold and fruitful co-operation between the two Churches. The Synod also welcomed the fact that the delegations had agreed to create a joint co-ordinating commission on fraternal co-operation between the two Churches under the patronage of the Patriarch and the Archbishop of Canterbury. It was hoped that the visit will serve to promote further fraternal ties between the Church of England and the Russian Orthodox Church.

A delegation from the Holy See headed by Cardinal Willebrands visited Russia recently and was received at the Danilovsky Monastery in Moscow. After the exchange of gifts of Eucharistic vessels the two sides agreed to a dialogue on problems between the two Churches, particularly high on the agenda being the conflict between the Uniates and the Orthodox in the Western Ukraine.

Reopening of Church buildings

In the Western Ukraine a monastery closed in 1945 has been restored to the Russian Church. It is the monastery of the Transfiguration on Yasnaya Hill in the village of Goshev, in the Carpathian region. After the closure in 1945 the famous Goshev Icon disappeared without trace, but a copy of it has been painted in the workshops of the Moscow Patriarchate. The gilt *riiza* for this Mother of God icon was made in the craftshop of Ivano-Frankovsk.

Also re-opened is the Kiev Theological Seminary, which closed in the 1950s during the Khrushchev purges against the Church. The re-opened Seminary is housed in the enclosure of the Monastery of the Kiev-Pechery Lavra, or Monastery of the Caves.

Uniate and Orthodox clashes in the Western Ukraine

Old scores are being settled by the Uniates of the Western Ukraine since *glasnost* and *perestroika* have brought the Catholics of Slav-Byzantine Rite out of their catacomb existence. The Ukrainian Uniates are demanding the return from the Orthodox of their former church and monastic properties confiscated at the time of the forcible liquidation of the Uniate Church under Stalin. Whereas at the time of the forced union of these Christians with the Moscow Patriarchate the Soviet Government supported the Russian Church's takeover of Uniate property, now they do not seem to have lifted a finger to assist the Orthodox in retaining that property, hence the clashes between the two rival Churches. The situation is further complicated in that the Ukrainian Orthodox, as distinct from the Russian Orthodox, are seeking autonomy and at least one bishop in the Ukraine has been denounced by the Patriarchate of Moscow for setting up a separate jurisdiction.

The worst area affected by the troubles has been that of Ivano-Frankovsk. Before his death Patriarch Pimen sent a telegram to President Gorbachev protesting at the treatment of one of his Archbishops:

With bitterness I have to inform you that . . . today a group of Catholics of the Eastern Rite with the participation of the representatives of the Committee for the Protection of the Ukrainian Catholic Church . . . burst into the cathedral church in the city of Ivano-Frankovsk during divine service being conducted by Archbishop Makary of Ivano-Frankovsk and Kolomyia, chased away the Orthodox worshippers and seized the cathedral. Archbishop Makary refused to leave the church and has declared a hunger strike. He appealed to the local authorities but they refused to give him aid or protection. We ask your personal intervention to stop the lawlessness taking place in the Western regions of the Ukraine, where places have been seized in like manner in Lvov and other towns and villages.

Respectfully yours,

PIMEN, Patriarch of Moscow and All Russia, USSR People's Deputy.

A similar letter was sent to His Holiness Pope John-Paul II:

Your Holiness,

. . . The present extremely tense situation is fraught with tragic consequences. We beg Your Holiness to raise your voice and do everything possible to put an end immediately to the lawless acts of the Catholics of Eastern Rite, the children of your Church.

With brotherly love in Christ,

PIMEN, Patriarch of Moscow and All Russia

(From the Journal of the Moscow Patriarchate).

A.T.J. Salter

THE OLD CALENDARISTS

To begin to understand the position of the Old Calendarists it is necessary to look at the history of how time has been recorded, as obviously several civilizations reckon it in different ways. Visitors to Soho's Chinatown will soon discover that the Chinese have reached the year of some animal or reptile or mythological creature, such as the dragon.

The introduction of the Alternative Service Book into the Church of England has brought home to English Anglicans that there are different Calendars now in use in various parishes. Some will be reckoning the Sundays from Pentecost whilst others, following the Book of Common Prayer, will be following the Sarum tradition of counting Sundays from the Feast of the Holy Trinity. English parishes, since the arrival on the scene of the ASB alongside the Book of Common Prayer, are out of step with each other.

As far as Christendom was concerned, both Western and Eastern, for about one and a half millennia it was Julius Caesar who created "time" for Europe and Asia Minor in 44 BC when he decreed that the year should consist of 365 days with an extra day added every fourth year, a leap year of 366 days. The Church had adopted the Calendar of Julius Caesar (the Julian Calendar) first of all for its feasts of martyrs and other fixed feasts, according to the Greek *Menologion*. The feast of the Resurrection and other movable feasts dependent upon its date are reckoned by the *Paschalion*. Thus, as Dom Gregory Dix reminded us in *The Shape of the Liturgy*, time became sanctified, and unless we grasp this fact then disputes about calendars will strike us as puerile and ridiculous.

Calendar controversies are no new phenomena. The peace of the Church has often been disturbed by disagreement over the reckoning of feasts and fasts. The Quartodeciman Christians kept Pascha on the 14th day after the Paschal new moon whether that day happened to be the first day of the week or not; others kept the Feast on the next Sunday. In AD 325 the Council of Nicaea decreed that the Paschal Feast was to be celebrated on the Sunday following the first full moon after the vernal equinox.

It was the Church of Alexandria and not the Church of Rome which was eventually to decide the Calendar question. Rome fell into line with Alexandria only in the 6th century and *Ecclesia Anglicana* as late as the year AD 729. In England, the Venerable Bede noticed that the Church's calendar derived from Alexandria did not always tally with what was happening in the heavens. Later on Eastern Christians spotted similar inaccuracies, among them one Nicephoros Gregoras who made similar findings to Bede, but some 600 years later. These discrepancies bothered the Church's leaders for many centuries until the Western Patriarchate and other Western Churches outside the Patriarchate's territory, but dependent upon it, in the person of Pope Gregory XIII grasped the nettle of calendar reform and introduced in 1582 what is now known as the Gregorian Calendar to replace the Julian. Most of Catholic Europe accepted the Papal Calendar immediately and, perhaps, if there had been a longer

waiting period between the change and the Reformation, those Churches not in communion with Rome might have led their countries into adopting the Gregorian Calendar. The Pope had decreed that the days between 4th and 15th October be excluded. England did not accept the reformed calendar until 1752, and a cry went up throughout the land "Give us back our eleven days", the gap having widened since 1582. Those who pore over old church registers will often come across a note by a country parson recording the leap forward.

The Papal Calendar was not accepted by the Patriarchs of Constantinople, Alexandria, Antioch, or Jerusalem, nor was it accepted by the Church of Kievan-Rus. Curiously, the Ukrainian Catholics of Slav-Byzantine Rite (Uniates) to this day still continue to use the Julian Calendar, whilst the Uniates of Greece and the Ionian Islands did not adopt the Gregorian Calendar until 1947, 23 years after the National Church of Greece had adopted it. All the Eastern Churches, with the exception of the Maronites who have no non-Uniate opposite numbers, continue to celebrate Pascha on the same day even though they use different calendars for the fixed feasts. [The Orthodox Church of Finland is another exception – ED.]

The Calendar crisis arose in Greece as a result of secular pressure from the civil arm immediately after World War I, when Venizelos was Prime Minister and the liberal Archbishop Meletios (Metaxakis) was Primate of Greece and Archbishop of Athens. Meletios was unwilling to change the calendar unilaterally without the consent of the other Orthodox Churches, and, it must be remembered these ranged from the vast Patriarchal Church of Russia then entering its Babylonian Captivity and with the Country in the midst of a Civil War, to the isolated enclave but autonomous Church of Sinai – difficult Churches to contact. Matters were allowed to rest for about four years, but in 1923 it was proposed to hold a Pan-Orthodox Council in Constantinople, whilst in the meantime Meletios was elected Ecumenical Patriarch. The Council sought to reform clerical dress, allow the marriage of priests after ordination, reduce the periods of fasting, and generally, open up the Orthodox Churches to the ecumenical movement. The proposals reflected the liberalism of Patriarch Meletios, perhaps induced by his year in the USA between his leaving Athens and his appointment to Constantinople. He was not, however, to stay in the City, but was shortly afterwards elected Pope and Patriarch of Alexandria.

The Slavic Churches were not represented at the Council, neither was the Church of Romania nor the Exarchate of Bulgaria, which was still in schism from Constantinople at that time although its Exarchate was situated only a few yards from the Phanar, the residency of the Ecumenical Patriarch. So, apart from the Patriarchate of Constantinople, the only other Church represented at the Council was the Church of Greece in the person of Bishop Ambrosios of Naupactia. The new Archbishop Theocletos of Athens, who had replaced Meletios, did not wish his Church to adopt the new calendar, which was, in fact, a slightly reformed version of the Gregorian. The Greek government, therefore, replaced him with one of the commissioners appointed to look into the reform of the calendar, Archimandrite Chrysostomos Papadopoulos, who was

enthroned as Primate of Greece in Athens in 1923. He and the new Foreign Minister brought pressure to bear upon the new Ecumenical Patriarch Gregory to reform the calendar, and as the Patriarchate was and is to some extent financially dependent upon the Greek State for its survival, he was obliged to implement in the case of the Church of Greece what might have been decided by the Council of Constantinople – that is to say the Church of Greece was “jumping the gun”. Greece’s National State Church changed to the new calendar on 10th/23rd March 1924. The Ecumenical Patriarchate and the Church of Romania recognized and accepted the change, but the Patriarchate of Alexandria did not accept it until Meletios was enthroned, and, in fact, his predecessor rejected the change and received the support of the Patriarchate of Jerusalem, which to this day retains the use of the Julian Calendar. The Ethnarchos and Archbishop of Cyprus, Kyrillos, and the Antiochene Patriarchate also rejected the change, as did certain monastic houses in what was then Romanian Moldavia, where certain Russians had fled following the Bolshevik Terror. These communities still continue to exist in that part of the Romanian countryside adjacent to Russian-occupied Moldavia and among the Romanian diaspora in Australia. These Old Calendarists are under the jurisdiction of His Grace Archbishop Glycerius Tanase, who resides in Romania. Even during the darkest days of the Ceausescu regime the Old Calendarist communities were listed in official government guide books.

On Mount Athos the monasteries as a whole refused to accept the new calendar. The large monastery of Vatopedi did eventually change to the new calendar and, I believe, its dependent sketes did the same; but in recent years that ruling Monastery has returned to the Julian Calendar in order to bring itself into line with the liturgical life of the rest of the communities on the Holy Mountain. When news of the Church of Greece’s reform reached Athos certain monasteries formed the *Hieros Sundesmos ton Zeleton Monachon* – the Holy Synod of the Zealot Monks. I remember in the late 70s approaching by fishing boat the Zealot Monastery of Esphigmenou, and, on sighting a huge black flag with a white skull painted on it, thought that the Community had fallen into the hands of Aegean pirates only to discover as we sailed nearer that underneath the skull was the Zealot proclamation *Orthodoxy or Death*; but this was not, at that time, a squabble over the calendar, but problems over the ecumenical activities of the Ecumenical Patriarch.

On mainland Greece the whole hierarchy and the Clergy accepted the new calendar. It was left at first to laymen to protest, and they were laymen from similar backgrounds to those who had in 17th-century Russia formed the background of the Old Believer Movement. In 1926 these laity formed the *Greek Religious Community of the True Orthodox Christians*. They were to be joined by two priests only. The persecution inaugurated by Archbishop Chrysostomos of Athens, using the police against the Old Calendarists, bears unpleasant resemblances to that of the Securitate towards dissidents in Romania in our own days. Crowds of Old Calendarists were fired upon or clubbed by the police, and one victim has been proclaimed a New Martyr by the Old Calendarist Church – Katerina Routti, who was clubbed so severely about her head that she never recovered

consciousness. In 1927 the purge against the traditionalists was extended to Mount Athos, despite the fact it was an autonomous monastic republic. The Greek government ordered about a score of the Zealot monks to be expelled from their monasteries and deported from the Mountain. But the blood of the martyrs is the seed of the Church, and under persecution the Old Calendarists took root as the Old Believers or Old Ritualists had in Russia. The miraculous played a part in strengthening Old Calendarist resolve, for on the Feast of the Exaltation of the Holy Cross 13th/26th September 1925 there appeared the sign of the Cross in the sky over the little church of St John the Theologian (the Divine) on Mount Hymettas, near Athens. From that time onwards the Old Calendarists gained a certain amount of religious toleration from the State even though the Church of Greece had not ceased to harass them, and by the end of 1926 they were granted toleration in Athens and other major cities. In the early 1930s permission to build churches and monastic and conventional buildings with orphanages and old people’s homes throughout Greece was granted.

The Old Calendarist Movement was led at first by laity and two or three priests, and, as has been and still is often the case, the bishops waited until it was safe to do so before joining the movement. It has been said that the first corporate decision to be made by Christian bishops was when they all decided without a single dissenter to forsake Him and flee. This applied to the Old Calendarists. However, in 1935 three metropolitans of Greece were so impressed by the heroic sanctity and self-sacrifice of the Old Calendarists that they informed Archbishop Chrysostomos of Athens that they were throwing in their lot with these traditionalist Orthodox Christians. These prelates were Metropolitan Chrysostomos of Zakynthos, Metropolitan Germanos of Demetrias, and Metropolitan Chrysostomos of Florina. In their turn they consecrated four more bishops. The seven hierarchs were soon arrested and put on trial, and some were placed in virtual house arrest in monasteries; three returned to the State Church. There then followed schisms amongst the remnants of the Old Calendarist hierarchy. Squabbling at this time was unfortunate because the State Church was seriously contemplating returning to the Julian Calendar, but was deterred from doing so when it saw the disintegration of the Old Calendarists and the schisms that were occurring in Old Calendarist ranks. Before the outbreak of World War II the persecution of the Old Calendarists by Church and State had virtually ceased, and Archbishop Damaskinos of Athens, who had been persuaded by Archbishop Cyril Garbett of York to form a Regency at Churchill’s request in 1944, pursued an irenic policy towards the Old Calendarists. He was that sort of man, and had he lived longer it is likely that he would have worked out a solution on some sort of “uniate” basis, as had been achieved with some of the Old Believers and the Moscow Patriarchate after 1945 and at the Russian Transfiguration Monastery in the 18th century; but ill health and rapidly failing eye-sight plus the fatigue of the war, the Nazi occupation, and the civil war which followed, brought Damaskinos to his grave, so that the prelate who could have achieved the reconciliation (if anyone could have done so) was dead by 1949.

At the opening of the new decade of the 1950s the two main streams of Old Calendarists consisted of what was known as the Matthaean Group – who followed the line of Bishop Matthew of Bresthena, who taught that the Church of Greece had no valid sacraments – and the group led by Metropolitan Chrysostomos of Florina. The latter believed in the validity of the State Church's sacraments until the death of Bishop Matthew, when, presumably hoping to heal the schism within the Old Calendarist ranks, Chrysostomos issued an encyclical letter stating exactly the same view as the late Bishop Matthew. The *volte face* did not bring about the hoped for unity, and the schism has remained to our own time.

Having obtained freedom, the Old Calendarists then proceeded to throw it away with the publication of the encyclical denying the validity of the Orders of the Church of Greece and of her sacramental life. This, not surprisingly, brought down the wrath of the new Archbishop of Athens, Spyridon, who fulminated that the Old Calendarists were more dangerous to the Greek State than the Communists who had terrorized Greece from 1945 to 1949. He ordered that all their institutions should be closed, that the Universities should be barred to them, that their clergy should be unfrocked, and that their monks be banished to Mount Athos (from whence as noted above monks had been banished!). The persecution was worse than in its earlier days. Certain hierarchs of the State Church behaved abominably. Metropolitan Athanasios of Phosis desecrated an Old Calendarist Church in his diocese by overturning the chalice, treading underfoot the liturgical vessels, and punching the priest-celebrant. In the cellars of the Diocesan House of the Archbishop of Athens, in actions which were worthy of Satan himself, the Old Calendarist clerics were forcibly shaved or their beards torn out with pinchers, one of the worst indignities that could be inflicted on a priest in the Christian East. An Old Calendarist priest in Patras was beaten so brutally by the police that he died of his wounds, though the State Church and the Police Chiefs tried in vain to cover up the murder. The tale is sickening in the extreme, but again, as in the 1920s, the persecution of the Old Calendarists only served to strengthen the witness of this martyred Church.

Towards the end of 1952 Metropolitan Chrysostomos was deserted by two of his bishops. Worn out by harassment, Polycarp (Bishop of Diavleia) and Christopheros (Bishop of Christianoupolis) returned as bishops to the State Church. The hierarchical structure and the Apostolic Succession then rested on Chrysostomos alone. The great Serbian Bishop, the Anglophile who spent some time in exile in England, Nikolai Velimirovič, tried to help in furthering the succession, but for some reason his offer was not accepted. (To this day the Serbian Orthodox Church continues to use the Old Calendar). By 7th September 1955 it was too late to continue the line of succession for on that day Chrysostomos died. Despite efforts to secure episcopal oversight for the Old Calendarists from Patriarch Christopheros of Alexandria, who tried to help, and certain well-disposed bishops in the State Church of Greece, nothing came of them.

It was to the Russian Orthodox Church Outside Russia that the Old Calendarists were to turn next – actually for the second time because

they had appealed to the Metropolitan Anthony (Khrapovitsky) in Sremsky-Karlovy for episcopal orders in 1934, but in vain. They again sought help from this quarter, which in the meantime had moved via Munich to New York. A certain Archimandrite, Akakios Papas, and his nephew of the same name and rank went to the USA and sought help from Metropolitan Anastasy, who had succeeded Metropolitan Anthony as Head of the Russian Orthodox Church Outside Russia. Metropolitan Anastasy did not consecrate Akakios's Papas or his nephew, but adopted a very wary attitude towards the Old Calendarists. This may have had political under-currents in that Greece and the USA were closely allied at that time and, given the aftermath of the Civil War, secessionism – whether political or ecclesiastical – was not to be encouraged by a citizen of the USA. Unbeknown to Metropolitan Anastasy, two of his bishops performed the consecration of the senior Archimandrite Akakios Papas as Bishop of Talantion. The consecrators were Archbishop Seraphim of Chicago and Bishop Theophilus (Ionescu), who was under the jurisdiction of this section of the Russian Church-in Exile, but was a follower of the New Calendar! Bishop Akakios kept the names of his consecrators like the Popes of Rome kept their cardinals in Communist countries – *in petto* for two years. News of his consecration leaked out in Greece and the new Archbishop of Athens, Theocletos, began to revive the erstwhile Persecution Company in 1960. Again a prelate from the Russian Church Outside Russia intervened, Archbishop Leonty of Chile and Peru, who in 1962 consecrated with Bishop Akakios, five new bishops at the Monastery of St Nicholas of Paeonia in Attica. The police tried to arrest Leonty but made an awful gaffe by arresting the wrong prelate, namely a Metropolitan Leonty who was Primate of the Russian Greek Catholic Church of North America (then known as the Metropolia) who happened to be visiting Greece at the same time as his namesake from the other Russian Church.

Archbishop Leonty of Peru then proceeded to transplant the Old Calendarist Church to the New World, where, without permission from the Russian Synod in New York, he consecrated a Bishop of Astoria – neither a Greek City nor a cinema, but a district of New York! He then went on to ordain to the priesthood another Akakios (Mouskou), the sub-deacon of Archbishop Vitaly of Montreal, who now heads the Holy Synod of the Russian Orthodox Church Outside Russia and was for some years Priest-in-charge of the now demolished St Philip's, Buckingham Palace Road. Father Akakios then established an Old Calendarist parish in Montreal, which is not under the jurisdiction of his former Archbishop, Vitaly.

Metropolitan Akakios (Papas) of Talantion died on 1st December 1963 and was succeeded by one of the bishops which he and Leonty of Peru had consecrated, Bishop Auxentios of Gardikion, who became presiding Archbishop of the Old Calendarist Synod. Relations between the Old Calendarists and the Russian Orthodox Church Outside Russia were further strained when Fr Akakios Mouskou was consecrated as Bishop of Montreal, the see of his former Archbishop, Vitaly. Another strained relationship was with the Matthaean Succession, which had had a Bishop of Thessaloniki for twenty years or more alongside Archbishop Panteleimon, the second prelate of

the Church of Greece, when they (the Akakionists) consecrated yet a third Bishop of that see, Chrysostomos (Kiouisis).

In 1972 Archbishop Ieronymos, the Chaplain to King Constantine of the Hellenes, had sworn in the Greek Colonels' dictatorship, which had usurped the powers and authority of the King, and then sought to lay claim to Old Calendarist property throughout Greece; but this time his support of the Junta was not reciprocated and the government refused to act, so nothing came of it and in the late 70s Ieronymos crashed along with the Colonels.

In 1973 a census was taken which revealed that there were eight Old Calendarist bishops in Greece who were under the Synod of Auxentios, (this prelate, Auxentios (Pastras) of Gardikion, consecrated by Archbishop Leonty of ROCOR had been made an Archbishop in 1963) and two bishops in the USA, and one in Canada. In Greece at the time of this census there were 123 churches, 39 monasteries and convents, and a number of orphanages and old people's homes. There were a number of periodicals published by this Church, whilst most of the remaining Old Calendarist faithful were of the Auxentian jurisdiction.

NOTE: There are various accounts, mainly in periodicals, of the Old Calendarist Churches. Their communities may be found near Athens and elsewhere in Greece and Crete. On the AECA pilgrimage to Romania we passed very close to the Monastery of the Romanian and Russian Old Calendarists. Their large monastery in Warren Street, Brookline, Boston is their main centre, one which I have recently visited. There is some unpublished work on the Old Calendarists; the most informative, which gives a complete list of their bishops and consecrators, being a research paper by George Dimitrios Lardas, to whose work I am indebted.

A.T.J. Salter

ANTIOCHENE CHRISTIANITY, ISLAM AND ARAB NATIONALISM – X

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

(Further notes in expansion and explanation of the genealogical and other data set out in Charts I-IV of the previous article – see ECNL, New Series No. 29, Autumn 1989, pp 23-29 – which also contained a profile of the life of Shimun ("Cephas") bar Yochanan (St Simon Peter) which forms the first of this series of biographical notes.)

Andreas bar Yochanan, Proklitos (St Andrew, son of John, the First-Called)

The brief evidence supplied by the New Testament record shows St Andrew to have been of a Galilean Family, at least by residence, over at least two generations. His name "Andreas" is, in the form it has come down to us, Greek – neither Hebrew nor Aramaic. As a

Galilean, he was not exceptional in bearing a Greek name, for the Galilee was a strongly Hellenistic region. Etymologically, the word derives from the word "andros", signifying "man" or "a man", which might be taken to be the equivalent of the Hebrew "Adam", but it has been suggested that when Jewish men assumed a second Greek personal name, those who took the name "Andreas" were often bearers of the Hebrew name of "Aaron". The probability is that those called "Aaron" almost invariably were "Kohanas" (Cohens, members of the hereditarily priestly Tribe of Israel). Were Andreas bar Yochanan a Kohana it would suggest the possibility that his forebears had migrated from Judaea (probably from Jerusalem or its environs), certainly in the period posterior to the Return from Babylon but most probably during the first century BC following the conquest and Judaization of the Galilee by Aristobulus I (103-2 BC). He has been suggested to be a real person behind the "lay" figure of the "Priest John" (i.e. a Cohen) of Acts 4: 6. Andreas was the son of Yochanan (whose own patronymic we do not know) of Bethsaida (Julias) and one of the Marys (Miriam), possibly herself a Bethsайдan by birth. The elder brother of Andreas was Shimun. I presume that "Bethsaida" signifies "house of the lord (nobleman)", but the identity of this great man is masked by time.

In the first century, Bethsaida was a busy centre of commercial hunting and fishing enterprises, set in marshlands in which birds abounded. There was a considerable industry involved in netting these, pickling larks' tongues and whole small birds, fixing them in sealed barrels, and exporting them all over the Roman Empire, where they were recognised as delicacies even at great Roman banquets in the Capital itself. Whether the family of Yochanan of Bethsaida was involved in this trade is unclear but probable. It was certainly actively involved in fishing and marketing the produce of the great Lake Gennasaret. Its activities were pursued by way of a cooperative enterprise undertaken in partnership with Yochanan's brother Zebedee of Bethsaida and his sons, Yakovos (St James the Great) and Yochanan (St John the Theologian).

Zebedee, at the time of the events recorded in the Gospels, was both still living and Principal of the Cooperative. This suggests that he was the elder of the two brothers, but it may be that Yochanan, who seems not to have been living at this time, was the elder and that Zebedee had assumed the commercial leadership of the family enterprise only at his elder brother's death. The circumstantial evidence is ambiguous. For whatever reason, the families and their cooperative removed from Bethsaida and re-established themselves in Capernaum. The cooperative employed hired hands and, according to tradition, maintained a sales house in the Jerusalem fish market, where, as a youngster, Yochanan, the future Theologian and author of the Apocalypse, was engaged as a junior employed on all the varied minor tasks of message-taking and delivery, journeys which fall to the lot of minors in first jobs.

It was whilst he was engaged with the hired help on a chore familiar to all fishermen, mending rips and tears in the nets, that Andreas encountered his cousin of the half-blood, Yeshua bar Yosif, and eagerly accepted his call to mission, hastening to summon his brother Shimun (St Simon Peter) also. Andreas was the first called of the

Apostles and thus bears the title "Proklitos". His cousin Yochanan (St John the Theologian) tells us that Andreas had been earlier a disciple of the Lord's own cousin Yochanan bar Zachariah (the last of the Prophets and Forerunner, St John the Baptist) who had been decapitated at the Fortress of Machaerus at some time between AD 27 and 30. How long Andreas was with the Baptist we cannot judge. He had probably gone to St John when he was no more than 15 or 16 years of age, and may well have been present at the Baptism of Yeshua – the occasion of the Theophany of the Holy Trinity.

It seems that family members of the Fisheries cooperative never severed their connection with the enterprise but returned to the Lakeside to work in the "family firm" from time to time and, especially, when all their greater hopes seemed dashed. Thus, when the Forerunner was executed, Andreas returned home to the family to work; when the Lord Himself was done to death, back they came again to reflect and renew their spiritual strength. Despite its suspect character, from the standpoint of Jewish orthodoxy, the Galilee was a place in ferment with Messianic hope and ready commitment. In his eager response to the heralding of the Kingdom of God by John and to the proclamation of the Kingdom by the Lord Jesus, Andrew showed himself a true Galilean, whatever his Judean antecedents might have been.

After Pentecost, the Apostolic missionary journeys were greatly extended. According to tradition, St Andrew, reaching out, as St Paul was to do, to the wider world by way of the synagogues of the Hellenistic diaspora, preached the Kingdom in the Province of Cappadocia, in Scythia – he is said to have proclaimed the Word in Sarmatia and reached Kiev itself – which permits Ukraine (ancient Rus), greater Russia, and Romania all to claim him as their Apostle and Englightener, in Thrace, in the Province of Epiros and finally, in Patras (in Achaia of the Civil Diocese of Macedonia) where he was crucified on 30th November AD 60. Some of his remains were taken to Scotland and enshrined in the city which became St Andrews; the rest were solemnly entombed in Constantinople from which the Latins stole them in AD 1210, conveying them to the Cathedral of St Andrew in Amalfi. Pope Pius II (1458–1464) transferred St Andrew's head to St Peter's in Rome, but on 24th September 1964 Pope Paul VI returned it to the people of Patras.

Yakov (Iakovos, Jacob) bar Zebedee (St James the Great)
St James was probably born early in the first century at Bethsaida. He was less extrovert and dynamic than his younger cousin Shimun (St Peter) and much less intellectually brilliant than his young brother Yochanan (St John the Theologian). He appears to have been or to have become a strict observant Pharisaic Jew (not all that common an ascription of Galilean Jews at the time). He followed the Lord from about AD 27. It seems likely that he and young Yochanan (probably named after Shimun's father) were sent to Jerusalem by Zebedee to manage the cooperative's affairs in the Fish Market.

He became President-Bishop of the local Jerusalem synagogue-church of the Nazarenes, holding office from AD 30/33–42. He was thus, in some sense, the first and foundation local mono-episcopos of the whole Christian Church. He was beheaded by order of King

Herod Agrippa I on 30th April AD 42. His head constitutes the most venerated relic reposing in the great Armenian Cathedral of St James in Jerusalem.

His theological position was always extremely conservative and both expressed and set the tone of the attitude and stance of the Jewish-Christian Church community of the Holy City. He understood the Kingdom of Heaven to be a familial concern and blessing reserved for the Sons of Abraham to share. He did not repudiate the possibility of extending the privilege to Gentiles who submitted to the full rite of conversion but, short of conversion, Gentiles could but be subjected to the Kingdom of the Lord Messiah. With the dispersion of the Jews from Jerusalem, this introverted Jewish Christianity retreated into the trans-Jordanian and Arabian wilderness.

(To be continued)

Andrew Midgley

THREAT TO MOUNT SINAI

Mount Sinai is one of the world's most sacred sites, a holy place for the three great monotheistic religions: Christianity, Judaism and Islam. All three honour Sinai as the place where Moses met God face to face, first in the vision of the Burning Bush at the foot of the mountain (Exodus 3), and then in the "thick darkness" at the mountain's summit, when he was given the Ten Commandments (Exodus 20). For Christianity, Sinai has been an important monastic centre since the 4th century. The Monastery of St Catherine, founded in the middle of the sixth century by the Emperor Justinian, has been in continuous occupation from that time up to the present day. The Monastery, occupied by Greek monks, forms the smallest autocephalous Church in the Orthodox Communion, and since the sixteenth century the Abbot has always been an archbishop.

The Monastery church contains one of the outstanding works of Byzantine art; the great mosaic of the Transfiguration to be seen in the apse and dating from the reign of Justinian. The Monastery also possesses the finest collection of Byzantine icons anywhere in the world. Some of these are as old as the 5th or 6th century and are of unique value, since virtually all early icons elsewhere were destroyed during the Iconoclast controversy; fortunately Sinai escaped the effects of Iconoclasm because of its remoteness. The library of the Monastery is exceptionally rich in Greek manuscripts, and has also important holdings in Syriac, Arabic, Georgian and other languages. Exciting discoveries of new manuscripts have been made there in recent years.

In 623 Muhammad, the Prophet, out of reverence for Moses, issued a special letter of protection to the Monastery, and a copy of this is still preserved in the monastic library. According to legend, he actually visited Sinai.

Until recently it was possible to reach Sinai only after an arduous and often dangerous journey through the desert, and it received few visitors, apart from genuine pilgrims.

scholars. Surrounded by its high walls, the Monastery stood in isolation at the foot of the precipitous Mountain of Moses (over 7000 ft high). The monastic community has dwindled in size during the present century, but in the last ten years there has been a modest but encouraging rise in numbers.

Ease of access and the spectacular increase in tourism, however, are posing grave threats to the seclusion and future survival of the community. The monks are very worried about the Egyptian Government's plans to develop the area around the Monastery as a major tourist area. The plans initially include the construction of a cableway up Mt Sinai, and a large tourist city six kilometres from the Monastery. These developments will mean an increase of tourists from approximately 30,000 per annum today to over 500,000 per annum. This will impose an intolerable strain on the life and existence of the Monastery and on the delicately-balanced, unique and beautiful environment, with its many rare species of flora and fauna. Should the project go forward as currently planned, it would entail irretrievable loss, not merely for the monks of the Monastery but also for the local environment.

It is clear that the Egyptian Government's proposals involve a massive act of desanctification undertaken purely for commercial gain. They must outrage all who are concerned that the holy places of the world should be preserved for posterity. It is surely a case for protest, one form of which can be letters to the Egyptian Embassy in London – address: 19 Kensington Gardens, W8. Readers of *ECNL* are invited to write in this way to show their strong disapproval of these unholy plans.

BOOK REVIEWS

Spyridon Dem. Kontoyanni: *The Sinaitic Issue (16th–19th cents.)*, Athens 1987, 421 pp, n.p. (in Greek).

The Holy Monastery of St Katherine, at the foot of Mount Sinai, is one of the most isolated Christian communities in the world; but, besides the relics of St Katherine of Alexandria, it holds a rare collection of manuscripts and books and possesses a unique collection of icons and mosaics which includes some from the earliest period before the devastation by the Iconoclasts. Its remoteness inevitably entails an independence of existence; but it is also unique in having been granted, in spite of its relative diminutiveness, the status of an autocephalous Church. This latter fact and the (largely worldly) arguments which have occurred in consequence, is the substance of this present work – a doctoral thesis for the Theological School of the University of Athens.

Followers of the ascetic life were drawn to the Sinai desert from the times of the Diocletian persecutions at the end of the third century (p.14); and in AD 393/4 Aitheria's account of her pilgrimage to the Holy Places refers to little churches on the summit of Mt Sinai, which would be needed to meet the liturgical needs of the increasing number of ascetics. The Emperor Justinian (527–565) showed great

favour to Sinai, especially after the local Synod in Constantinople in 536, and at that time he built the Church of the Virgin and its surrounding buildings, thus founding a community for the many hermits on the holy Mountain. When St Katherine's celebrated its 14th centenary in 1966, the Creed and the Lord's Prayer were recited by King Constantine of the Hellenes (the 13th of that title since Constantine the Great), the only surviving Orthodox monarch.

The Abbot of Mt Sinai has held the (extinct) Diocese of Pharan (in the Patriarchate of Alexandria) since the 10th century, has always been in episcopal orders, and has always been consecrated by the Patriarch of Jerusalem; the Monastery has also been a wealthy one, possessing *metochia* in various parts of the Orthodox world. Arising out of all this, not surprisingly, there have been disputes. In 1595 a local Synod in Constantinople under the presidency of the Ecumenical Patriarch Jeremias II, and with the participation of the Patriarchs of Alexandria and Antioch, *inter alia*, decreed the autonomy of the Monastery of Sinai, accepted the dual role of the Abbot/Bishop, advanced him to the rank of Archbishop, and recognized both the right of the Community to elect their Abbot and also that of the Patriarch of Jerusalem to consecrate him bishop (p. 45 ff).

The nub of the problem is the dual role of the Abbot/Archbishop: in the first place quite independent, in the second canonically subject to the Patriarchate of Jerusalem. Dr Spyridon Kontoyanni has had access to the Monastery's vast archives, and here presents the fruits of his intense study of hitherto unpublished source-material. After his brief introduction (pp. 13–50), he devotes two long chapters to the 16th and 17th centuries (pp. 51–146) and to the 19th century (pp. 147–241); finally, he is concerned with the famous Archbishop Porphyrios I (pp. 242–334). To have all this new evidence is of first importance to any student of the great Monastery of St Katherine, whose unique place in the development of and knowledge of our Orthodox Christian Church has become ever clearer in our own lifetimes.

Harold Embleton

Derwas Chitty: *Orthodoxy and the Conversion of England* (with Introduction and Notes by Revd Canon Edward Every and Essays by Revd Dr Mark Glasswell and the Revd John Ives), Anglo-Orthodox Society, 1990, 19 & xvi pp, £1.50.

Derwas Chitty was a type-figure of those Anglicans who in this century have had close contacts with the Orthodox Church and who in return have had their hearts and minds touched by Orthodoxy; many of us would say that in this lecture (later published as a pamphlet) to the 1947 Conference of the Fellowship of St Alban and St Sergius he spoke for all of us who have shared this experience of and illumination by the Eastern Church. His great friend and fellow-enthusiast, Edward Every, has added useful Biblical and Patristic references in the margin of the original text (here reproduced as first printed) and three up-dating footnotes, and in his Introduction he sets Fr Derwas "in context", which will be most helpful for those who have not had the privilege of knowing the author in this life.

Dr Chitty, in this widely discursive paper, alludes to many aspects of Orthodox life and practice, and to many historical doctrinal and liturgical details – all arising from the Anglicans' encounter with and response to the Orthodox. The unmistakable reproduction of this booklet does, of course, "date" it; and one must be conscious of more recent developments, especially in the last twenty years, on the Anglican side.

Fr Chitty was a faithful Anglican all his life, and a devoted parish priest to his Oxfordshire village for 37 years; and, although so much has happened since Fr Derwas's death in 1971, Dr Glasswell clearly still has the same attachment to our local Church. He appreciates certain movements in the Anglican Church, and is very conscious of the changes in the Western Church; and he too continues to look forward to "a better dawn" (p. ix), avoiding a *further schism*.

Fr Ives, in his discursive essay, sets out to comment on the "liturgical" points made by Fr Chitty *vis-à-vis* the current Anglican situation, of which he is sharply critical; he admits that each matter deserves fuller treatment, but his brief remarks are not helped by erratic punctuation and dubious syntax. The *ASB* is *not* devoid of "any reference to offering" (p. xi); "Individualism Rules O.K." is an unhappy phrase to be used in judgment on the Dublin Agreed Statement (p. xiv); Remembrance Sunday and the Feast of Christ the King have no place in the Calendar, either *ASB* or *BCP* (p. xv). Fr Ives enjoys himself in sweeping criticism of so much in Anglican practice and tradition, but it is not a constructive essay and it is not a fitting conclusion to this re-issue of Fr Chitty's famous lecture.

Incidentally, as I write this, Fr Alexis of Brookwood is quoted in the *Daily Telegraph* as saying "the Anglican Church wasn't founded until the 16th century – it is not a faith that Edward (i.e. King Edward the Martyr) would recognise"; and writing to the *Church Times* a former Anglican, now Orthodox, says "in Orthodox eyes Western Christianity has become irredeemably corrupt . . .".

Derwas Chitty lived and died a devout Anglican and faithfully served his cure of souls. His love of and debt to Orthodoxy led him to question many "details" in Anglicanism; but "more important is it that we should learn, in the light of Orthodoxy, to look at exact Trinitarian and Christological Dogma . . . as the living test of a true Anglican response to God" (p. 18). Amen!

Harold Embleton

Norman A. Horner: *A Guide to Christian Churches in the Middle East*, Mission Focus (Elkhart, Indiana) 1989, 128 pp., £3.95.

The Rt Revd Henry Hill (ed): *Light from the East*, Anglian Book Centre (Toronto, Canada) 1988, 164 pp., n.p.

These two paperback publications constitute an invaluable and up-to-date resource of reference material respecting the complex mosaic of Christian communities in the Middle East and the North African region. Professor Horner's work is obtainable in this country only through the Publications Department of CMS. The Author has

compiled an outstanding and comprehensive survey of Churches and countries of what is predominantly the heartlands of Islam, supported by a useful map and detailed statistical tables by Churches and countries. The study is organised in two parts, the first relating to Churches, set out in seven sections covering the Chalcedonian, Nestorian, non-Chalcedonian, Eastern-rite Catholic, Latin-rite Catholic, Anglican, main-line Protestant, and other Protestant denominations (like the Plymouth Brethren and the Assemblies of God). The second part ranges over all the countries of the Middle East, Arabia, Libya, North Africa and, additionally, Turkey, Cyprus and Iran. There are useful Notes and a bibliography. The sole regrettable omission is that of an Index, but the lay-out is so clear-cut that the omission is hardly noticeable. There is a representative selection of black-and-white photographs. It is the outcome of an impressive combination of careful scholarship with an intimate personal experience of the lands and Churches under review. It is effectively a pocket encyclopaedia of Christianity in the Arab world and neighbouring lands.

The second volume, *Light from the East*, constitutes a symposium of the Oriental orthodox and so-called Nestorian Churches, all of the contributors to which have first-hand knowledge of their topics. It is an Anglican enterprise, led by the Episcopal Liaison Officer between the Primates of the Anglican Communion and the Oriental Orthodox Churches and the Church of the East. Contributors include a former Chaplain in Beirut and the Anglican Rector in Addis Ababa as well as Canon Christopher Hill. The contribution relating to the Ethiopian Church is especially useful.

Andrew Midgley

Short Notices

Bishop Nikolai Velimirovich: *The Life of St Sava*, St Vladimir's Press 1989, 161 pp., £7.95

Non-Serbs are sadly often ignorant about the lives of the two great Serbian Saints, St Sava and St Lazar. Here is an opportunity to rectify this as far as the former is concerned. Bishop Nikolai (known to many as the compiler of *The Prologue from Ochrid*) here presents the life of St Sava – the "enlightener" of the Serbian Church – with a directness and simplicity which will appeal to young and old alike. This work is a revised edition of the original, which was published (in English) in 1951.

There seemed to be some problem with the backing of the review copy received, as it has proved impossible to prevent the covers from curling up.

Jack N. Sparks (ed): *Saint Irenaios: the Preaching of the Apostles*, Holy Cross Orthodox Press 1987, 101 pp. £4.95

St Irenaios' *Preaching of the Apostles* is mentioned by Eusebius and by St Jerome, but was thought lost until an Armenian translation was

discovered in 1904. Scholarly translations into English have previously appeared, the first being that of J. Armitage Robinson in 1910. Fr Jack Sparks, who is Dean of St Athanasios Academy of Orthodox Theology in Santa Barbara, has presented here what is a paraphrase of the work. It is useful in that it makes the general content of St Irenaeus' writing more widely accessible, though serious students should refer to one or more of the full translations. There is a general introduction to the Saint and his writings and his Troparion is provided in English, but *in rhyming verse*, no doubt to be sung to some Victorian hymn-tune – whatever next!

Anthony M. Coniaris (ed): *Daily Readings from the Writings of St John Chrysostom*, Light and Life 1988, 134 pp., n.p.

Fr Anthony has here collected and edited 227 daily readings from works by St John Chrysostom, though why this particular number is not made clear. The translations have been taken from existing texts in English published by Michael Glazier, the Catholic University of America, St Vladimir's Seminary, and the Paulist Press. The Editor has included a brief biography of the Saint. Whilst there is much to stimulate thought and meditation, some of the passages presented are extremely short – little more than "snippets" – though these have the virtue of whetting the appetite for more extensive reading of the Saint's works. It is, however, a useful 'bedside' book for those who would like to read some Patristic material, but cannot devote more than a few moments daily to such an endeavour. It is a pity that it is not integrated in any way with a systematic reading of the Bible. Though there are some footnote references to Biblical texts, these are not anywhere collected or indexed.

Baptism, Eucharist and Ministry 1982–1990, WCC 1990, 160 pp., £5.95

The *BEM* (Lima) text of 1982 produced a wide variety of responses from the member Churches of the WCC. This new publication represents a survey by the Faith and Order Commission of these responses and an attempt to analyse and comment on the various criticisms of *BEM* contained in them. It is presented for study in the context of a continuing impetus towards reconciliation between the Churches, and as a contribution to the preparation for the 5th world conference on Faith and Order to be held in 1993. Inevitably, in a work of 160 pages, not all the comments on *BEM* made by the Churches are adequately represented, though there are a number of clarifications of issues raised which should prove helpful. Amongst those who have contributed to the present work are Fr Thomas Hopko and Bishop Daniel of Lugojanus (Orthodox) and Dr Mary Tanner (Church of England).

Gennadios Limouris (ed): *Justice, Peace and the Integrity of Creation: Insights from Orthodoxy*, WCC 1990, 126 pp., £5.95

This important work comprises some of the major statements and presentations from two Orthodox/Oriental Orthodox consultations

held in Sophia (1987) and Minsk (1989) devoted to issues of justice, peace, and the integrity of creation. Selection has been necessary in order to contain the length of the book. The contemporary situation is analysed, and the present "desacralization" of nature is seen as a possible stage on the way to ultimate transfiguration provided that the limited goals possible for science and technology are transcended. Inevitably (for an Orthodox work) and indeed quite rightly, there is particular emphasis on eucharistic aspects of ecology and on the Biblical aspects of justice and peace. Whilst such a work cannot possibly provide all the answers to the present difficulties which humanity is experiencing, there is much that should be a basis for serious decision-taking at both the personal, national, and indeed international levels.

The Theology of the Churches and the Jewish People, WCC 1988, 186 pp., £7.95

This is a collection of statements by some member churches of the WCC on theological aspects of Christian/Jewish relations, together with a commentary on those statements by Allan Brockway, Paul van Buren, Rolf Rendtorff and Simon Schoon. Although statements by the WCC itself and the Faith and Order Commission are included, together with statements by a number of individual Protestant Churches, no specifically Anglican or Orthodox statements are to be found. The theological issues discussed by the commentators are somewhat limited, and overall it is unlikely that the book can contribute much that is dynamically positive to Christian/Jewish encounter. [For those seriously interested in the subject, no work is better than that by Fr Lev Gillet ("A Monk of the Eastern Church") entitled *Communion in the Messiah*, Lutterworth 1942, even though it predates both the Holocaust and the founding of the State of Israel.]

Fr Maximos, a Monk of the Great Lavra: *Human Rights on Mount Athos*, Stylite 1990, 71 pp., n.p.

This work, which has a Foreword by Sir John Lawrence, has been written to expose to the world a "shocking" (p. 1) story of national discrimination on the part of the Greek Government – a clear breach of the Treaty of Lausanne, together with internal restrictions placed on the inhabitants of the Holy Mountain which are seen as spiritually unhealthy for the Athonite Community as well as being breaches of "human rights". The Community has made a remarkable recovery in recent years in regard to total number of monks living on the Peninsula. An obvious and immediate reaction is to welcome this, for Athos has a long history as the "power house" of Orthodox spirituality. Those who study this book will however discover that, despite this welcome increase in numbers, there are matters affecting the Community which must give cause for concern. Fr Maximos argues his case well and provides a considerable amount of supporting documentation. No doubt some of his points can be answered, and perhaps such answers will appear in the near future. Meanwhile, those who have the welfare of the Holy Mountain at heart should consider carefully the accusations made in this book.

Johanna Manley (Ed): *The Bible and the Holy Fathers for Orthodox*, Monastery Books 1990, 1126 pp., \$49.95

This remarkable work will be of inestimable value to all Orthodox Christians with competence in the English language. It fills a gap which has been increasingly felt by many, as they have striven to relate their daily Bible-reading to Patristic teaching. It is based on the Orthodox liturgical calendar, and provides the set texts of Scripture together with selected Patristic (and some other) commentaries or relevant texts from a wide variety of the Fathers (and other) writers. The texts begin appropriately with Holy Pascha – the Feast of Feasts – and cover the Pentecostarion, the 37 weeks after Pentecost, and the Triodion, as well as the 11 Mattins Gospels, the major fixed Feasts, and a number of special occasions of commemoration. However, as a comprehensive “Subjects Index” is provided, the work should be of considerable value to non-Orthodox Christians – who should not be deterred by the Orthodox liturgical bases of the texts. Whilst it is inevitable that some will have their own more-preferred Patristic references to particular passages of Scripture, for most it will represent an incalculable saving of time and effort as well as a real contribution to spiritual reading. That so much of value could be collected within one volume and at such a comparably reasonable price is truly remarkable. There is a Foreword by Bishop Kallistos of Diokleia, a preface by Fr John Breck of St Vladimir’s Seminary, and an introductory article entitled “How to Read the Bible and Why” by Archimandrite Justin Popovich.

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

VIDEOCASSETTE REVIEW

Contemplating Icons, St Paul Audio Visual Production, VHS-PAL 50 mins, £32.20

Subtitled “An Introduction to Icons and Prayer”, this videocassette introduces the viewer to the history, theology, and liturgical significance of icons. The producers claim that to view it is to make “a spiritual journey” and this is no overstatement, for, as well as showing a considerable range of iconography from various sources (some of them private collections) the commentary is reverently compiled and spoken with appropriate dignity by the narrator, Cormac Rigby.

After an introductory presentation in which the incarnational and liturgical bases of icons are stressed and something of their history mentioned, icons (both painted and mosaic) are illustrated and discussed under five main headings: “Christ”, “the Mother of God”, “Saints and Prophets”, “the Iconostasis”, and “Liturgical

Solemnities” (i.e. major Feasts). There is thus a wide coverage of iconography, and the sections can be made the basis of several separate study sessions (an especially valuable facility for teachers).

The quality of the video is excellent both in regard to vision and sound, the background of Russian Church music being tastefully maintained. However, there is something of an incongruity when the screen depicts an extract from a Liturgy at the Greek Cathedral of the Holy Wisdom, Moscow Road, London: the clergy are clearly singing, but what we hear is a continuing Russian chant! Indeed, one cannot help wondering why no Greek Byzantine music was included. One possibly jarring note occurs with the English translations of orthodox hymns: why cannot such translations be those actually used liturgically by the Orthodox?

A useful Guidebook is provided with the videocassette. This includes suggestions for study, details of the icons shown and the music recorded, and a somewhat inadequate Bibliography. Although the conception and production of this videocassette has been in Roman Catholic hands, there are at most only one or two phrases which an Orthodox might have reformulated.

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 1990 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. Please note, the subscription is a *minimum*, 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 January 1991. 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

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.

Requests for back numbers of *ECNL*

All requests for back numbers of this journal should be made to the *General Secretary*.

AECA Pilgrimages

The 1991 Pilgrimage (led by Bishop Michael and Bishop Kallistos) will take place from the 6th–13th September and will be based in Iona – the Holy Island of St Columba. Details and an initial booking form can be found after the item "Letter to the Editor". The 1992 Pilgrimage will be to the monasteries of Cyprus. The Pilgrimage Secretary for these two Pilgrimages is Fr Columba, Editor of *ECNL*, whose address is to be found on the Iona Pilgrimage form and on the inside front cover. Please address Pilgrimage correspondence to him, and NOT to Fr Philip Warner.

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.

Welsh Recording of the Divine Liturgy

A cassette recording of the Divine Liturgy in the Welsh language but set to Russian music is now available. The concelebrants are Fr Barnabas of St Elias Monastery, New Mills, and Fr Deiniol (Blaenau Ffestiniog). The choir is the Cantorion Enndwyn. It can be obtained from Manod Orthodox Publications, 11 Manod Road, Blaenau Ffestiniog, Gwynedd LL41 4DE (price £5.50 plus 75p postage).

Request for photographs of the Crete Pilgrimage

Unfortunately, Elizabeth Flegg (who has provided photographs for many of the AECA Pilgrimage reports) had camera problems during the Crete Pilgrimage. Members and others who went on this Pilgrimage are therefore invited to make available appropriate photo-

graphs for inclusion with the usual Anglican and Orthodox accounts which will appear in the Spring 1991 issue of *ECNL*. The Editor will be most grateful to receive these before the end of January 1991.

LETTER TO THE EDITOR

From: The Very Revd Archimandrite Kyril M.S. Jenner, MA, MSc, GradIS, 4 Hall Moss Road, Blackley, Manchester M9 2AW.

1st July 1990

SIR

I was very surprised by two items in the General Secretary's Notes in the Spring 1990 issue of *ECNL*.

(a) In the paragraph headed "Christian Marriage in the Church of Greece" he appears to be unaware of the Orthodox practice with regard to divorce and remarriage. The ideal is one marriage for all eternity, but as a concession to human infirmity all Orthodox Churches (not just the Church of Greece) permit re-marriage following the death of the partner or a divorce (sometimes regarded as the death of the marriage itself), up to a maximum of three marriages. This arrangement is provided for in various Canons of the Church. It is very strange that someone with the prolonged and extensive contact with Orthodoxy which the General Secretary has had should be unaware of this.

(b) The first sentence in the paragraph headed "The Polish Orthodox Church" is incorrect. The Polish Orthodox Church is autocephalous (i.e. totally self-governing) and is not under the jurisdiction of the Moscow Patriarchate. Following the Russian Revolution and Civil War those Orthodox Christians (mostly ethnically Byelorussians with some Ukrainians) who lived in the territory governed by the new Republic of Poland formed themselves into a local Orthodox Church which was granted autocephally by the Œcumenical Patriarchate in 1924, a status which, for political reasons, could not be acknowledged by the Moscow Patriarchate. This Church effectively ceased during the Second World War (two of its Bishops, Sawa and Matthew, ended up in Britain). In 1948 the Orthodox Church within the newly defined borders of Poland was granted autocephally by the Moscow Patriarchate, a status recognised by all other Orthodox Churches. The Orthodox Church of Poland is headed by the Metropolitan of Warsaw, has 4 dioceses, 2 monasteries (one for men and one for women), a Theological Academy (equivalent to a University Department of Theology) and 2 seminaries.

Yours faithfully,

Archimandrite Kyril (Jenner)

LATE NEWS ITEMS

Successor to Metropolitan Anthony of Sourozh named

Bishop Anatoly of Ufa and Sterlitamsk has been named as the future successor to Metropolitan Anthony as Bishop of the Diocese of Sourozh (Russian Patriarchal Church), whose centre is the Cathedral of the Assumption and All Saints, Ennismore Gardens, London.

Bishop Anatoly has resigned from his present see, which he has held for twelve years, in a difficult overwhelmingly Islamic region, and taken the title "Bishop of Kerch", a city in antiquity part of the missionary Diocese of Sourozh. For the time being he will assist Metropolitan Anthony in the Sourozh Diocese with the expectation of eventually succeeding him.

Bishop Anatoly is 60. He is a native of Irkutsk. For some years he was a monk of the Monastery of St Sergius, Zagorsk, later being Professor of New Testament studies at its Seminary. He was consecrated Bishop of Vilnius (Lithuania), later becoming the official representative of the Moscow Patriarchate in Damascus. As well as being a New Testament scholar he is also an icon painter.

Metropolitan Anthony (in his pastoral letter to the members of the Sourozh Diocese) describes his new Assistant Bishop as "a man of vision, of steady courage, of experience yet young enough to adjust to a situation previously unknown to him, who could be a good Father in God to all and preserve our moral and political independence". He commends him "for his readiness to leave his country and all that has been dear and familiar to him, to come and settle in our midst, to serve in a faraway country whose customs and language will be strange to him but to whose Orthodox people he is prepared to devote his life; and for his willingness and humility in setting aside his position as ruling bishop to become a mere suffragan".

We welcome Bishop Anatoly of Kerch to this country, and trust that he will have a long and fruitful relationship with this Association. To him and to Metropolitan Anthony we wish "many years!"

1991 ANGLICAN/ORTHODOX PILGRIMAGE TO IONA 6TH-13TH SEPTEMBER THEME: GOD IN NATURE

Pilgrimage Leaders: BISHOP MICHAEL MANKTELOW
(Anglican President AECA)

BISHOP KALLISTOS OF DIOKLEIA (Orthodox)

[Open to members and non-members of the AECA.]

The Pilgrims will assemble before Noon at the Episcopal Cathedral, Oban on Friday 6th September. They will then travel via boat, coach, and boat to the Island of Iona. The Pilgrimage will be based on Iona at Bishop's House, with accommodation also in the two hotels on the Island, and in the Abbey George McLeod Centre. The Pilgrimage will end after breakfast on Friday 13th September.

There will be daily Anglican or Orthodox services (held in Bishop's House Chapel or the Abbey), talks, Bible study, etc. with time allowed for walking, swimming, and organized boat trips (weather permitting). There will be an all-day ecumenical Pilgrimage round the Island organized from the Abbey, and (if there is sufficient demand) a day coach tour around Mull with Evensong/Vespers in the Episcopal Church.

Travel to Oban normally involves boarding an appropriate early morning train in Glasgow. Pilgrims should make enquiries at their local BR stations. If there is sufficient demand the Association may organize an overnight coach to Oban (and return), departing from London and calling at appropriate pick-up points on the way. Those intending to travel by car are requested to offer lifts to fellow-pilgrims.

It is impossible to estimate precise costs at the present time, but special rates are being negotiated. As a rough guide, non-discounted prices this year (1990) on Iona vary from £15 (McLeod Centre) to £27.50 (hotel - with private bath) per day. Very little single-room accommodation is available, so pilgrims may wish to make arrangements for their own room partners. Travel costs will be extra to the above.

Places may be limited, so it is important to apply early. PLEASE REGISTER BY 31ST DECEMBER 1990 AT THE LATEST, indicating whether or not you wish to avail yourself of an overnight coach to Oban (if this is arranged). Write to: The 1991 Pilgrimage Secretary, 30 West Drive, Highfields, Caldecote, CAMBRIDGE CB3 7NY, enclosing a (non-returnable) registration fee of £5 minimum (cheques payable to the "A.E.C.A.") and a stamped self-addressed envelope. [Telephone enquiries: 0954-210241] The reverse of this notice provides an appropriate form for applying.

To: Fr Columba Graham Flegg (1991 Pilgrimage Secretary)
30 West Drive, Highfields, Caldecote, CAMBRIDGE CB3 7NY

Date

NAME(S)

ADDRESS

I/We wish to register for the A.E.C.A. 1991 Pilgrimage to Iona.
I/We enclose a cheque/postal order for £ (minimum £5 per
person) payable to the "A.E.C.A."

I/We also enclose a stamped self-addressed envelope.

I/We would prefer to be accommodated at Bishop's House/in a hotel/
in the McLeod Centre.

I/We wish to travel by overnight coach (if one is arranged).

I/We shall travel by car and can offer a lift to Oban (and return) from
..... for a maximum of pilgrim(s).

I/We would wish to be included in boat trips/coach tour of Mull.

I am/We are Anglican/Orthodox/Roman Catholic/Other (please
state)

I am/We are willing to sing in the pilgrimage choir: Sop/Alt/Ten/
Bass.

[Please print clearly and delete above as appropriate]

(Signature)

[Rev/Mr/Mrs/Miss/' (other title)]

NOTE: A provisional programme and full details of accommodation
(including special discounted costs) will be sent in the New Year as
soon as they are known. Priority for Bishop's House will be given to
clergy and religious. Pilgrims will be responsible for booking hotel
accommodation and for paying the necessary deposit and final
settlement. Bookings for the coach (if demand warrants arranging it)
can be made separately later, and details will be notified to those who
have indicated above that they wish to use it.

The registration fee is intended to cover the cost of administration
(stationery, postage, telephone), advertising, printing, etc. and to
contribute towards the expenses of the Pilgrimage Leaders. Any
excess will be devoted to the general work of the Association.
Contributions above the minimum of £5 per person will be greatly
appreciated.

PLEASE ENSURE THAT YOU REGISTER BY THE END OF DECEMBER 1990

1990 ANNUAL FESTIVAL

Saturday 27th October

11.00

at

St Dunstan-in-the-West
Fleet St, London EC4

HOLY QU'ABANA (LITURGY) OF THE ASSYRIAN CHURCH OF THE EAST

Celebrant:

Archdeacon Yonan Yonan

Preacher:

Fr Harold Embleton (Chairman AECA)

Members requiring lunch must notify
the General Secretary

After lunch there will be a question-and-answer
session on the Assyrian Church.

Underground: Chancery Lane (Central Line) or Temple
(Circle and District Lines)

Buses: 4, 6, 9, 11, 15, 171.

**1990 CONSTANTINOPLE
LECTURE**

***“The Patriarchate of Alexandria
in Anglican–Orthodox relations”***

Thursday 29th November

6.00 p.m

at

Lambeth Palace

Lecturer:

**His Holiness Parthenios III
Patriarch and Pope of Alexandria**

In the chair:

His Grace the Archbishop of Canterbury

*(Please write to the General Secretary of the
Association for entry tickets – cost £1)*

Programme: Lecture and Reception

[A final announcement will appear in the *Church Times*]