



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

*Cover design by David Tuthill*

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# The Anglican and Eastern Churches Association

founded 1864

*Orthodox Patron:* The Oecumenical Patriarch  
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No responsibility can be accepted by the Committee or by the Editor for the views expressed by the various contributors.

## Eastern Churches News Letter

### EDITORIAL

Your present Editor has reluctantly taken the decision to ask the Committee of the Association to appoint a successor. Lest there be any attempt to read other reasons for this than strictly practical ones, let it be understood that there are two things lying behind it: first, that advice has been received that the number of activities undertaken by the Editor should be reduced, and secondly that a move to Scotland is imminent – such a move making attendance at A.E.C.A. committee and other meetings impracticable.

It is now precisely twelve years since Mr B.S. Benedikz wrote his *Valete* as Editor, and these twelve years have seen some significant developments in the Anglican Communion, developments which have, alas, increased rather than decreased the problems facing those who work for closer Anglican/Orthodox ecclesiological relationship. The effect of this is, however, also to increase rather than decrease the importance of this Association as a formal body dedicated to healing the breach between Eastern and Western Christianity, and between Orthodoxy and Anglicanism in particular. It is too easy to become a pessimist when serious problems arise, but to become such is to forget the power of the Holy Spirit working in men's (and women's) hearts. At times such as these, it is important to face our difficulties rather than to evade them either by pretending that they do not exist or that they are not important. This must be done, however, in a spirit of mutual love and respect, and it is very much to be hoped that the current series of annual pilgrimages (instituted as the brainchild of the present Editor in 1981) is providing an opportunity for deepening both mutual friendship and mutual understanding in situations of exploration of a common past universal Orthodox and Catholic heritage.

The future effectiveness of associations such as the A.E.C.A. depends very much upon the size and influence of its *committed* membership. It is here above all that, in the eyes of the present writer, the Association seems to fall down. There is always the danger of becoming little more than a small and largely inward-looking group, going through the motions of repeating a few annual events, no doubt excellent in themselves but not conducted in such a way as to encourage wider participation by Anglicans and Orthodox of differing backgrounds, the great majority of whom, it must be admitted, have never learnt of the Association's existence. I hope that my successor as Editor (whenever he or she is appointed) will make it a prime concern to double if not treble the circulation of *ECNL* within (say) two years. Since the Association has no full-time paid secretariat, it falls very much to this journal to make the work of the Association known beyond its immediate membership. Thus, the 'name of the game' is now *expansion* of the activities and membership

of the Association – something which demands that its officials, including this Editor, be young men of vision and energy, dedicated to its objectives. If for no other reason, therefore, it is more than time that this Editor, now at the age of 67, hand over to a younger man. Mr Benedikz's example of heading his final editorial *Valete* has not been followed, however, since there has been a promise made that the Association will not be left without an Editor – the present one will carry on until a successor has been found. Suitable volunteers will be warmly welcomed – write, please, to the Chairman of the Executive Committee at the address shown on the inside of the front cover.

### CHAIRMAN'S NOTES

#### *The Kingdom of the Serbs, the Croats and the Slovenes*

Some years ago, before *perestroika* and *glasnost* signalled the break-up of the Communist Empire in Eastern Europe, I was asked to preach at St Peter's, Vere Street, for the annual service of the Captive Nations Group, that is to say, those nations which found themselves behind the Iron Curtain after 1945. I remember taking immense trouble over the sermon and the choice of hymns. Having decided to preach on the text "How shall we sing the Lord's song in a strange land?", and making sure that it would be given out in Latin, I then started choosing some hymns, preferably with the City of God as the theme. Came the day and the service began. We sang lustily "Glorious things of thee are spoken, Zion, City of our God". This upset the Serbs, not because of the sentiments expressed, but because we sang it to the Haydn tune with its instant reminder of the Austro-Hungarian Empire! I then enumerated all the Captive Nations present in church, beginning with the Albanians (I kept strictly to alphabetical order so that no ancient order of precedence should intrude) and ending with Yugoslavia. This upset the Croats present for, as one irate Croat informed me in the churchyard after the service, "We Croats do not and never will recognize the Union of the Southern Slavs". Well, as every parish priest and assistant curate knows, one cannot please all the people all the time, and this was an attempt to satisfy all those East of the Danube and the Oder-Neise line! The sentiments of that Croat are now coming to roost, and old Ustashi and Chetnik scores are being settled.

In London waits Crown Prince Alexander of Yugoslavia who, if anyone could, might be able to act as a unifying factor before the outbreak of the imminent civil war which threatens the Yugoslavs. One hears that even President Gorbachev is looking at the Commonwealth to see how that functions as an association of sovereign nations held together around its Head, who also happens to be the Queen of the United Kingdom of Great Britain and Northern Ireland. The Crown Prince has amongst his advisers people from all the republics, not only Serbs, and he has taken as his rôle-model the King of Spain, a country where democracy has taken a firm root and

one which quietly but unostentatiously prospers. He has also served as an officer in the British Army. He would seem to be ideally suited for the throne of the Karageorgevitch Dynasty. But that throne was never a comfortable one. His grandfather, King Alexander, was murdered by a Croat in Marseilles and the Croat Ustashi set up a puppet Nazi principality during the last war as a challenge to the Regency of Prince Paul in Belgrade. Meanwhile, today in Montenegro the remains of the last King have been re-interred from their exile grave in Cetinje, the picturesque capital. Will the Croats, the Slovenes, and the Montenegrins, not to mention the muscle-flexing Macedonians, wish to be ruled or reigned over by an Orthodox Serb? Bosnia-Herzegovina, too, has large Muslim populations whilst Croatia and Slovenia are ultra-Catholic and still hanker after the halcyon Catholic Empire of Austria-Hungary. An Orthodox kingdom would, however, be feasible, provided it consisted only of the old Kingdom of Serbia. It could have the makings of a Christian democracy in an Orthodox setting in much the same way that Spain has developed in a Catholic setting. Anything else, at this stage, would be to fling a flame-thrower into the ancient 'tinder-box' of Europe, for it takes more than blood and language to create a nation.

#### *Ukrainian Patriarchs*

It was noted in the 1991 Spring edition of *ECNL* that the Ukrainian Autocephalous Orthodox Church has a Patriarch for the first time in her history, an extremely old prelate from the U.S.A. But the Uniate Catholic Church of Slav-Byzantine Rite also has a Patriarch for the first time in the person of their Major-Archbishop and Cardinal who has taken up residency in Lviv. Whether the Holy See has recognized this title is not clear, as it was the policy of the late Pope Paul VI and his successors not to create a Patriarch for the largest Uniate Church as this could be seen as an infringement of the rights of the Patriarchate of Moscow. However, so strong is Ukrainian nationalism, both Uniate and Autocephalous, that there are seemingly now two Patriarchs of the Ukraine.

The Uniate Patriarch at his inauguration washed the feet of several elderly priests who had not compromised themselves with the Soviet regime, and had thereby suffered imprisonment as a result of their courageous stand. These Confessors are to be admired, but sifting the chaff from the wheat and the sheep from the goats is not for men to decide, and, when the Church has lived through periods of intense persecution, there have been those who would seek to break communion with those who compromised – and this from the very earliest ages of the Church's life. A large number of bishops and clergy were unable to stand the pressures of the Diocletian persecution and handed over books and sacred vessels to the Romans to earn for themselves the nickname "*traditores*", whilst others, like every sectarian before and since, have proclaimed themselves pristinely pure and uncorrupted. But the Church of God is not a sect. She is composed of sheep and goats, chaff and wheat, and her leaders as well as her flock are sometimes amongst the goats and chaff and sometimes amongst the sheep and wheat, without a distinct line being drawn. Earthen vessels, feet of clay, but as the Article XXVI so admirably puts it:

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority we may use their Ministry, both in hearing the Word of God, and in receiving of the Sacraments ...

Not only in the Uniate Ukranian and Russian Orthodox divide, but also in the division between the Russian Patriarchal Church and the Russian Orthodox Church-outside-Russia, there has been mutual animosity dating from at least the early 1920s and the terrible Stalin purges, in which each side accused the other of betrayal; but what, in conscience, could either side do? Would Stalin's purges have been even worse than they were had Patriarch Sergius not tried to pacify the psychopath by pursuing a totally passive role within the Soviet Union, or, on the other hand, were Metropolitan Anthony and Metropolitan Anastasy right to have left Russia when certain death awaited them had they remained? There is a distinction to be drawn between martyrdom and suicide, but the line is very narrow.

#### *The Archbishop of Canterbury's Enthronement Dinner*

This was a homely rather than a grand occasion at the University of Kent, but it was probably the most ecumenical gathering on record since the Great Schism or indeed the Council of Chalcedon, for every Eastern Church seemed to be represented except the Maronites – even the distant Catholicos-Patriarch of Georgia had sent a delegate. The Ecumenical Patriarch was represented by a good friend of the Association, Metropolitan Bartholomew of Chalcedon. The Pope sent a Legate because not only was the Apostolic Pro-Nuncio present (and Cardinal Hume in the Cathedral) but Archbishop Cassidy had come specially from Rome to personally represent Pope John-Paul II. The Abuna of Ethiopia, the Coptic Pope Shenouda III, and the Supreme Catholicos of All Armenians also sent representatives, whilst the Patriarch-Catholicos of the Assyrians, Mar Dinkha, was present in person. As the former Anglican Archbishop in Jerusalem, George Appleton, said of the clergy in the Holy City: "By their hats ye shall know them ...". That was certainly true of the Enthronement dinner!

#### *His Holiness Patriarch Alexis II of Moscow and All The Russias*

His Holiness is not a Russian, but an Estonian and may yet play a vital role in the coming self-determination of his homeland and the other two Baltic states. Members of the Association may have the chance to meet Patriarch Alexis when he pays his first official visit to the Archbishop of Canterbury in the autumn of this year.

#### *Nikaean Club Annual Dinner*

The guest of honour at the Nikaean Club's annual dinner was our Orthodox President, His Eminence Archbishop Gregorios of Thyateira and Great Britain.

#### *King Michael of Romania*

Several members of the Association were present at the London School of Slavonic Studies in the spring to hear King Michael speak of his hopes for Romania's future. He reminded his listeners of the

great wealth of his Country in natural resources and in culture; it is a country which is able, given the chance, to play a very important role in a re-vitalized and democratized Central Europe.

#### *Anglican and Oriental Committee*

This Committee has now been well established, and on it are representatives of all the Oriental Orthodox Churches in the United Kingdom. The Chairman is the Bishop of St Edmundsbury and Ipswich. The first meeting addressed itself to the question of finding redundant Anglican churches which could be used by the Oriental Churches. The Diocese of London and the Church Commissioners gave a sympathetic ear to those who need permanent spiritual homes. One problem which these Churches have found, and the Russian Orthodox Church-outside-Russia has also discovered, is that areas such as South Kensington, Chelsea, and Notting Hill, where many of the faithful are living, are areas where there are no redundant Anglican church buildings. One has felt for a long time that there ought to have been a committee such as this dealing with the question of finding churches for the Orthodox of whatever jurisdiction, as this matter can cause a great deal of misunderstanding between the parties concerned.

The first two meetings were held at the charming little church of St Sarkis, Iverna Gardens, with Bishop Yegishe Gederian as the host.

#### *The Orthodox Chapel at Walsingham*

Pilgrims to the Shrine of Our Lady of Walsingham, both Anglican and Orthodox, will be familiar with the Russian Orthodox church near the coach park. Some of us are old enough to remember when the church and its ancillary buildings were the booking office and waiting room of the railway station. Pilgrims may not be aware that there are two other Orthodox chapels in Walsingham: one at Great Walsingham inside what was once the Methodist church, and a rather hidden one upstairs above the East End of the South Aisle of the Anglican Shrine church. The restorer of the shrine, Fr Hope Patten, had in mind to have an icon corner on the landing of the South Aisle stair-well, but his friend Archimandrite Nicholas Gibbes, the former English tutor to the Tzarevitch Alexis, persuaded Fr Patten that there was enough room to make a proper Orthodox chapel provided only two doors were inserted into the iconostasis. Encouraged by a former General Secretary of the Association, Fr Fynes-Clinton, Archimandrite Nicholas designed the chapel making a concave area to house the Royal Doors. Several people donated icons and the chapel was consecrated by His Grace Archbishop Savva of Grodno of the Polish Orthodox Church-in-Exile in the 1930s. However, it was not until some 40 years later that an attempt was made to provide the iconostasis with properly painted icons. The Association donated £750 for this work, and the icons have long been in place. Archimandrite David painted them and hopes that this work can be completed. He has kindly sent me sketches of the proposed further work. The top row will consist of the central figure of Christ the Pantocrator and above His head the Mother of God and St John the Forerunner. Then, from left to right, there will be eight more panels: St George and the Prophet Daniel above his head; St Sergius of Radonezh (to whom, incidentally, Fr Hope Patten had a great

devotion during the last war) with Moses; St John Chrysostom with Zechariah; St Peter with King David; (on the right) St Paul with King Solomon; St Nicholas of Myra with Ezekiel; St Seraphim of Sarov with the Prophet Elias and the Imperial Martyr St Nicholas, the last Tzar of Russia, after whom Archimandrite Nicholas was named when tonsured as a monk of the Russian Church. The cost of the central panel with the Deisis and the Virgin of the Sign will cost £800, the side panels £150 each. This still leaves the feast panels to be painted. Members of the Association may be interested in paying for a panel in memory of a departed loved one. Those already painted are in memory of a very generous benefactress of the Association, Helena Loddiges.

#### *The Editor of ECNL*

As many members of the Association will know, our Editor, Fr Columba, has been suffering from ulcers, one of the cures for which is to reduce stress. Regrettably, he now feels that he must lay down the task of editing our journal on his move to Scotland. We have been fortunate in our last two Editors in that they have served the Association well and have produced lively and often provocative editorials. Looking back over the old *Christian East* and through the files of the Association, one realizes that, although Anglicans and Orthodox have been perhaps the closest friends in Christendom, they have never been a 'mutual admiration society'; in fact, some of the correspondence from earlier days is so vitriolic that a previous General Secretary filed it under the ominous designation "Chamber of Horrors"! It is going to be extremely difficult to find an editor with the dedication, expertise, and style of Fr Columba. Unless his arm can be twisted, we must thank him for his hard work and now look for a successor.

#### *The Shrine of Our Lady of Haddington*

The Earl of Lauderdale is well-known in Orthodox circles – particularly the Serbian – as his wife, the Countess of Lauderdale is a member of the Serbian Orthodox Church. He has also had a long association with the Shrine of Our Lady of Walsingham and with the Catholic Movement within the Church of England and the Scottish Episcopal Church, his father and brother and one of his sons being priests. It was Fr Hope Patten who told him that he should restore the Chapel of Our Lady of the Three Kings in the Lauderdale Aisle of the Kirk in Haddington. Supported by members of the Kirk, the Scottish Episcopal Church, and the Roman Catholic and Orthodox Churches, Patrick Lauderdale began the task of restoring the ancient shrine in what is the "Piskie" part of the Presbyterian Kirk. There are only two other examples of two Churches having rights in one building in the United Kingdom: the Parish Church at Arundel (where the sanctuary is owned by the Roman Catholic Duke of Norfolk and the rest of the church by the Anglican Diocese of Chichester) and the church at Tichborne (where the Lord of the Manor, the Tichborne baronet, has a Roman Catholic aisle in the Anglican Parish Church).

Fr Warner and I were together for 15 days camp at Redford Barracks in Edinburgh, and one afternoon we managed to make a pilgrimage to the Shrine which is about 15 miles from Edinburgh. The small altar

in the Shrine is made of fragments from ruined abbeys, and the figure of Our Lady is reminiscent of the image at Walsingham and has an Orthodox look about it. The Virgin and Child are flanked by the Three Kings, and an icon of Our Lady of Haddington (painted in Serbia) hangs in the chapel, whilst an inscription on the opposite wall records the name of the Orthodox priest who was present at the consecration of the Shrine.

Haddington now attracts many pilgrims every year, and there is a constant round of intercessory prayer for the sick, whilst the local Roman Catholic priest celebrates a weekly Mass there. There is a very tranquil atmosphere, which pervades not only the Shrine and the main church but also the surrounding area, and the church is set in a lovely situation on the banks of a river. Visitors to Edinburgh should try and make the pilgrimage, but the church closes most days at 4 p.m. Intercessions for the sick and for other needs are offered there.

#### *Orthodox and Uniates*

It is generally thought that to invite members of the Orthodox Church and Uniates to meet is a recipe for disaster. I have not found it so, as Uniates and Orthodox were part of my childhood in Shropshire. At the last ecumenical party at Lambeth Palace before Archbishop Runcie retired, I spotted Uniates and Orthodox chatting happily together. When the Byelorussian Orthodox first began to use my church of St Silas, Pentonville, it was the Uniate choir master from the Byelorussian monastery in North Finchley who came to form a choir. At the Armenian Uniate monastery in Venice the printing press was given by Sarkis Gulbenkian, and he was a member of the Armenian Gregorian Church. Most of the Greeks I know are very proud of the great Monastery of St Nilo at Grottoferrata above Rome, which remained in communion with Rome after the Great Schism. In one of the Greek Islands, when the Latins had a procession of the Blessed Sacrament in which the Uniates took part, the local Greek Bishop of the Orthodox Church would swing incense from the balcony of his residence as the procession passed.

I was reminded of the Uniate question when I was in the U.S.A. last year, because I happened to pick up a most interesting book entitled "Pastoral Provisions" which gave an account of some Anglican parishes in the West which had united with Rome on a Uniate basis. Uniatism seems to be somewhat discredited as a means of union, but it would be interesting to hear from the Orthodox side what could be the alternative.

On the first Sunday in July, I entertained at my Vicarage two Uniate Romanians, a Latin-Rite Romanian, and two Orthodox of the Patriarchal Church, one the grandson of an Orthodox priest. It was an extremely pleasant evening and it brought home to us that what matters is our common Christianity which confers the Christian character through Baptism and sets us over and against those who have terrorized Romanians for nearly half a century.

The day after this ecumenical get-together, I heard that Patriarch Teoctist of Romania had appealed to his fellow Orthodox Patriarchs to protest at the Pope's encouragement of the Romanian Uniates,

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Evanson on "Tertullian and Baptism" (1964). Modern church historians, who are specialists in Early Church history, are agreed that the general acceptance of Baptism as the anti-type of circumcision makes it clear that infant Baptism goes back to the Jewish Christian Church. Adult Baptism, of course, implies prior acceptance of Christ, but, as early history shows, it is not synonymous with the "gifts of the Spirit" which follow with the laying on of hands or anointing with the Holy Chrism – the completion of Baptism. Scripture speaks of cases where "Baptism of the Spirit" anticipates and where it follows water Baptism. The latter is into the Death and Resurrection of Christ, not Pentecost!

It is a mistake to think that the credal statement at infant Baptism relates specifically to the faith of any *individual* – either the person being baptized, the parents, or even the Godparents. Baptism takes place *within the context of the Church* and the credal statement is a proclamation of the faith of the *total community* of the Kingdom into which a child is being received by Baptism. Baptism should therefore never be refused on the grounds of lack of an adequate faith on the part of parents or sponsors.

The Orthodox practice of Baptism exhibits the view that the total rite of incorporation into Christ and His Church comprises a first anointing with the oil of healing, water-Baptism by triple immersion into Christ's death and resurrection in the Name of the Trinity, and anointing (sealing) with the Holy Chrism conveying the gift of the Spirit of Power. This is normally immediately followed by Holy Communion. Scripture and Tradition witness to this rite as being administered to both infants and adults.

Water-Baptism by pouring water over the head of the child being baptized (the normal Anglican and Roman Catholic practice) is widely accepted by the Orthodox Churches *by economy*, since it can be taken as an *image* of immersion – the part being taken as representing the whole. Only the anointing with the Chrism is then held to be still required, a rite which is *not* the equivalent of Western Confirmation, since it represents incorporation into Pentecost and not the taking on in adulthood of baptismal vows made earlier by Godparents. Unfortunately, some Christian bodies have adopted a Baptismal rite involving only sprinkling with water – a method which is not acceptable to the Orthodox, since death and resurrection in Christ are not both adequately represented.

### THE ATTEMPT TO REDEEM THE CHURCH OF THE HOLY WISDOM IN CONSTANTINOPLE

In the year following the end of the Great War an attempt was made to restore the great Church of the Holy Wisdom in Constantinople to use as a Christian church once more. The Association played an important rôle in this and there is a file on it in our archives.

Meetings were called in Trafalgar Square not only to re-claim this Church but also to try to protect the Assyrians (who had been our smallest ally in the Great War), the Syrians, the Greeks of Asia Minor, and the Armenians. The overthrow of the Sultan was demanded. It all sounds very similar to what we hear today from those who want Saddam Hussein toppled. Leading members of this Association felt that the Christian Powers should unite to protect their co-religionists in Turkey; but there were too many vested interests among the Great Powers, victorious though they were, for anything to be done to protect the Turk's *Rayah* or 'cattle'. Great Britain was terrified of upsetting the Moslems in the Indian Empire and in Afghanistan should the Sultan be removed from his throne, as he was the Caliph of Islam in their eyes. Some hoped that the Young Turks would be more humane than the Old Turks, but the Armenian massacres and the Smyrna atrocities put paid to that pious hope. The restoration of the Church of the Holy Wisdom could have been the outward and visible sign of Christian victory, but no one seems to have considered what it would mean to the Moslem population of Constantinople to have a mosque become a Christian church. Did those who pressed for the redemption of the Great Church intend to push Turkey into Asia and extend the Greek Kingdom? Had Bolshevik Russia the same ambitions as Tzarist Russia to take Constantinople as a warm sea port? None of these questions seems to have been raised, or, if they were, they were not thought through. Now that the Christian population of The City, as far as the Rumi or Greek Orthodox are concerned, has shrunk to a few hundred it is interesting to speculate what might have been, but, had the Great Church been restored to Christendom, it is doubtful if the new invigorated Turkey led by Kemal Ataturk would have let it remain for long as a Christian shrine. It was a noble and a romantic idea, and the Faith Press even went so far as to print coloured picture-postcards showing what the restored interior would be like!

One curious and unheroic incident was the attitude taken by the Roman Catholic Archdiocese of Westminster, which caused the then General Secretary of the Association, Fr Fynes-Clinton, to enter into correspondence with some of the Romans who objected to the handing over of the Great Church to the Orthodox. It seems incredible in these days to think that such a stance should be adopted, but it was.

This is what was written:

10, Charles Street,  
Berkeley Square  
4th January 1919

Dr Mr Fynes-Clinton,

I thank you for your kind invitation conveyed in your letter of 30th ultimo to join the Committee in regard to removing S. Sophia from Turkish hands, but I am in rather a difficulty as I do not know into whose care this great Church is to be given. At the time it was seized by the Turks, as you are aware, although of the Constantinopolitan rite, its clergy were in full communion with the Apostolic See, just as St Chrysostom and the early Greek Fathers

were, and therefore it seems to me only right and just it should be restored to the Uniate who are in a precisely similar position. But your circular is silent on this point.

I should be very glad to hear what was decided at the meeting held yesterday.

Believe me,

Very truly yours,

Stuart Coates

Rev W. [sic] J. Fynes-Clinton,  
27, Finsbury Square,  
E.C.2

Father Fynes-Clinton replied:

27, Finsbury Square, EC 2  
January 9th 1919

Dr Mr Coates,

I am very glad to hear from you and hope that this matter will lead to a renewal of our acquaintance.

With regard to your letter, we hope that the Committee will be representative of British Christian feeling in the matter of the restoration of the Church to Christendom which, I believe, is very strong. I had hoped that we should include representatives of the Roman Catholic Church and that they will be in full sympathy, but I quite recognise the truth of your promise and would suggest the following points with regard to the conclusion:-

The Rt. Rev. Bishop Bidwell was present by invitation at our Preliminary Meeting, but the question raised in your letter did not come up for discussion. I am therefore sending to him your letter with this reply, as I feel sure you would approve.

(1) It is taken for granted, I believe, by all members of the Committee, and I find by representatives of the Nonconformists with whom I have spoken, that the Church would be restored to the Greek Orthodox (perhaps I should not beg the question by using the word "restored": but "handed over"). That I feel sure is the mind and aim of the Committee.

(2) (a) As a question of Property, I think you will agree that the Church belonged to the Greek Hierarchy and people in Constantinople, the legal continuity of which body is not affected by union or schism. It could not be said, I think, that during the union after Florence, any more than during the first nine centuries of communion, the Church belonged to the Pope or to the Church of Rome or any other body than this.

(b) You will also admit that however unfortunately, (and in the unfortunate nature of the subsequent rejection of the union I am very largely in agreement with you) the Council of Florence did

not receive a lasting acceptance in the East, and that the use of the Cathedral by United Hierarchy up to the last, was largely re-sented. Thus it is difficult to attempt to establish a legal continuity of possession by a uniate body, even moral possession, i.e. during the time of the Turkish usurpation.

(c) I would also suggest that if it be said that union between two bodies established, ipso facto, a right of permanent possession of the Churches throughout the Christian bodies affected by the union, by the Roman hierarchy, or those in communion with the Pope, it might equally logically be asserted that the same union establishes the right of possession of such Churches, by those of the Orthodox body. That is, if Rome claims S. Sophia by virtue of the union, the Patriarch of Constantinople (Orthodox) may equally claim S. Peter's by virtue of the same union.

(3) (a) As a question of policy, you know how every Eastern Christian of the Orthodox and Separated Bodies would regard the handing over of the Church to Rome, or to the Uniate Patriarch not as a question of subtle legality on an argument such as above, but as an intolerable outrage to the age-long sentiment and dream. Nothing could more hopelessly retard the hoped-for reunion of East and West than this.

(b) On the other hand, nothing could, I believe, lead the Greeks and all the Orthodox to modify their unhappy suspicion and antagonism to Rome, and prepare the way for reunion more than to understand that the Roman Church not only favoured, but actively assisted in the handing over of the Church to their Patriarch.

It is on this last ground that I do specially hope that we may have the co-operation of Roman Catholics and that, official.

Yours very sincerely,

H.J. Fynes-Clinton

On the same day Fr. Fynes-Clinton also wrote to the Roman Catholic Bishop, Mgr. Bidwell:

Dear Lord Bishop,

I received a letter from my friend Mr Coates in answer to my invitation for his co-operation in the matter of S. Sophia, in which he raises naturally the question of whether it ought to be handed over to the Uniate Hierarchy. As this is a question which was not discussed, and which interests all Roman Catholics, I think it advisable to send your Lordship a copy of the correspondence for your information. I beg of you to let me know whether you agree at last with the third and final paragraph: and I hope that your Lordship or some representative of the Cardinal will be able to co-operate on the Committee.

Believe me,

Yours Lordship's sincerely, etc.

Mr Stuart Coates replied on 13th January 1919:



Dr Mr Fynes-Clinton,

Many thanks for your letter of 9th instant. I showed it to Bishop Bidwell, and he says that from what occurred at the meeting he understood that the Committee was formed for the purpose of getting S. Sophia out of the hands of the Mahommedans, but if the object is afterwards to turn it over to some particular body of Christians, it would not be possible for us Catholics to become members of the Committee.

I do not think that you really mean me to take the second part of your letter as regards property seriously, so I will not undertake to answer it, although it would be easy to do so; but I am quite at one with you in longing for the day when the Eastern schism may be healed.

With kind regards, and hoping that I may have the pleasure of meeting you again soon.

I am, etc.

On the 14th January 1919 a reply was received from Archbishop's House, Westminster:

Dear Sir,

I am desired by Bishop Bidwell to thank you for your letter of the 9th instant and for the copy of your letter to Sir Stuart Coates of the same date. The Bishop has asked me to say that he is in sympathy with the objects of the Committee, if these objects are to secure the deliverance of the Church of St. Sophia from the possession of the Turks, and to make it safe as an architectural monument, but, if the Committee propose to themselves a further object, namely, to decide to which body of Christians the Church shall be handed over, his Lordship regrets that he cannot co-operate with the Committee, this question being one which, in the Bishop's opinion, it is not competent for such a Committee to decide.

I am, dear Sir,

Yours faithfully

T.W. Hunter

Fr Fynes-Clinton replied to this last letter on 16th January 1919:

Dear Lord Bishop,

I received your communication by Mr T.W. Hunter.

The object of the Committee as at present formulated, is to secure the deliverance of the Church and its restoration to Christendom. My letter to Sir Stuart Coates expressed my own opinion as to what was the general feeling of the Committee. Whether the Committee is to work for the handing over of the Church to a particular body of Christians, or leave it as a matter to be decided by the Peace Conference, should, I think, be settled at the next meeting when I shall have the pleasure of bringing your letter before it.

I venture to suppose that should there be opposition among Christians to its being handed over to the Greek Orthodox, the result would be that the Powers would leave it in the hands of the Turks, and I cannot but hope that should the Committee decide to include this in its aim the Roman Catholic Authorities would be content to waive their claim. For I am sure your Lordship would agree, as I pointed out before, that such an act of charity would greatly further re-union whereas the claim, even if unsuccessful, would hopelessly retard it, and the prospects of the new departure in the Greek Uniate movement at Constantinople. Neither do I suppose there would be much prospect of the claim to its possession being allowed.

I should be grateful to be corrected on these points and also to learn whether there is any claim that the Uniate body in the Constantinople district has continuity in hierarchy with that of the 15th century. I cannot be certain of this point from my books. I think that the Roman Catholic claim should be fairly stated to the Committee if they are to settle the question whether their aim is to include the handing over of the Church to any particular body. We should therefore be grateful if your Lordship would either attend or send a representative to the next meeting without necessarily, unless you wish, being technically a member of the Committee. The meeting will be on Friday, Jan. 24th at 3pm at St Margaret's Church Room, Ironmonger Lane.

Your Lordship's very faithfully

H.J. Fynes-Clinton

A further cautionary tone was set by an Anglican, the Revd Dr A.H. Headlam of Christ Church, Oxford:

Jan 13 1919

Dear Mr Fynes-Clinton,

I have received your letter asking me if I would become a member of the Committee dealing with the future of St Sofia. I should be glad to become a member of such a Committee if it is understood that no public action will be taken without most careful consideration. My reason for making this proviso was that the situation is, as I understand it, rather a serious one and it is very doubtful whether it would be safe to restore St Sofia to a Christian Church until the Turks have ceased to have any authority in Constantinople. There are two quite real dangers, the one as you will remember that at the time when there was a possibility of its falling into the hands of the Bulgarians the Turks threatened to blow it up first; the other is that they may quite conceivably initiate a massacre of Christians in Constantinople. This is a real danger as anyone who knows the East would say. It is possible, therefore, that any agitation in this country might lead to serious consequences. These facts have led me rather to modify my own point of view. I had originally thought that the restoration of St Sofia to Christianity might be suggested as a sort of compromise, even if the Turks did not leave Constantinople; I am now convinced that we ought first to go for the bigger thing, that until

the authority of the Sultan is entirely removed it will not be safe to advance any further. I am very much concerned with the situation as once more the differences and jealousies of the Powers are making in favour of Turkey. No one Power is prepared to allow any other to hold it. They might acquiesce in America doing so, but the Americans seem to consider they have a perfect right to interfere in European affairs without taking any of the burden which it ought to involve. The situation seems to me a very difficult one, and demands careful handling, but I am ready to join the Committee on the condition that I have mentioned above.

Yours sincerely

Arthur Headlam

Looking back over sixty years or more it seems astonishing that the Roman Catholic authorities should have taken such an obstructive role, especially when one considers that Mgr Roncalli, later Pope John XXIII and soon to be Apostolic Delegate in Turkey, would not have taken such a stance; neither could one imagine the late Uniate Patriarch himself, Maximos V Saigh, claiming the Great Church for his Melkite flock. The mood has changed in Christendom but, as Headlam noted, the redemption of Hagia Sophia would inevitably have led to more bloodshed. The Ecumenical Patriarch exercises today an eirenic role in Christendom from His All Holiness's modest quarters in the Phanar. Ecclesiastical grandeur and power have moved much further north to the Third Rome of the Moscow Patriarchate, but both Patriarchates have witnessed to death and immeasurable suffering for the faith of Christ, and neither has ever placed its faith in mere bricks and mortar but in the living stones, the elect and precious ones. Meanwhile, as the whitewash wears thin on the walls of the Great Church, the figures of the Holy Theotokos and Her Divine Son and the haloes of the ancient Saints shine dimly but persistently through the Islamic paint.

A.T.J. Salter

#### THURSDAY NIGHT – A HYMN FOR MAUNDY THURSDAY

Listen to the brook through the olive grove  
Where the city's lamps cast no light,  
The rain on the leaves, and the rustling breeze  
In the dark of this Thursday night.

Listen to the breathing of sleeping men  
Unprepared to watch or to fight.  
Their hope drained away, and they could not pray,  
They were helpless that Thursday night.

Listen to the prayer of last resort,  
"Father, let this cup pass from me!  
But if it may not, but if I must drink,  
Then let your will, not my will be!"

Listen to the clamour of clashing swords,  
Uproar, terror, violence, flight,  
All those who had loved him then ran away  
From the tumult of Thursday night.

Then the high priest's soldiers led Christ away,  
Onward from Gethsemane.  
The way of the cross, with no turning back,  
Led from there straight to Calvary.

Come to this dark place when all hope is gone,  
In the silence pray for the light  
And when morning comes, you will travel on  
In the strength of this Thursday night.

[Tune: *Moscow Nights*]

Barbara Moss

#### THOUGHTS ON THE THEOLOGY OF THE HOLY SPIRIT IN THE ORTHODOX CHURCH

According to the Patristic Tradition, the mystery of the Christ leads us to the mystery of the Holy Spirit. Like the Christology of the Gospels of Luke and John, so also the Christology of the Eastern Church is basically "of the Spirit": the Incarnation and the Resurrection are the work of the Spirit who initiates the Messianic anointing of Jesus (in whom the Spirit dwells) so that the existence of Christ is an "existence in spirit", as John Zizioulas remarks.<sup>1</sup> Christ gave mankind the power to be "spirit-bearing". The Word was made flesh so that we might receive "Spirit", as St Athanasios of Alexandria writes.<sup>2</sup> The economy of Christ, His victory over Hell and death, His Ascension, united for ever divinity and humanity and made possible the coming of Pentecost. Thenceforth the Church offers men the power of the Resurrection which is identified with the power of the Spirit.

In the theology and the experience of the Orthodox Church, the Holy Spirit has a vital rather than an intellectual significance. Continually it is called "life-giving" – that which provides life: it provides life stronger than death, indeed the life of God. This is what "moved over the water" (Gen 1:2) as a real cosmic Pentecost which explains the dynamic holiness of creation. This is what preserves and brings to completion "the λόγοι", i.e. the spiritual nature of beings. This is what has demonstrated itself already in a personal way in the history of the covenant and the *praeparatio evangelica*. Finally, this is what collaborates [within the Trinity – *Translator*] so that the Incarnation and Easter may be "God with us" within the "spiritual" body, within the ecclesiastical body of the Risen One. For, as Eirenaeos of Lyons says, "in the body of Christ we draw near to the source of the Spirit".<sup>3</sup>

In Trinitarian theology, the Holy Spirit is something indescribable, anonymous, since God as a whole is Spirit because He is Holy. The

Spirit is almost identified with the very life of the divine nature<sup>4</sup> and forms the foundation of joy and love which exist between the Father and the Son, since nothing is impersonal in the living God. Proceeding from the Father, it rests in the Son, and with Him returns to the Father with an "immovable movement of love". It is the rule ("kingdom") of the Father and the Anointing of the Son, as St Gregory of Nyssa says in his commentary on Psalm 44.<sup>5</sup> According to St John of Damascus it is "the inspiration which manifests and proclaims the Word".<sup>6</sup> Within the Word, the Spirit gives life and power to creation. In the Holy Spirit God comes down, is made flesh, and "inbreathes" humanity, and comes to us in the mystery of the Church. Thus, as the mystic person of the Spirit is practically identified "with the very life of nature", so it is virtually identified with the recovery of glory, with the expression of the divine Energies. St Gregory calls "spirit" these very Energies and "the Spirit" the very person of the Holy Spirit.

The Spirit, then, can be given all the various divine names which the Apocalypse denotes when it refers to "the seven lamps of fire burning before the Throne, which are the seven spirits of God" (Rev. 4:5).

Within these perspectives and if we bear in mind that the relationships in the Holy Trinity are never binary but always "one-three", we confront and overcome the doctrine of the *Filioque*, according to which the Holy Spirit is the Spirit of the Son, proceeding from Him. The Latin Church forgets the mutuality, according to which it is the Spirit who prepares the world and history for the Incarnation: it is the Spirit who permits the Incarnation, who rests upon the Christ and raises Him, and who gives the Christ to the Church in response to the *epiclesis*. The Son and the Spirit – "the two hands of the Father", as Eirenaeos of Lyons says often – are bound together in a relationship of mutual service which originates from the Father and returns to Him. In such a way, there is no unilateral subordination of the Spirit to the Son, something that would bring about the danger of subordinating the spirit of prophecy to the spirit of the Mystery; nor is there an absorption of Christ into the Spirit, which would dissolve the objectivity of the Word and Mystery into the subjectivity of a supposedly inspired person. If we rise from the economy to the Theology (in its proper sense of "the Mystery of God"), we can declare that the Spirit proceeds from the Father through the Son and in the Son (on whom it also rests) whom (the Son) it reveals and who Himself is the occasion of the Spirit's procession from the Father.

The Theology of the Holy Spirit, then, is inseparably bound up with the ecclesiology of the Holy Spirit. The Church as Mystery of the Risen One is the setting up of a continual Pentecost. The Body of Christ is "the spiritual body", giving life from the energies of the Spirit which enliven us all. Protopresbyter George Florovsky, Protopresbyter Nicholas Afanasiev, and Bishop John (Zizioulas) of Pergamum demonstrate that the Pauline expression "Body of Christ" has a primarily eucharistic significance.<sup>8</sup>

The Eucharist, consequently, is at once a fellowship of the Body of Christ and "communion of the Holy Spirit". "We have received heavenly Spirit" sing those who have just made their communion at

the Holy Eucharist. The Syriac tradition, which is distinguished by a deeply Semitic feeling, calls the Eucharist "fire and Spirit". "He who eats this body in faith, at the same time consumes the fire of the Holy Spirit", says St Ephraim the Syrian.<sup>9</sup> Similarly Baptism incorporates us in the "spirit-making" humanity of Christ and the Chrism (which, in the Eastern tradition, follows immediately) accentuates the dimension of this personal Pentecost.

So, the very structure of the Church is invocative, in the sense of prayer (*epiclesis*) which seeks the coming of the Holy Spirit on the gathering of the faithful and on the offered gifts, so that the faithful may be truly incorporated in the Body of Christ. "Send down your Holy Spirit on us and these gifts set forth", says the priest at the most important moment in the Eucharist. The invocation is the same as the eschatological invitation which concludes the Apocalypse: "And the Spirit and the Bride say, Come!" (Rev 22:17). The "Sacramental presence" precedes and prepares for the eternal Parousia, when the Spirit will gather up all things in Christ.

The *epiclesis* makes possible a healthy flow of priestly and personal gifts. When the bishop (or the priest in the name of the bishop) pronounces the words of the *epiclesis*, in the very words all find themselves in a fellowship. The laity "concelebrate in the prayer and the Gift which they offer, themselves being offered to the Spirit and, with them, history and the universe (there wherein everyone has his roots). But only the bishop or the priest, who unite these prayers and gifts, can guarantee that these prayers are heard by reason of the unbroken continuity of the Apostolic succession.

In the Spirit the bishop is the "type", the icon of the Christ (in the truest sense), our great priest who testifies to the Resurrection, Pentecost and the faithfulness of Christ to His Church. "And we are witnesses of these things, and the Holy Spirit whom God has given to those who obey him" (Acts 5:32). The episcopal charisma is what is extolled by the hymn in 1 Cor 1:3, the grace which is not *within* the Church but proceeds *from* the Church, from her unity, from "the bond of peace" to which the Apostle refers to his letter to the Ephesians (4:3). The Spirit is found in service to the unity of the body; but the sacramental Body of Christ has no meaning except as the place where personal graces multiply. The highest of these graces, according to Eastern tradition, is that of "the Apostolic man", the Confessor (*lit.* spiritual man), who concentrates all the Church's experience to the point of conscious communion with the Risen One and of seeing Him in eternal light (as the Byzantine Symeon the New Theologian testifies): of becoming truly spirit-bearing". In this perspective we can understand why the Orthodox Church has certain difficulties in making strict distinction between a "teaching" and a "taught" Church: the role of spiritual authority is to remind, to assist in forming conscience, since (to quote John's first Epistle) "you also have an anointing from the Holy One, and know all things" (1 Jn 2:20).

These facts provide the broad lines of Ecclesiology of communion. Within the ontological unity of the Body of Christ, of which we all are members, the Spirit changes the individuals, sanctifying each within his own personality, and in his unique calling. For at Pentecost, when

all the disciples were gathered together, the tongues of fire "appeared to them, dividing them, and sat upon each of them" (Acts 2:4). In Christ and in the Spirit, according to the image of the Trinity, each is called to be a social being, who will share in the divine-human life provided in the Sacraments. In the Spirit the Church is called to be an organism of faith and love.

Scripture and Tradition practically identify the Spirit and Communion. In both (in proportion to its root in the communion "of the Holy Gifts" and "of the Saints") this communion becomes a "catholic consciousness", a conscience in accordance with a Truth that is Love. For the same reason the Encyclical of the Eastern Patriarchs in 1848 called to mind that, if the bishops are the "judges" of the Truth, all the faithful must be its "shields", its conscientious defenders. Spiritual authority, then, cannot function without the full agreement of the Church's total consciousness. For this reason certain synods have been rejected, whilst other local synods have seen their teachings honoured by the Church as a whole. At the same time, this communion in the Spirit must be the communion of local Churches, in their capacity as eucharistic assemblies. This communion is built round a hierarchy of "centres of unity", sees of Metropolitans and Patriarchates, every place which has undertaken the ministry of communion, so that there may be no isolation of local Churches.

Preserved down the years, the Ecclesiology of communion is declared in the truth of Tradition. Tradition is the life of the Spirit in the ecclesiastical Body of Christ: it is the "spiritual sphere" which enables us to discern the Revelation and to give faithful witness as to communion amid the variable coordinates of history. Hence springs the importance (in the Orthodox Church) of the concept of "Father", whether in the intellectual or the ascetic field (which indeed are indivisible because there can be no true theology apart from a mystical theology). The agreement of the Fathers and their spirit makes us sensitive to the mysticism of Tradition: so we cannot ignore certain very great expressions of the Tradition, especially the canons of faith of the Seven Ecumenical Councils. Such ignorance will mean denying that Christ is risen and that He overcame the damage and the consequences of history: it will entail a cutting off from the great river of life and the Communion of Saints, a river which is the Covenant of the Spirit.

This faith must be creative because, as St Eirenaeus of Lyons says, faith which is carefully preserved "like a precious drink in a valuable jar is replenished, but so also is the jar which contains it replaced".<sup>10</sup> Tradition also looks forward to the coming Christ; and the Spirit, in union with ever new creations, from generation to generation and from civilisation to civilisation inspires a "Song of Songs" which has no end. The "fatherhood" which we honour in the Church is a fruitful paternity.

The aim of the Christian life, then, presents itself as acquisition of the Holy Spirit. Sacramental grace, conscientiously assimilated by asceticism and prayer, gradually brings about the "spiritualising" of the heart, the centre where our whole being is recapitulated and where all our powers are concentrated in praise and love. A particular "sensitivity" awakens in a man who is not of a sensitive nature "the

sensitiveness of the Spirit", the ability for us to "feel God" beyond all things and deep in all things. The Spirit activates within us the Blessing (Χάρη) of Baptism, leads us through repeated deaths and resurrections, and clothes us with the Christ of "the emptying" (κένωσις) and then with the Christ of the Transfiguration. In the monastic tradition the spiritual element appears thus inseparably as "cross-bearing" and "spirit-bearing". "The remembrance of death" turns out to be "the remembrance of God", who is made flesh and "tastes of death" in order to set us free. The Orthodox Church, in the persons of its many ascetics, knows a "baptism of the Spirit" which is the achieving of personal awareness of baptismal grace. This "baptism of the Spirit", received in exceptional humility, is identical with "the gift of tears" of repentance but also of prudence and joy: "the ascetic tears" which prove to be "spiritual tears" and which offer man a sweetness, a tenderness (of being) and an unlimited capability of reception. The monk's very breathing is identified with the name of Jesus and becomes a divine breathing which demonstrates incessantly the Word. This monk "breathes the Spirit", as St Gregory of Sinai says.<sup>11</sup>

His mind "descends" and becomes one with his heart; and this heart-spirit is inflamed and transmits the Spirit to the senses, bodies, and the whole cosmic environment. Man is no longer "under law", constrained from without to pray and to "keep commandments", but becomes a *spiritual being*: he rediscovers his true nature, his "virtues" partake more and more of "divine energies", and he proceeds from "in the image" to "in the likeness". He prays incessantly, with his whole being, and he even expresses his great cosmic doxology in bodily movements.

Precisely then appear "the fruits of the spirit": the sacramental enfolding of beings and things, the concept of the universe as liturgy and of history as revelation. The spiritual man receives the charismata of active love; he understands the ontological unity of all men in Christ and receives the gift of "pity", of "sympathy" in the strict sense of "suffering together". The Spirit creates in him the element of "discernment", and he becomes an *elder*, a *staretz*, a true "spiritual father" who awakens, liberates, heals and sometimes prophesies.

In the light of all this we must understand (and this will be my final word) that life in the Spirit is the depth (in a silent but real way) of the whole of human existence. The actual charismata make no sound but rather are noised abroad by what we think. There comes to mind Kierkegaard's observation in his "Diary": "the broad historic-cosmic evolution ... is orchestrated in a quite wonderful way, while the Bible teaches us that all things contain wonder".<sup>12</sup> The grace of wonder, so that one is drawn enchanted to each life and greets the other as a revelation; the grace that you give to men (even in times when nihilism prevails) and which Tillich calls "the courage of existence"; the grace so that you dive deep in human existence (in societies and civilisations) through life and beauty, all these are charismata of the Spirit. Inasmuch as Christ is risen, inasmuch as Pentecost happened, thenceforward the Spirit constitutes the very depth of our daily life, changes secretly within us anxiety to confidence, and obliterates death in light. It is our breath, our joy, our consolation and our life

which goes beyond death. Therefore I should like to conclude my paper with our prayer to the Paraclete which comes at the beginning of every service in our Church:

Heavenly King, the Paraclete, the Spirit of Truth,  
everywhere present and filling all things,  
the treasury of blessings and giver of life,  
come and abide in us, and cleanse us  
from every stain,  
and of thy goodness save our souls.

Protopresbyter Panag.-Petros Ch. Simiyatos  
Protosynkellos of Metropolis of France

#### NOTES

1. "La Continuité avec les Origines Apostoliques dans la Conscience Théologique des Eglises Orthodoxes", *ISTINA* 1, 1970, p. 73
2. *De Incarnatione Verbi*, 8, PG 29, 996 C
3. *Adversus Haereses*, IV, 24, 1
4. St Gregory of Nyssa, *De Anima et resurrectione*, PG 46, 96 C
5. *Adversus Apollinarem*, 52, PG 45, 1249 D
6. *De Fide Orthodoxa*, 1, 8
7. John Meyendorff, *Introduction à l'étude de Grégoire Palamas*, Paris 1959, p. 315
8. I. Zizioulas, "L'Eucharistie, quelques aspects bibliques", in *L'Eucharistie*, Paris 1970
9. In A. Hamman, *La Messe*, Paris 1964, p. 94
10. *Adversus Haereses*, *op. cit.*
11. *Petite Philocalie de la prière de Coeur*, coll. "Livre de vie", 83-4, p. 185
12. *Papirer*, Copenhagen 1967-1970, Vol 2, p. 560

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## ANTIOCHENE CHRISTIANITY, ISLAM, AND ARAB NATIONALISM - XI

### The Jacobaeen Confusions and the Golden Legend of Saint James of Compostela

#### *The Jacobaeen Confusions*

Throughout Jewish and Christian history certain personal names (not altogether identical) have enjoyed wide popularity. The same is true of monastic names. This has always proved liable to give rise to some and, on occasion, considerable confusion of identity. This has been the case with the appellation "Yakov" (James) identifying more than one (but how many?) Christian leaders of the first Century. We read of "James the Lord's brother", James who with John is called "Son of Thunder" (their father was Zebedee of Bethsaida), "Big James" and "Little James", "James the Just", James the Son of Alphaeus. Then we have the problem of just how many persons called "James" were preeminently active in the 1st-century Christian community. Clearly, or at least apparently, one of them wrote the

Canonical Epistle of James, although there are those who would suggest – but cannot know – that some unknown person wrote this letter and attached the Apostolic name to it in order to gain more ready and general acceptance of it and of the teaching it contained, a common practice throughout Christian history. The evidence, although scanty, succeeds in being confusing. Whatever resolution one decides upon is short of foolproof. In this study a series of hypotheses have had to be made which have resulted in a schema which, at least, has internal consistency.

#### *Santiago de Compostela: A Problem of Identity*

A very great problem is presented by the cult of "Sant Iago" (St James) in Spanish Galicia. During the Western Middle Ages "to go on pilgrimage" was as popular (but neither as easy, or quick, or comfortable) as to go on a package holiday in modern times. Pilgrimage centres innumerable dotted the map of Christendom, but the three greatest sacred goals to which Western pilgrims journeyed were Jerusalem, Rome, and Santiago de Compostela. In recent years there has been a great revival of interest in making this pilgrimage and in the pilgrim routes to Santiago, but it is an inescapable, if embarrassing, fact that the authenticity of the relics in the great Romanesque Cathedral at Santiago is open to grave question. As this has been a major centre of pilgrimage since the 9th century, the issue is not parochial or something of embarrassment whose problem of damage limitation is restricted to Latin and other interested Western Christians; it is a matter of far more than merely polite interest to all responsible Orthodox Christians and other Eastern Christians also. It has only emerged in comparatively recent times as an unexpected by-product of deepened research into early Judaeo-Christian relations, a more sophisticated understanding of the diverse and, at the edges, ultimately virtually irreconcilable apprehensions and attitudes of 1st-century leaders of the first and equally the second rank concerning the character and quality of the Hellenistic Jewish Diaspora and of its central and critical importance in the methodology of Christian Evangelistic expansion. These studies in combination render it virtually impossible to accept the authenticity of the relics at Compostela as being those of the Apostle James.

The identification of the relics at Compostela as being those of the Apostle James the Great derives from the Golden Legend of Saint James (*La Legenda de Oro de Sant' Iago*). This asserts that, in the years following the great events of the Crucifixion, Resurrection, and Ascension of the Lord, St James the Great proclaimed the advent of the Kingdom of God in Judaea and Samaria – which does not provoke controversy – but, the Legend adds: "also in Spain".

Now, although English-speaking scholars continue to appear to be somewhat hesitant in asserting that St Paul preached the Gospel in Spain, among Spanish-speaking scholars there is no element of uncertainty about it.

The Greeks first colonised the Eastern seaboard of the Iberian peninsula and it was to this zone and to the valley of the river Baetis (the *Quadalquivir*) that Roman penetration was initially directed. On the Southern edge of the Bay of Rosas, well-known to many

modern Costa Brava tourists, stands Empurias (Ampurias). It was here that the Romans first landed in Iberia under Cnaeus Scipio in 218 BC. The Roman town of Tarraco was built to the West of the Greek settlement that preceded it. It was founded by Julius Caesar in 45 BC.

Prior to its Roman occupation, the city we know as Tarragona had been an Iberian fortress-town for three or four hundred years. Scipio set up the first Roman camp there c. 218 BC. Julius Caesar founded the Colonia there. Possibly it was he who raised it to the status of a *Municipium*. From 197 BC it was the principal administrative centre of the larger of the two Iberian provinces and, thereafter, continued to be the principal city of Iberia throughout the Roman period. (Its population was the first *gens togata* in Iberia, in status equal to that of Rome itself.)

From an early date in the Roman occupation, individual Jewish slaves were to be found in Iberia. Later, free merchants established themselves there, preeminently in Tarraco (Tarragona). By the second century, at least, it boasted a population of 30,000. Later, it rose to one million. The Jewish community in the first century was probably at least 3000 strong.

The strongest of traditions asserts that the Apostle Paul, accompanied by St Thekla, arrived in the great commercial port-city to preach the Gospel in AD 60. His missionary strategy invariably required that he base his work in a town of *municipium* status containing an organised Jewish community towards whom he directed his initial preaching in the sole or main synagogue. (Its Tarraco site remains uncertain).

When we come to consider the claim that St James the Great carried out an independent mission in Iberia, there are several considerations which militate against its probability. First, it would – to say the least – have been unusual for two Christian leaders of the first rank to conduct evangelistic enterprises in the same province unless in joint harness. The Legend of St James nowhere hints that he was in any way associated with St Paul and St Thekla. Secondly, whilst, if Phoenician and Roman/Roman-Syrian merchant seamen managed to sail for trade as far as Britain, the possibility of making landfall on the Atlantic coast of Iberia is not totally improbable; it must, however, have been fairly rare. Thirdly, as far as we know, there was no organised Jewish community in North-Western Iberia at this time; indeed, whilst Jewish communities were plentiful in Southern and South-Eastern Iberia until the Age of the *Reyes Catolicos*, they remained unknown throughout the centuries in the North and were certainly absent in the North-West. Finally, we must pay serious regard to the personal psychology and views of the Apostle James himself. He was the leader of the most conservative-minded among the Jerusalem Church of Christian Jews. He understood the proclamation of the Kingdom to be directed exclusively towards the *Beni Ysrael* (the House of Israel) and its blessings only obtainable by Gentiles should they convert to Judaism. It thus seems extremely unlikely that such a man would have elected to carry the Gospel into a wholly Gentile region.

In the light of these considerations we can but view very doubtfully the account set out in the Golden Legend which recounts that St James first landed at Iria (modern Padron), a fishing village South of Cabo Finisterre then called Finis Terrae, up the estuary of AROSA on the river ULLA in Galicia in Celtic North West Iberia, then preached across Western Iberia to Braga and Coimbra (now in Portugal), and from thence travelled Eastwards across Iberia to Caesar Augusta (modern Zaragoza) in AD 40 (twenty years before the visit to Tarragona of St Paul and Thekla). The (Roman Catholic) legend relates that, by the time St James had reached Caesar Augusta (Zaragoza), he had become very cast down and dispirited, but on the night of his arrival he was much cheered on being roused from sleep as he heard angel voices singing the *Ave Maria!* The walls of his chamber dissolved. The Mother of God appeared enthroned bearing a small image (i.e. not an icon but a statue) of herself set upon a pillar of jasper. She then indicated where a church in her honour was to be erected.

Today, Nuestra Señora del Pilar is one of the most revered names in all Spain and many Spanish girls are given the name of Pilar or Maria Pilar in honour of the Virgin of the Pillar venerated in the vast Basilica of El Pilar, one of two cathedrals in Zaragoza (Saragossa), the capital of the old Kingdom of Aragon. It is claimed that Zaragoza was one of the first places in Spain to become Christian. The earlier church was replaced by a large basilica in the 13th century. This was destroyed by fire. The present building was commenced in the late 17th century and completed in the first half of the 18th century. The Moslem Berbers (converted Vandals) had replaced the Visigothic church by a mosque in the 8th century. The ground plan of the mosque has remained, although it was reconstructed as a church in 1119, being modified in the 14th century after it had become the seat of an Archbishopric in 1318. Mozarabic, Mudejar, Romanesque, Renaissance Gothic, and Plateresque features can still be discerned in the present building.

But let us return to the Golden Legend! Having experienced the Marian Vision, St James (the Legend relates) named his disciple Athenasius as the first "Bishop" of Zaragoza and ordained his other companion, Theodore, a presbyter (both Greeks, one supposes). He instructed Theodore to await his post mortem return following his martyrdom in Jerusalem within a short time. He would arrive at his original port of disembarkation, Iria. The Apostle's body is claimed by the Legend to have duly returned in a boat (by the description closely similar to a hollowed out wooden tree-coffin) without crew, sails, or rudder. Theodore was there to receive it with his own converts. They laid it on a great stone which miraculously moulded itself into a sarcophagos in which the Saint's body remained visible. The pagan Celtiberian "Queen" Lupa had the Christian group arrested and sent them to a higher ruler, "the King of Spain" (Paramount Chief), who put them in prison. An angel released them. The "King" had them pursued, but, as the pursuing squadron crossed a bridge in their wake, it collapsed and the "King" saw this as a supernatural intervention and so desisted from his pursuit instructing "Queen" Lupa that Theodore was to be given every assistance. To abbreviate the tale, she eventually presented Theodore with the *Pico*

*Sacro* (the Holy Peak) for use as a mausoleum and paid for the erection of "an altar" (a memorial chapel?) over it. The Legend states that the Saint rested in peace for eight centuries.

The next episode in the legend is rather in the tradition of Drake and his Drum! Iberia in the first century had been firmly within the Roman Empire. Christianity slowly penetrated the Peninsula from the Eastern coast. The Edict of the Emperor Galerius in AD 311 accorded legal status (and toleration thereby) to the Church from which time, as all over the Empire, genuine and successful evangelisation was accelerated but opportunists and time-servers became a deplorably marked element among the "faithful". This provoked serious polarisation between the Christians of convenience and worldly advantage and the Christians of spiritual aspiration and ascetic observance, of whom Bishop Priscillian of Avila, later martyred (AD 385) on fabricated charges of magic and heresy, was the principal standard-bearer. He was fiercely anti-Arian and Arianism was soon to become a major issue in Spain. It was to combat Arianism that the third Council of Toledo in AD 400 added the fateful phrase "Filioque" to the Oecumenical Creed.

In the year AD 409 an entente of Vandals, Alans, and Suevians from ravaging Gaul passed over into Iberia. Suevians and Vandals went on into Romano-Celtic Spain to Galicia, the Alans South-West into Lusitania, and another group of Vandals South to Baetica. They harried the erstwhile Roman land like a pestilence, but only the Visigoths (Western Goths) left an enduring mark on Spanish history. They had wandered later down the old Varangian river routes from Scandinavia to the Black Sea (which these other Scandinavians were to trace centuries later), establishing increasing contact with Roman civilisation. Early in the 4th century they embraced Christianity, identifying themselves with Arianism at the end of the century. They conquered Southern Gaul and, from their capital in Toulouse, made an incursion across the Pyrenees capturing Barcelona in AD 414. Initially allies of Rome, in AD 456 they began to conquer Spain for themselves. Under King Euric (AD 467–85) the whole of Iberia was added to the Visigothic realm of Gaul. The rise of the Franks spelt the end of the Visigothic kingdom North of the Pyrenees, enhancing the importance of Iberia as the region of the Visigothic imperium, whose capital was established in the ancient city of Toledo during the reign of Athanagild (AD 554–67), ally of Justinian. The Visigoths only became fully independent of the Eastern Empire by AD 623. In the late 6th century they returned to Orthodox Catholicism. In AD 711 and 712 Moslem, Berber (erstwhile Vandal) and Arab forces crossed the 12-mile strait from Africa and vanquished the Visigothic power. By AD 718 Christian Spain was confined to some mountain strongholds and a narrow coastal strip North of the Cantabrian Mountains.

This is not the place to rehearse the unfolding of the long-enduring struggle of the *Reconquista de España* from the Moslems. Suffice it to say that Christian Spain managed to survive in the mountain fastnesses of far-Northern Spain and, issuing from them, came the sallies, raids, and expeditions which constituted the beginnings of the long war of generations through which Christendom regained Iberia

from Islam, culminating in 1492 with the capitulation of Granada and the final end of Al Andalus.

In the period of the Christian forays against Islam at the end of the 8th and in the early 9th century (in AD 813 according to the *Legenda de Oro*) the hermit Pelagius (Pelayo) was guided by a star (*stella*) to a field some 12 miles east of Iria (Podron) where he found the lost tomb of St James the Great. Soon a shrine-church was erected over the tomb. The place soon became known as the "field of the star" (*Campus Stellae*) and Compostela it has been to this day.

In AD 859 the muwallads of the Ebro built a fortress at Albelda, south of Logroño (now a renowned centre of Rioja wines). Ordoño I (850–866) mounted an assault on this stronghold and put its garrison to the sword. This exploit was romanticised in the 12th century in the form of the legendary "Battle of Clavijo". There is some debate as to whether the Battle of Clavijo is an historical fact or an historical myth. In either case, it played an extremely important part in bolstering the self-esteem and steeling the resolve of the Christian Iberians in the long contest with the Moslems to wrest Iberia from their grasp and replace the Crescent by the Cross.

Added to the question of whether St James is likely ever to have journeyed to Western or North-Western Iberia (and therefore reasonable doubt about the identity of the relics at what is alleged to be his shrine at Compostela) is the matter of the Heavenly apparition at the Battle of Clavijo. This phenomenon was an apparition (or illusion) similar to that of the famous First-World-War phenomenon of the "Angels of Mons". St James was believed to have manifested himself as a sword-wielding knight who, at the head of a Heavenly Host, routed the Moslems. The Golden Legend converted the strictly observant Leader of the Jewish Christian Church of Jerusalem into "Santiago Matamoros", "St James, Killer of Moors". The Legend embodies the powerful ethno-religious myth which inspired the centuries-long campaigns to push back the Frontier of Christendom and drive the "Moors" – the collective term employed in Spain to designate all Moslems on Iberian soil – across the sea to Africa whence they had originally come as invaders. St James became the Patron of Spain and the primary patron of Spanish chivalry and its orders.

But if the entire fabric of the Golden Legend is a tissue of sunbeams lacking all historic reality, it is not at all clear why St James was chosen as the historic personage upon whom the Legend was to be built, unless it was a way of seeking to counter the claims of Rome to be the unique leader of Western Christendom (as the Church "founded" by St Peter); but then why not build up the Pauline connection? For, as St Peter was in Antioch before he was settled in Rome, so it might have been argued that St Paul was in Tarraco before he was brought to Rome and martyrdom. Probably we shall never know why a fictitious Apostolic mission became the basis of the National religio-military tradition rather than the alternative and sure mission of St Paul.

But if St James the Great lies awaiting the general resurrection in the Land of Israel, probably in or overlooking Jerusalem (his head being

the crowning relic of the Armenian Cathedral of St James in that City), who then lies in the great shine of Santiago at Compostela? The most likely choice falls upon the unjustly accused puritan Bishop of Tertullian-like character, the unjustly martyred Bishop Priscillian. In AD 388 his remains had been recovered and reverently interred in North-West Spain. He, who had had the perhaps too timid support of St Martin of Tours and was posthumously valued by St Jerome, enjoyed loyal support in Spain, persistent if discreet, through the long years of the Arian ascendancy in Iberia and remained the object of widespread popular devotion for more than 400 years. May it have been his disciples who, with the serpentine wisdom of the unjustly condemned, contrived to persuade others that the shrine was that of St James and thus under this Apostolic cloak be enabled to venerate "Saint" Priscillian under, as it were, a *nom de guerre*?

Andrew Midgley

## THE UNDILUTED FAITH OF ORTHODOXY

### A Western Appreciation

The fishermen's café on a Greek island was almost black inside – dark as a cave. Tourists did not go there for they were dazzled by the glitter of the shops on either side, selling gold bangles, mugs, plaster moulds of Apollo and Aphrodite, and green fluorescent milk shakes. Inside the café I watched the dark intelligent eyes of the fishermen and the absorbing intensity of the conversation, and I asked a friend what they were talking about. The answer was: "What they are always talking about – Socrates, Plato and God".

There was a biblical Last Supper atmosphere as they came in from the sea; they broke and shared their bread together and drank retsina from the barrel. Their living faith had spilled into every action of their lives. It showed in their faces. It was like an embryo of things unseen, infinitely humble, yet of eschatological dimension.

For those of us who have discovered Orthodoxy perhaps it starts with this indefinable yet very tangible feeling of God's presence. There is no separation between ritual, doctrine, and life. Nothing is contrived, everything permeates. We are simply caught up into another sphere of existence. This is in contrast perhaps, to the Western trend for 'more fun' in the Churches, for synthesizers, clapping, and acoustic guitars. It is the same Christianity, yet a totally different approach to worship.

We live in a pragmatic society that is often incompatible with the Divine Nature. It limits what is limitless. There is a rigid adherence to legal principles, clauses, systems, ballots, and categories. Electronics advances with fanatical virtuosity. Computers entertain, play music, retain knowledge, and curtail dimension. The balance is tipped dangerously. Computers have no conscience and progress rushes in where Angels fear to tread.

The problem in a materialistic society is that everything has to be accessible and God is inaccessible. And so we tend to fill our Churches with 'entertainment' for it is within the category of material acceptability. If it fails to attract beyond a certain limit, we have fallen into the trap of current pragmatic thinking and have reduced the full revelation 'given to us By Christ and the Holy Spirit' because it is not acceptable to our earth-bound reason. But is is the *IN*accessible, *IN*definable, transcending, transforming Light that attracts and not the diluted forms of it.

People are searching for holiness. They crave the silence and uncontaminated depth of living experience, the natural environment through which God can act. If they cannot find it in the Churches, many in a multi-racial society will leave for an amalgam of mixed religions and meditations. The New Age 'movement' is absorbing a growing number of such people, genuinely thinking and caring and with many of its leaders academically of high calibre. But if the Light is not strong enough to attract, they will seek it elsewhere from other traditions such as Hinduism and Buddhism. Or they will concentrate on their own 'one world' philosophy removing Christ's name as divisive to world unity. Do we fully realize the dangers of New Age thinking?

In the Atlas mountains there are rocks which seem at first to be unremarkable. But when they are split apart they reveal iridescent cubes of crystal, cut with mathematical precision and pure as diamonds blazing in the sun. It is as though they were guarding a shrine of light, uncontaminated by man.

Perhaps the Orthodox Church presents Christianity in this way. Guarding the truth and leading us through layers of perception into the hidden core of the Christian mysteries. Little has changed in the Divine Liturgy. The music, the words, the dignity, the simplicity, the scholarship, and the timeless rythm of eternity join Heaven to Earth. The candlelight and the calm presence of the icons introduce a reality and hierarchy of such holiness that faces, however plain in the worldly sense, are transfigured in prayer. People stand as still as a forest, upheld by the deep joy and grace of Christ's presence.

The Light is undiluted and untampered with, but once we have experienced it we are unable to turn back. Belief in God is like a sword plunged into a fire. The steel and the heat become inseparable.

Margaret Viscountess Long

## END OF THE SERBIAN SCHISM IN SIGHT

The new Serbian Patriarch, Pavle, has moved swiftly in an attempt to heal the schism in the Serbian Orthodox Church and to restore what has been called "the Free Serbian Orthodox Church" to full canonicity.



The division amongst the Serbs outside Yugoslavia has existed since 1963. In Britain, the majority of Serbs have remained under the jurisdiction of the Patriarchate in Belgrade, but, following a major schism in America headed by the late Bishop Dionisije (Milivojević), a number have attached themselves to the uncanonical Free Serbian Church currently under the leadership of Metropolitan Irinej (Kovacević). This division amongst the Serbs of the Diaspora has been a cause of considerable scandal and has often had the damaging effect of separating members of one family from each other. Under the previous Patriarch a 'hard line' was taken over the matter of reconciliation, but Patriarch Pavle – described by some as a "living saint" (see *ECNL*, Spring 1991, pp. 38–40) – has been prepared to appeal beyond the ecclesiological difficulties to the spiritual brotherhood which should embrace all Serbian Orthodox Christians. The following *Press Release* was issued in April:

Upon the invitation of the Holy Synod of Bishops of the Serbian Orthodox Church, a meeting between the Holy Synod of Bishops of the Serbian Orthodox Church, headed by His Holiness, Serbian Patriarch Pavle; the delegation of the Free Serbian Orthodox Church, headed by His Eminence Metropolitan Irinej; the Council's Commission, which was ordered to study the validity of the hierarchy of the Free Serbian Orthodox Church; and three bishops, members of the Holy Council of Bishops of the Serbian Orthodox Church was held on April 23rd and 24th, 1991 at the Serbian Patriarchate in Belgrade, Yugoslavia.



Metropolitan Irinej standing at the right side of His Holiness Patriarch Pavle. Also present, Bishops of the Patriarchate

In a spirit of brotherly love and evangelical responsibility to the full unity of our St Sava Church and people, the basic questions which threaten this unity in the U.S.A., Canada, Australia and Western Europe were examined. The joint meetings sought the best and the most salvational way to overcome the existing division in the church and to reach the unity desired by all. The delegation of the Free Serbian Orthodox Church conveyed the wishes of its clergy and people. The proposal, which will be handed over to the Holy Council of Bishops for examination and decision at this year's regular meeting, was studied, elaborated upon, complemented and jointly accepted.

We pray to the Lord, Jesus Christ, the unifier of mankind and the only head of the Orthodox Church to bless this effort and in this year of commemoration of the 50 year suffering of our Church and the Serbian people, through the Holy Spirit and the prayers of our Holy Father Sava, to heal all wounds on our spiritual and ethnic being; to reach the reconciliation of all the people, that our future be built upon the unshakeable foundations of St Sava's spirituality and unity.

Given at the Serbian Patriarchate in Belgrade on April 24, 1991.

Metropolitan of the New Gracanica Metropolija  
+ Irinej  
AEM Serbian Patriarch  
+ Pavle

It is clear that both the Serbian Orthodox patriarchate and the Free Serbian Orthodox Church wished to resolve the division in the Serbian Orthodox Church outside Yugoslavia. To that end, the Holy Hierarchical Synod of the S.O.C., along with H.G. Bishop Nikolaj of Dalmatia, H.G. Bishop Christopher of Eastern America and H.G. Bishop Georgije of Canada, the members of the Commission of the Holy Hierarchical Assembly of the S.O.C. to investigate the validity of the Hierarchy of the Free Serbian Orthodox Church (H.E. Metropolitan Amfilohije of Montenegro, H.G. Bishop Sava of Sumadija and H.G. Bishop Irinej of Backa) met with delegation of the Free Serbian Orthodox Church on April 23 and 24, 1991 in Belgrade and agreed to the following proposal:

#### ARTICLE I-GENERAL PROVISIONS

##### Section 1: Jurisdiction and Status

The Free Serbian Orthodox Church agrees to accept the jurisdiction of the Serbian Orthodox Patriarchate. This Proposal completely and fully defines the extent and manifestation of that jurisdiction.

This Proposal also completely and fully defines the canonical, juridical and administrative status of the Free Serbian Orthodox Church within the structure of the Serbian Orthodox patriarchate.

##### Section 2: Name

The Free Serbian Orthodox Church agrees to change its name and

henceforth will be known as THE SERBIAN ORTHODOX METROPOLITANATE OF NEW GRACANICA (hereinafter referred to as "the New Gracanica Metropolitanate").

### Section 3: Crest, Seal, Flag

The New Gracanica Metropolitanate shall have the same crest, seal and flag as the Serbian Orthodox Patriarchate.

## ARTICLE II – HIERARCHY AND HIERARCHICAL STRUCTURE OF THE NEW GRACANICA METROPOLITANATE

### Section 1: Acknowledgment of Episcopal Consecrations

The Serbian Orthodox Patriarchate acknowledges the validity of the Episcopal consecration of the following Hierarchs and counts them amongst the hierarchs of the Serbian Orthodox Patriarchate:

- H.E. Metropolitan Iriney (Kovacevic)
- H.G. Bishop Dimitrije (Balac) of Blessed Memory
- H.G. Bishop Petar (Bankerovic) of Blessed Memory
- H.G. Bishop Vasilije (Veinovic)
- H.G. Bishop Damaskin (Davidovic)

The Holy hierarchical Assembly shall confirm the substance of the above paragraph by separate and individual Acts.

### Section 2: Acknowledgement of Sacerdotal Officiation

The Serbian Orthodox patriarchate acknowledges the validity of the sacerdotal officiation of the following Hierarchs since May 10, 1963:

- H.G. Bishop Dionisije (Milivojevic) of Blessed Memory
- H.E. Metropolitan Iriney (Kovacevic)
- H.G. Bishop Dimitrije (Balac) of Blessed Memory
- H.G. Bishop Petar (Bankerovic) of Blessed Memory
- H.G. Bishop Vasilije (Veinovic)
- H.G. Bishop Damaskin (Davidovic)

The Holy Hierarchical Assembly shall confirm the substance of the above paragraph by separate and individual Acts.

### Section 3: Hierarchical Structure

The Serbian Orthodox Patriarchate agrees that the New Gracanica Metropolitanate may maintain its present hierarchical organization with the following exceptions:

1. The Hierarchs of the New Gracanica Metropolitanate recognize the Serbian Patriarch as the First Hierarch of the Serbian Orthodox Church and shall elevate the name of the Serbian Patriarch during all services;
2. The Serbian Patriarch shall distribute Holy Chrism and Holy Relics to the Metropolitan who shall distribute them to His Brother Hierarchs;
3. The Holy Synod of the Free Serbian Orthodox Church henceforth shall be known as the HIERARCHICAL COUNCIL OF THE SERBIAN ORTHODOX METROPOLITANATE OF NEW GRACANICA;

4. New Diocesan Bishops of the New Gracanica Metropolitanate shall be elected by the Holy Hierarchical Assembly of the Serbian Orthodox Patriarchate from amongst the candidates submitted by the Hierarchical Council of the New Gracanica Metropolitanate. Newly elected candidates shall be consecrated by the Serbian Patriarch;

5. Hierarchs of the New Gracanica Metropolitanate shall be members of the Holy hierarchical Assembly of the Serbian Orthodox Patriarchate;

6. All disputes amongst and all complaints against the hierarchs of the new Gracanica Metropolitanate shall be heard in the first instance by the Hierarchical Council of the New Gracanica Metropolitanate and, if necessary, shall thereafter be referred to the Holy Hierarchical Synod of the Serbian Orthodox Patriarchate in the second instance and to the Holy Hierarchical Assembly of the Serbian Orthodox Patriarchate for final resolution;

7. The Holy Hierarchical Synod of the Serbian Orthodox Patriarchate shall award the rank of archimandrite and the pectoral cross upon the recommendation of the Metropolitan;

8. Administrators of vacant dioceses and the administrator of the vacant office of Metropolitan will be appointed by the Holy Hierarchical Synod of the Serbian Orthodox Patriarchate upon the recommendation of the Episcopal Council of the New Gracanica Metropolitanate.

## ARTICLE III – ADMINISTRATIVE STRUCTURE

### Section 1: Diocesan Structure

The Serbian Orthodox Patriarchate agrees that the New Gracanica Metropolitanate may retain its present administrative organization, and its three existing dioceses shall have the following names:

1. The Free Serbian Orthodox Diocese of the U.S.A. and Canada henceforth shall be the SERBIAN ORTHODOX METROPOLITANATE OF NEW GRACANICA – DIOCESE OF THE U.S.A. AND CANADA;
2. The Free Serbian Orthodox Diocese of Australia and New Zealand henceforth shall be the SERBIAN ORTHODOX METROPOLITANATE OF NEW GRACANICA – DIOCESE OF AUSTRALIA AND NEW ZEALAND, with its see at the Monastery of New Kalenich, Canberra;
3. The name of the Free Serbian Orthodox Diocese of Western Europe henceforth shall be the SERBIAN ORTHODOX METROPOLITANATE OF NEW GRACANICA – DIOCESE OF WESTERN EUROPE, with its See in London, England.

### Section 2: Diocesan Reorganization and Abolition

The Serbian Orthodox Patriarchate agrees not to reorganize, abolish or in any way alter the administrative structure of the New Gracanica Metropolitanate or its three dioceses without the

agreement of the Hierarchical Council of The New Gracanica Metropolitanate, the Hierarch(s) of the affected Diocese(s) and the Church-Peoples Assembly(ies) of the affected Diocese(s).

### **Section 3: Church-School Communities and Parishes**

The Church-School Communities and Parishes under the jurisdiction of the Dioceses of the New Gracanica Metropolitanate shall remain under the direct jurisdiction of the hierarchical and administrative authorities of the New Gracanica Metropolitanate.

## **ARTICLE IV – JURIDICAL STRUCTURE**

### **Ecclesiastical Courts**

The Serbian Orthodox patriarchate agrees that the New Gracanica Metropolitanate may maintain its present juridical structure, namely, its present diocesan ecclesiastical courts and its Metropolitanate Ecclesiastical Court, with the addition of the Holy Hierarchical Synod of the Serbian Orthodox Patriarchate acting as the court of final appeal from all decision of the Metropolitanate Ecclesiastical Court.

As discussed in Article II, Section 3, Paragraph 6 of this Proposal, the Hierarchical Council of the New Gracanica Metropolitanate will hear all disputes amongst and all complaints against the Hierarchs of the New Gracanica Metropolitanate in the first instance.

Appeals from decisions of the Hierarchical Council shall be made to the Holy Hierarchical Synod of the Serbian Orthodox Patriarchate. The Holy Hierarchical Assembly of the Serbian Orthodox Patriarchate shall act as the court of final appeal.

## **ARTICLE V – STATUS OF CLERGY AND LAITY**

### **Section 1: Clergy**

By acknowledging the validity of the episcopal consecrations and sacerdotal officiation of the hierarchs of the New Gracanica Metropolitanate, the Serbian Orthodox Patriarchate acknowledges the validity of the orders and the sacerdotal officiation of the clerics of the New Gracanica Metropolitanate since May 10, 1963 and counts them amongst the clerics of the Serbian Orthodox Patriarchate.

The issue of priests who were defrocked for canonical-moral transgressions shall be dealt with on a case-by case basis through the proper procedures.

### **Section 2: Laity**

By acknowledging the validity of the apostolic succession, holy orders and sacerdotal officiation of the Hierarchs and Clerics of the New Gracanica Metropolitanate, the Serbian Orthodox Patriarchate acknowledges that, both before and since May 10, 1963, the laity of the New Gracanica Metropolitanate have been and are among the faithful of the Holy Serbian Orthodox Church.

Articles VI to VII deal with various legal issues, including the issue of the ownership of property (church plant), about which there has

been a number of court actions, especially in the United States. Article IX confirms the intention of the new Metropolitanate of New Gracanica to work in harmony with the existing Patriarchal Dioceses:

## **ARTICLE IX – REORGANIZATION OF SERBIAN ORTHODOX CHURCH OUTSIDE YUGOSLAVIA**

The New Gracanica Metropolitanate agrees that, in conjunction with Episcopal Council of the S.O.C. in the U.S.A. and Canada, and with the dioceses in Western Europe and Australia, it will work toward reorganizing the entire Serbian Orthodox Church outside Yugoslavia so that not just liturgical, but complete administrative unity and brotherly togetherness is achieved in the spirit of the Gospels and in conjunction with the canonical traditions of the Orthodox Church and the centuries-old order of our Church of Saint Sava.

The full document is now to be submitted to the Synods of the two Churches. It is very much to be hoped that it will spell the end of nearly 30 years of painful division separating Serb from Serb.

## **AMERICAN ARCHDIOCESE (ECUMENICAL PATRIARCHATE) SUSPENDS RELATIONS WITH THE EPISCOPALIANS AND THE N.C.C.**

The Bishops of the Holy Synod of the Archdiocese of North and South America, meeting in special session on 6th June under the chairmanship of His Eminence Archbishop Iakovos, made decisions on a number of key issues, including suspension of the Archdiocese's dialogue with the Episcopal Church and of its ties with the American National Council of Churches.

The Synod's decision in relation to the Episcopal Church resulted finally from the recent ordinations of women to the episcopate and priesthood, including (in the latter case) practising lesbians, and pronouncements of Bishop Spong – most notably his characterization of the Apostle Paul as a homosexual. There had also been anxiety about the general 'liberal' tendency of the American Episcopal Church which was seen as having reached a dimension against which some appropriate action of protest was needed.

The National Council of Churches in America comprises some 32 Orthodox and Protestant Churches (including the Episcopal Church), and it has been responsible for supporting feminist propaganda and the feminist 'Bible' – in which male references to God and Christ ("Father", "Son", etc.) are altered, thus doing violence to the original text of Holy Scripture. The Council has also been considering admitting one of the American denominations having a largely homosexual membership. In addition to grave concern on these matters, the Orthodox Archdiocese had also noted the encroaching

fourth year, regardless, and this accounts for the present difference of thirteen days between the two calendars. The Gregorian Adjustment (misleadingly usually called the "New Calendar") counts the century years as leap years only when the number is divisible by four hundred. So 1600 was a leap year in both reckonings, whereas 1700, 1800 and 1900 were leap years in the Julian Calendar but not in the Gregorian Adjustment. The year 2000 will be a leap year in both. Julius Caesar's motivation was to establish a calendar which is astronomically correct. The principle of the Fathers at Nicaea was to establish a calculation for the date of Easter based on an accurate method of identifying the Spring Equinox. With this in mind, it could be observed that we should have little difficulty accepting the Gregorian Adjustment for everything as Rome has done. It hardly needs to be said that the issue is not as simple as that!

The story of St Vladimir's search for a religion for the Russian people has often been retold. The significant factor is that the envoys were sent to observe other nations at prayer rather than to enquire into their beliefs. The doctrine of the Church certainly envisages unity of faith, but the other aspect is the need to be united in prayer and the sacramental life. Unique to Orthodoxy is the Doctrine of *oikonomia* (economy) by which means the normal disciplines of the Church can be relaxed, not in general, but in particular cases for reasons of pastoral need. Several examples illustrate this principle. The Orthodox Church uses the Byzantine Rite in worship, and this is the norm. However, in some places the use of a Western rite is permitted for pastoral and missionary reasons. The Orthodox Church uses the Julian Calendar for Paschal calculation, yet in Finland the Gregorian Adjustment is used for this purpose – in this case the reason is political rather than ecclesiastical. In these instances *oikonomia* or dispensation is applied because the Church's judgement is that the special conditions of that place require it. This is never seen as establishing a precedent for general change, and indeed the dispensation may only be temporary in order to overcome the difficulties at that particular period of time.

Throughout the year we commemorate Biblical events and Saints. These fit into two categories: those related to the Paschal cycle (Ascension Day, Pentecost, All Saints' Day, etc.) and the fixed-date festivals such as Annunciation (25th March), Christmas Day (25th December), and so on. The Resurrection of Christ is commemorated liturgically every Sunday, but Pascha (Easter) itself is regulated by the new moon of the Vernal (Spring) Equinox, 21st March, and for this the Orthodox Church uses the Julian Calendar. This is one of the reasons why Pascha is often later than the corresponding Western celebration. Dates such as Christmas Day and Annunciation are notional – that is to say, the Church simply decided that these dates were convenient or significant. Christmas, for example, replaces or Christianizes the pagan winter festival (Winter Solstice). The Annunciation is celebrated nine months before Christmas for fairly obvious symbolic reasons. In no way is it claimed that these are the dates on which these events actually took place.

It appears, therefore, that it could be argued that it does not greatly matter if Christmas, Theophany, Annunciation, etc. are celebrated old style or new style, except that to do so would require us to ignore

one aspect of the doctrine of the Church, namely *unity*. Orthodox are not like Protestants, who have a very individual approach to religion in general and worship in particular. When an Orthodox prays, it is not just 'one individual and God', rather, it is the Church – the Bride of Christ – and God. Orthodox do not worship simply as individuals, but as part of the Church. Bishop Kallistos expresses this clearly in *The Orthodox Church* (p 310):

When an Orthodox thinks of prayer, he thinks primarily of public liturgical prayer. The corporate worship of the Church plays a far larger part in his religious experience than in that of the average Western Christian. Of course this does not mean that Orthodox never pray except when in church: on the contrary, there exist special manuals with daily prayers to be said by all Orthodox, morning and evening, before the ikons in their own homes. But the prayers in these manuals are taken for the most part directly from the Service Books used in public worship, so that even in his own home an Orthodox is still praying with the Church; even in his own home he is still joined in fellowship with all the other Orthodox Christians who are praying in the same words as he."

Since, as we can see from this quotation, all Orthodox worship is the corporate action of the Church, it is easy to see why the festivals or the prayers and hymns used (which are proper to each day) are not matters of personal choice but have been pre-determined by the Church and are common to all Orthodox regardless of nationality or language. This aspect of unity symbolizes the 'oneness' of the Church: the same festivals and the same prayers on the same day. Of course, this is not a legalistic unity. There are some liturgical differences between the Greek and Russian Typicons; there are some local commemorations of saints, and there is the question of the international dateline; yet these are peripheral things which do no real violence to the principle of 'oneness'. This principle applies throughout Orthodox sacramental life. For example, a priest should serve the Liturgy only once on any given day; also a church should be used for the Liturgy only once per day. Similarly, a bishop should ordain only one priest and/or one deacon at any one Liturgy. A candidate for ordination to the priesthood should have been married only once. So this principle of 'oneness' which is a symbol of the Church's unity, applies throughout. So it was with the calendar. Until the early part of this century the Orthodox Church had visible liturgical unity. Then Meletios Metaxakis entered the arena. Having become Patriarch of Constantinople, he set about making changes that had much in common with the 16th-century Reformation in Western Europe. His programme included allowing priests and bishops to marry after ordination, the shortening of services, the abolition of fasting, and the adoption of the Gregorian Adjustment.

Orthodox Christians in Russia at this time were suffering as a result of the Bolshevik Revolution and Civil War. The new regime sought to undermine the hierarchy and confuse the believers with its bogus so-called "Living Church", which took over the Church administration following the imprisonment of Patriarch St Tikhon the New Martyr. Patriarch Meletios of Constantinople formally recognised the Living Church, with its married 'bishops', as the legitimate

Russian Orthodox Church. Then in 1923 he summoned, what he called a "Pan-Orthodox Congress" in Constantinople. It was "attended by delegates from Serbia, Romania, Greece and Cyprus (the Patriarchs of Antioch and Jerusalem refused to send delegates; the Patriarch of Alexandria did not even reply to the invitation; the Church of Bulgaria was not invited.)" – so writes Bishop Kallistos in *The Orthodox Church* (p 309).

Archbishop Anastasy of the Russian Higher Church Administration Abroad was in Constantinople at the time. He spoke strongly against the proposals of Patriarch Meletios. On 15th January 1924 Patriarch Photios of Alexandria sent a telegram to Archbishop Anastasy in which he said: "the Sacred Synod that is here come together ... we reject every addition and any change of the calendar ...".

In his *Letter on the Calendar Issue* the Monk Ephraim writes:

The real issue, however, is that the calendar was changed by a few in spite of the opposition of the vast majority of the Orthodox, and it was engineered by men who were not particularly interested in whether or not they were doing right, or whether or not it would scandalize the people. Meletios Metaxakis, who at various times served as Archbishop of Athens, Patriarch of Constantinople and later of Alexandria, was a known reformer and Freemason. He became Patriarch 'by the grace of Venizelos' (the Prime Minister of Greece) and not 'by the grace of God'. When Venizelos fell in 1923, the faithful of Constantinople rose up in protest against Metaxakis. Some even jumped the wall of the Patriarchate, found him and gave him a beating and the Patriarch was forced to flee for his life. It was after this that he became Patriarch of Alexandria in 1926 (again through political means) ... Archbishop Chrysosomos Papadopoulos of Athens had to lie in order to convince the Synod of Greece concerning some anathemas that had been hurled against the new calendar by Patriarch Jeremias II of Constantinople in 1583 (the Constantinopolitan Councils of 1587 and 1593 also condemned the Gregorian Calendar). Papadopoulos told the Synod that the anathemas were a forgery, yet some years before his election as Archbishop he had written an excellent essay concerning the impossibility of changing the Church calendar and quoting the anathemas of Jeremias. The essay is found in *Pyrises Encyclopedia*, printed in Athens. In fact, even as Archbishop, just one year before the Church of Greece changed to the new calendar, he wrote the following in a related report: "No Orthodox Autocephalous Church can separate itself from the rest and accept the new calendar without becoming schismatic in the eyes of the others". (*Report to the Committee of the Department of Religion*, 16th Jan 1923)

We have looked at some of the historical aspects of the calendar question, but what can we conclude from this survey? First, from the point of view of the Church's liturgy, the continuity of the cycle of prayer is of primary importance. The unity of the Church must come first and therefore, when the Church prays, she must be united with the Saints and Orthodox Christians of previous generations in the same cycle of prayer. Changing the calendar might suit politicians and tradesmen, but by what authority can they be allowed to

determine the Church's sacramental life especially when the change which they desire disrupts the continuous cycle of liturgical prayer and does violence to the Doctrine of the Church?

Secondly, to do as some Greeks and Romanians now do and use the Gregorian Adjustment for the fixed-date festivals and the Julian Calendar for Easter makes no sense. If the argument is one about astronomical accuracy, then the Gregorian Adjustment should be used primarily for the Paschal reckoning. A mixture of the two causes a hopeless mess in the order of Bible readings after Holy Cross Day, particularly on the Sundays immediately before and after Christmas, because nothing fits properly – there are too few Sundays between Holy Cross Day and Christmas, and too many between Christmas and the beginning of Great Lent.

Thirdly, ecumenists are concerned to eliminate as many differences between East and West as possible. Suppose that the Orthodox Church did break with Holy Tradition and adopt the Gregorian Adjustment for everything including Easter, this would still not unify the calendars completely. The reason for this is that there are *two* conditions to be met when determining the date of Easter. There is the straight calculation, and also the fact that Easter must always be celebrated after the Passover. The symbolism is important. Passover is a 'type' of foreshadowing of the Resurrection of Christ. The escape from the captivity in Egypt symbolizes the escape from the captivity of the tomb – our Saviour's Resurrection from the dead. So the symbolism would be meaningless if we celebrated the fulfilment of the promise, Christ's triumph over death, before the foreshadowing of the promise, the Passover. Therefore, whatever date the calculation produces for Easter, the Feast is only celebrated then if Passover is completed; if not, Easter is delayed until the first free Sunday after Passover. This is the Tradition of the Church, but it is ignored in the West. The result is that sometimes the West celebrates Easter a full five weeks earlier than the Orthodox Church. If Orthodoxy adopted the Gregorian Adjustment, this difference would be reduced but dates on which Easter is celebrated in the East and in the West would certainly not always coincide.

Lastly, we might be wise to look at something many people will consider fanciful, to put it mildly! Here and now nothing can be proved, but it should provide food for thought. Look at the changes in the West over the past 30 years. Styles of worship, attitudes to discipline and morality, the vandalising of historic churches in the name of liturgical reform, re-writing the Bible so that God is no longer addressed as "He", the introduction of 'priestesses', the acceptance of multi-faith worship, and so many other things have brought about more revolutionary changes than were seen in the 16th century. The only difference is that this time nobody has been burnt at the stake! All of these things have been done in the name of modernity, of relevance to 20th-century people, and of contemporary acceptability. In purely human terms these motives sound laudable but, as the years pass, what is up-to-date now will begin to look old-fashioned, dated, and somewhat less than "relevant" to use a very popular word; but Christian spirituality, worship and discipline should have an eternal, timeless quality. Let us suppose that Orthodoxy accepts the Gregorian Adjustment, regardless of the

reasons put forward to justify the change. Let us further suppose that in a few years time the United Nations decides to revive the proposal for the *World-wide Calendar*. What will happen then? If the Papacy accepts it, then most likely other Western denominations will do so as well. Where would this leave the Orthodox Church?

The World-wide Calendar looks quite conventional in that the seven-day week is retained, as are the names of the months. The radical difference is that 1st January is always designated as "Sunday". The standard year of 365 days works out at 52 weeks and 1 day. The one odd day is inserted between 'Saturday' 31st December and 'Sunday' 1st January. In a leap year, the second odd day is slipped in between the end of June and the beginning of July. In worldly and materialistic terms this makes sense. If New Year's Day is a 'Sunday', Christmas Day will always be a 'Sunday' and, if Easter could be a fixed date, then it would be helpful for industrial planning, holiday arrangements, and the like. Our main problem would be the destruction of the oldest of all customs – the continuous weekly cycle – not to mention everything else.

The media have recently promoted President Bush's phrase "new world order" which is greeted by governments as meaning "the end to hostilities". Industrialists see it in terms of prospects of increased trade. They are all looking with the eyes of materialists and atheists. Christians who know their Bible will not be deceived. There will only be one 'new world order' and we are not in any doubt as to *who's* reign it will be! Surely, for world domination, it is essential that all major sources of influence have a world-wide network. Little by little such networks are being established. The world-wide calendar could be seen as merely cosmetic, yet it is an aspect of developing a universal 'mind-set' which will serve its purpose when the time comes. Are Christians truly alert to all the snares being laid by the powers of darkness to trap them? So many things can look either entirely innocent or, at least, neutral; but are they? – can you be sure? What is the source of some of these ideas? – worldly wisdom? Is that reliable? By what should we judge? Dare one suggest that the only norm and standard which *is* reliable is Holy Tradition, and that we should therefore change nothing. Our task as Christians is to seek salvation, but, in doing this, we have the duty to pass on the Faith – and this includes everything as we have received it and *not* as we have re-invented it. A faith and Church order based on our personal desires and wordly convenience will be no defence against the power of Antichrist.

Andrew Bond

## BOOK REVIEWS

Marlin van Elderen: *Introducing the World Council of Churches*, WCC 1990, 174 pp, £5.95

This work, which is a volume in the "Risk" book series, provides a useful introduction both to the World Council of Churches itself and to the modern ecumenical movement in general, provided that its

limitations are recognized. It comprises six chapters, entitled respectively "A Fellowship of Churches", "The Ecumenical Movement", "Acting in Faith", "Being Together", "Thinking Ecumenically", and "Evaluating the WCC". There are also two informative appendices, one providing a diagram of the structure of the WCC and the other listing all the member Churches.

This is not, however, an unbiassed work, as anyone with doubts about the WCC will rapidly appreciate. The Author is the Editor of the WCC's monthly magazine *One World*, and he appears extremely anxious not to present too much of the various criticisms which have been levelled against the WCC over the years, and especially in more recent times, though he goes to great length to defend this somewhat controversial body. There is thus a lack of frankness, most notably about admitting the detail of accusations of Marxist leanings and of the highly selective criticism by the WCC of unpleasant regimes – namely, why the WCC is quick to attack the government of, for example, South Africa whilst remaining largely silent on oppression in the former Communist countries and the widespread corruption in many countries of Africa and the East.

Despite the claim in the Introduction that the book will not "disappoint the critics of the Council", and that "Their views are taken seriously and addressed soberly", *Introducing the World Council of Churches* is something of a one-sided presentation of the true situation of the ecumenical movement today – it is, in effect, an attempt to 'sell' the WCC by presenting it through what many may feel are 'rose-tinted spectacles'. The deep questions of ecclesiology, which cause so many to have doubts about the present direction of ecumenical developments and the state of the WCC in particular (most notably after Canberra), are not seriously addressed.

Canberra has raised a number of questions of doubt in the minds of members of some participating Churches, amongst whom must be numbered both Anglicans and Orthodox. It is not possible to come to a fair assessment of such doubts on the strength of a book such as this. Other viewpoints need to be publicly enunciated to provide an adequate balance. Would the WCC be prepared to finance the publication of works which are highly critical of itself? – somehow one is inclined to doubt it!

Christopher J. Ellis: *Together on the Way*, BCC 1990, 146 pp, £6.95

This work, which has the subtitle *A Theology of Ecumenism*, is an attempt at a theological exploration of the importance of the Churches' search for unity, made from a number of angles "beginning with the Gospel of Reconciliation". The Author is a Baptist minister who has been serving in an ecumenical project in Swindon and who is described as "being involved in ecumenical leadership at the regional and national levels".

One is bound to wonder, after reading this book, about the extent of the Author's ecumenical experience. What experience does he have, for example, of the Orthodox Churches and their ecclesiology, so different from that more generally encountered in the ecumenical movement? The Author seems to be searching for a kind of theology

of the Church which transcends any of the ecclesiologies of existing Churches. In particular, he rejects *a priori* and traditional ecclesiologies because he finds them ecumenically limiting and leading to divisions within the Christian body, but he does not appear to be able to come to terms with the idea that one of them might in fact correspond to revealed 'truth'.

Understandably, like all ardent ecumenists, the Author does not want to contemplate the possibility of the truth of an ecclesiology which might unchurch himself – *this is really the core of the ecumenical problem!* We are presented by such ecumenists not with the Gospel of Christ but with a new 'Gospel of ecumenism' which takes absolute priority over 'the Faith once delivered to the Saints'. One has the feeling that there is no understanding of the past work of the Holy Spirit within the Church – that which the Orthodox call "Holy Tradition" – but that everything is 'relative'. Theology is thus diverted from being about God to being about Christian organizations, not all of which are really entitled to consider themselves part of the Church Catholic.

On pp 51 and 54 we find two controversial diagrams. The first purports to be an historical chart showing virtually everybody as being 'within Orthodoxy' – note the capital – with a few, namely the Ebionites, the Marcionites, and the Arians as straying away into heresy. On what authority are the boundaries of Orthodoxy so defined? – certainly they are not so defined by the Orthodox Churches! On p 54 we find a 'Venn diagram' (beloved of statisticians) where the term "Orthodox" is given a different connotation. Fortunately the Author is prepared to admit the considerable limitations of such diagrams, yet he is still prepared to use them as a basis for serious argument. Discerning students of the advertising world have long since learnt to regard all such figures with considerable scepticism!

The real problem with *Together on the Way*, as with so many enthusiastically ecumenist works, is that the true facts are simply not faced. For the most part we are *not* indeed 'together on the way', but are continuing to depart from the orthodox ecclesiology of Holy Tradition in order to chase after some kind of nebulous ecclesiology which will grant a kind of *imprimatur* for everyone just to carry on as they are wont to do with little consideration of what is 'truth'. This is no true quest for unity, because it is unity without sacrifice of what is false, what is inadequate, what is only man-inspired. Unfortunately, ecumenism is now 'big business' and has a vast and expensive bureaucracy to support it. Some of us are beginning to feel that it is high time that we confined ourselves to an attempt to preach and live the Gospel.

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 1991 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 1992. 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.

### Requests for back numbers of ECNL

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

### Grants

The Association has limited funds available to make grants towards educational and other travel (including the Pilgrimages) in accordance with its objectives. Applications for such grants are considered at each meeting of the Executive Committee and may (in emergency) be awarded by the Officers acting alone. They should be addressed either to the Chairman or to the General Secretary, and should include full details of the proposed travel and/or study, and must be accompanied by an appropriate letter of commendation.

## LETTERS TO THE EDITOR

ORTHODOX NEWS  
64 Prebend Gardens  
London W6 0XU

14th June 1991

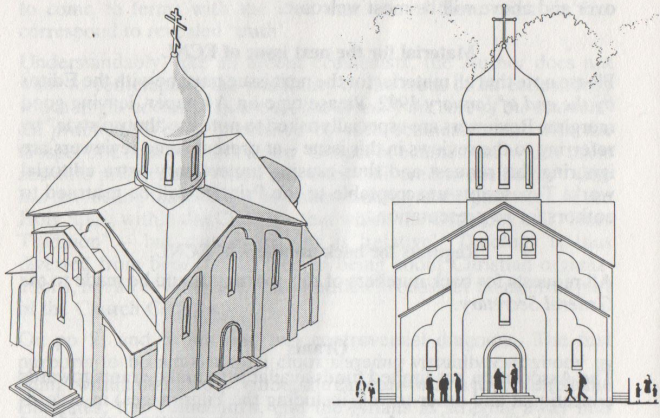
### PROPOSED NEW RUSSIAN CHURCH FOR LONDON

SIR –

The PARISH INFORMATION letter (April/May 1991) of the Dormition of the Mother of God Russian Orthodox Parish states the following:

At present the Building Appeal Fund has collected approximately £20,000 and expects a further £5,000 shortly ..... The Building Appeal Fund is for the sole use of the construction of the new church. We are seeking to raise £750,000 for the entire project. As soon as planning permission is received from the local council we shall launch our official appeal for funds.

Clearly there is a long way to go before anything approaching the total is raised. Indeed the scheme is very ambitious for a small congregation. It would seem unlikely that donations alone from parishioners and friends of the Parish will be sufficient and therefore other forms of expertise will need to be utilized.



Our Information Service and publications are largely supported by the profits from book-selling. By far the best profit margin is made on secondhand books because most of the stock is donated. Our expertise in this field could be used to raise funds for the Building Appeal Fund. The scheme would work in this way. We ask parishioners, friends, neighbours, in fact everyone, to turn out all their unwanted books, regardless of subject, age or condition. We will then sort them into categories as follows:

- (a) Antiquarian books and collectors' items.
- (b) Books of marketable value which could be used to bulk out a stock list.
- (c) Paperback novels and anything in poor condition which could go into the 10p or 20p trays in any jumble sale or fete organised by the parish.

Titles from the first two categories would be sorted into subjects and the list of stock would be sent to all the book collectors who are our present customers. If parishioners donate some rare or historic items, the proceeds could be considerable. We can find customers for anything the community can produce. How about it? Why not look at your bookshelves and cupboards now to see what you can donate.

Yours, etc.  
Andrew Bond

[Letters continued on inside rear cover – ED.]

## 1992 ANGLICAN/ORTHODOX PILGRIMAGE TO CYPRUS 23RD–30TH MAY 1992

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 at a UK airport (to be notified) on Saturday 23rd May 1992 for a flight to Paphos Airport, Cyprus, and will return to the same UK airport from Paphos on Saturday 30th May.

Accommodation will be in hotels, but it is hoped that there will be an option of staying in a monastery for the first three nights.

There will be Anglican and Orthodox services on Sunday 24th May and during the week as arranged.

Coach visits will be made to the principal monasteries of Cyprus, including St Neophytos (where an option for accommodation may be available for the first three nights), Chrysoroyiatissa, Trooditissa, Kykkos, Macheras, Heraklidios, and Stavrorouni. Visits will also be made to churches of historic interest and with notable frescos, including churches at Asinou, Galata, Lagoudhera, Larnaca, Nicosia, Peristerona, Yeriskipou, etc.. At Nicosia, it is hoped to be received by the Archbishop of Cyprus and to visit the Icon Museum.

Accommodation will be at Paphos for the first three nights and the last night; the other three nights will be spent in Troodos, Agros, and Larnaca respectively.

The cost, including air flights, coach tours, and bed and breakfast in hotels, will be approximately £460 [half-board supplement £42; single room supplement £56], and travel insurance is approximately £15. There will be a discount for those staying three nights in St Neophytos Monastery (if this is possible) and for early payment. There is also a registration fee – minimum £5 please. A full valid passport is required.

THE NUMBER OF PLACES AVAILABLE IS LIMITED TO 50. PLEASE ENROL NOW, AND IN ANY CASE NOT LATER THAN 16TH DECEMBER 1991. If necessary, a waiting-list will be kept in case of cancellations.

Write to Fr Columba Graham Flegg [30 West Drive, Highfields, Caldecote, Cambridge CB3 7NY], preferably using the form overleaf. Please enclose a cheque for £70 minimum per person [registration £5 minimum, deposit £50, insurance £15] – the balance will become due by the end of February 1992. Cheques and orders should be crossed and made payable to "C.G. Flegg, Pilgrimage a/c" – for safety in the post change "or order" to "a/c payee only". Please enclose *two* stamped, self-addressed envelopes (to take folded A4 paper).



To: Fr Columba Graham Flegg (1992 Pilgrimage Secretary)  
30 West Drive  
Highfields  
Caldecote  
CAMBRIDGE CB3 7NY

Date .....

NAME(S) .....

ADDRESS .....

TELEPHONE NUMBER .....

I/We wish to register for the A.E.C.A. 1992 Pilgrimage to Cyprus.

I/we enclose cheque/postal order for £ ..... (£70 per person minimum), payable to "C.G. Flegg - Pilgrimage a/c".

I/We also enclose two stamped self-addressed envelopes.

I/We would/would NOT wish to take the monastery accommodation option, if available, for the first three nights [NB: sharing rooms and with limited facilities].

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

I/We understand that full payment is due by the end of February 1992, and I/We undertake to meet this commitment.

I/We wish to go on a waiting list if the Pilgrimage is already fully booked (please enclose payment as above).

Delete as appropriate

(Signature) .....

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

NOTES:

Deposit and insurance premium will be returned to those placed on the waiting list who are not eventually offered a pilgrimage place.

A provisional programme and full details of accommodation and early-payment discounts will be sent to booked pilgrims as soon as they are finalized.

The registration fee is intended to cover the cost of administration, advertising, printing, etc.. Any excess will be devoted to promote the work of the Association. Contributions over the £5 minimum will be much appreciated.

Angelakos Ltd  
Citybank House  
16-22 Baltic Street  
London EC1Y 0XA

11 February 1991

*NORTHERN EPIRUS REFUGEES' ASSISTANCE  
COMMITTEE*

SIR —

We send you the following letter on behalf of the Northern Epirus Refugees' Assistance Committee (ESYBHF), in support of the refugees from Northern Epirus:

Dear Friends,

As you have heard and read, the mass flight of refugees from Northern Epiros to escape the privation and repression of the Albanian regime, has created a new national problem for the country where they have found sanctuary - Greece.

Men, women, small children and young mothers with infants in their arms flee daily on foot from Albania and slip into Greece, defying the dangers and hardships of crossing the snow-covered Pindos mountains, most often barefooted, to find freedom and the basic human rights that have been denied them for so long. As you can well imagine, their problems have not ended with their escape, for they are in desperate need of food, clothing and shelter. The Greek Government is doing what it can for them but they also need help from all of us who have been so fortunate in our lives, while they have endured forty five years of suffering under a brutal regime.

We must act urgently and decisively to soothe their suffering and pain now that they have found freedom.

We urge you to contribute as much as you can to the relief of these unfortunate refugees, and demonstrate our care and concern for them.

Whatever you contribute will be used not only to help those who have escaped but also to find ways to improve conditions for those who have remained behind and continue to suffer as well. Let us give them all hope that 1991 will see an end to their ordeal.

Thank you for your compassion and generosity.

The Committee For The Assistance of the Northern Epiros Refugees,

Evangelos E. Angelakos  
Vasilios Ph. Papachristidis  
John Ad. Hadjipateras

Please send your contributions to The Committee For The Assistance of Northern Epiros Refugees at the Royal Bank of Scotland:-

Attention: Glenn Poynter  
International Branch  
5-10 Great Tower Street  
LONDON EC3P 3XH

OR

Attention: Fotis Bratimos  
Akti Miaouli 61  
Piraeus  
GREECE

**1991 ANNUAL FESTIVAL**

**Friday 18th October  
at 4.00 p.m.**

**in  
The Jerusalem Chamber  
Westminster Abbey**

**followed by  
Choral Evensong and Orthodox Vespers**

*Underground:* Westminster

*Buses:* 3, 11, 12, 24, 29, 53, 70, 77, 77A, 88

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**1991 CONSTANTINOPLE  
LECTURE**

**“Constantinople and Inter-Faith  
Dialogue”**

*Lecturer: Bishop Richard Rutt  
(formerly Bishop of Leicester)*

**Thursday 28th November  
at 6.00 p.m.**

**in  
the Hellenic College  
(67 Pont Street, Kensington)**

*Underground:* Knightsbridge (turn S. down Sloane St.)

*Buses:* 19, 22

There will be a reception after the lecture – cost £1 per head.  
Payment *in advance* to the General Secretary, please.