

E.C.N.L.

Cover design by David Tuthill

**THE JOURNAL OF
THE ANGLICAN AND EASTERN
CHURCHES ASSOCIATION**

New Series No. 35 Autumn 1992
£2.50 to non-members

ISSN No.
0012-8732

The Anglican and Eastern Churches Association

founded 1864

Orthodox Patron: The Ecumenical Patriarch
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Chairman of the Committee: The Revd. A.T.J. SALTER, A.K.C.,

T.D.
87 Richmond Road,
London N1 0LX

General Secretary: The Revd. PHILIP WARNER
The Vicarage, St. Mark's Road,
Teddington, Middlesex TW11 9DE

Treasurer: SIMON BREARLEY
54K Cornwall Gardens, London SW7 4BG

Pilgrimage Secretary: The General Secretary

Editor of E.C.N.L.: NEIL HARRISON
Rose Cottage
Bottle Lane
Warfield
Bracknell
Berkshire RG12 5RY

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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

Fr Columba Flegg

Although it is the first duty of a new editor to thank his predecessor, I hope that no-one will think that I am performing merely a formal task in thanking Fr Columba, who has edited this journal with proficiency and dedication for the past twelve years. I have a special reason for my gratitude to Fr Columba, for it was through the Association's first pilgrimage, to Iona in 1981, that I came to join the Association. You will be pleased to know that Fr Columba has agreed to contribute to ECNL from time to time.

General Synod

This issue is being produced later than I had hoped, and I do not know if it will be arriving before or after 11th November, the day on which the General Synod of the Church of England is to decide whether or not women will be ordained to the priesthood. I wish to make only two comments at this stage. In my, admittedly limited experience of discussions of the proposal at "grass roots" level, little regard was paid to the effect of the proposal on relations with the Orthodox Church. Has the Association been working in vain since 1864?

My other comment is that I believe that I have a new approach – or anyway one which I have never encountered – which may be helpful in discussions with the Orthodox Church if the proposal succeeds. If a priest when celebrating the Holy Eucharist is acting as a delegate of the bishop, and this was certainly the original position, is not a celebration by a woman valid but irregular? Of course, I am assuming that the diocesan bishop is a man, and this is no longer true in every diocese of the Anglican Communion! I should welcome correspondence on this, particularly from Orthodox, who, as I understand it, have a different concept of "validity" from that adopted in the West.

Manchester University Certificate in Eastern Christian Studies

It is encouraging to see that the Department of Extra-Mural Studies of the University of Manchester has started a three-year part-time course in the theology, history, liturgy and culture of the Eastern Orthodox and Oriental Orthodox Churches. The course is designed both for members of those Churches and anyone interested in learning more about them. For further information please write to Ken Parry, Department of Theological Studies, University of Manchester, Manchester M12 9PL (telephone 061-275-3596) or Dr Tony Ellis, Department of Extra-Mural Studies, University of Manchester, Manchester M12 9PL (telephone 061-275-3302).

Pilgrimages

Brittany

The Association's 1993 pilgrimage from 31st August to 10th September will be to the places and shrines associated with the saints of Brittany, of whom we heard so much on our Cornish pilgrimage. Details can be obtained from the General Secretary.

Jerusalem

Fr Andrew Midgley (Orthodox Vice-Chairman) and Revd. Daniel Burton (Treasurer), Arabic-speaker, of the "Living Stones" Committee plan to lead a Pilgrimage of Orthodox Christians and friends of Orthodoxy to the Mother Church over Pascha 1993. Pilgrims will be based mostly in Jerusalem (Old City) spending the final two days in Nazareth. Stations will be made principally at Orthodox shrines and churches. Further enquiries to Fr Andrew Midgley, Prior's Lodge, East Ades, Cinder Hill, North Chailey, Lews, East Sussex BN8 4HP (telephone 082-572-3482) or Revd. D Burton (telephone 0442-243949). Orthodox Pascha 1993 is 18th April (New Style).

A Prayer for the Work of the Association

Lord Jesus Christ, Son of the Living God,
teach us to walk in your way more trustfully,
to accept your truth more faithfully,
and to share your life more lovingly.
By the power of the Holy Spirit
guide us in our work for the Church,
so that we may come as one family
to the Kingdom of the Father,
Where you live for ever.

Amen

CHAIRMAN'S NOTES

Bishop Makarios of the Orthodox Church in Kenya:

Dr Andreas Tillyrides, a long-standing member of the Association has recently been consecrated as a bishop of the Orthodox Church in Nairobi. He has taken the name of *Makarios*. For many years he worked in the Secretariat of the late Archbishop-Ethnarchos of Cyprus, Makarios III, and has worked in the seminary in Kenya. He will continue his work in the seminary and combine it with his episcopal duties. We wish him Many Years!

Pope Shenouda III:

His Holiness Pope and Patriarch Shenouda III of the Coptic Church visited the United Kingdom in early September and some of our members attended the reception for His Holiness at the Egyptian Embassy on 1st September.

Chairman's Visit to Scandinavia:

The Church of Sweden has long had friendly links with the Church of England due in no small part to the approaches made to it by one of the founder members of the Association as it exists today, namely Dr

C.B. Moss, who worked for a rapprochement between the other Churches of Scandinavia, the Church of the East, or the Assyrian Church, and the Old Catholics. So it was a friendly Church that I set out in August to visit. It was a case of killing several birds with one stone as I was to attend the Congress of Genealogical and Heraldic Studies in Uppsala University. Here I was pleased to meet again Archbishop Bruno Heim, formerly Pro-Nuncio in London, who had had long experience of the Eastern Churches during his time as Apostolic Delegate in Cairo. On a free afternoon in Uppsala I was invited to meet the Archbishop of Uppsala and to visit the splendid cathedral which is the largest in Scandinavia. Here in one of the side chapels are housed in a splendid silver gilt reliquary the remains of St. Erik; and in a reliquary based on the headress of the Brigittine nuns the relics of St. Bridgit, which have recently been donated to the Church of Sweden by the members of her Order in Rome. The theological seminary is housed close to the Archbishop's residency and I was able to meet two or three of the seminarians who were working at the Congress. One of the professors gave me a book he had recently published on St. Helena and the Finding of The Cross.

I discovered that the Church of Sweden has several religious orders based on the Franciscan, Benedictine and Carmelite rules and that there was a movement among certain sections of the Church for Uniate status with Rome, although it had been rather hampered by the corporate reunion of one or two of the religious orders with Rome. The Church of Sweden never seems to have had a Puritan party within it so that the churches are really very splendid and many ancient reredoses have survived from pre-Reformation days, also the Swedish Church is very fond of candles, so votive candle stands are a feature of their churches as indeed they are Swedish houses, this lending a cheering atmosphere during the interminably long winters.

There is an Orthodox Church in Stockholm and I saw its Russian priest and his family watching the changing of the guard at the Royal Palace.

I made the journey to Helsinki on a liner of unashamed luxury and impeccable bad taste, which was taller and wider than the Q.E. II but not so long. The journey through the thousands of islands was an unforgettable experience and the sight of the two cathedrals, the Lutheran and the Orthodox, was moving in the extreme. The Russian cathedral, the Uspensky Sobor, is a large red-brick building reminiscent of the Red Square cathedral of St. Basil in Moscow.

There is still an Imperial Russian feel about Helsinki and reminders of the days when it was a Grand Duchy within the Romanov Empire. Double headed eagles abound in the squares and in the old capital to which I managed to pay a flying visit one afternoon and in whose parish church Tsar Alexander I had declared that Finland would take its place among the civilized countries of the world. There is another Orthodox church in Helsinki alongside the Lutheran Cathedral and both of these were constructed by Tsar Alexander I. Back in Stockholm I passed the English church on a coach tour and had intended to call on Bishop Michael Manktelow, our Anglican President, but time ran out and soon I had to board the slightly less glitzy liner for Tallin the capital of Estonia. The Estonians were about to celebrate the first

anniversary of their liberation from the Soviet yoke, but so far as material goods in the shops are concerned there seemed to be little to celebrate for or with, communism having ruined a once quite prosperous economy. Signs of the sufferings of the Estonian people from the days of the Nazi-Soviet Pact still hover and there is a sadness about the city which is almost tangible. However, the churches are all open again and I was able to attend the Pontifical Liturgy in the St Alexander Nevsky Sobor sung by the Metropolitan of Estonia. The cathedral was thronged with worshippers and quite a number of tourists. The cathedral is situated opposite the Imperial Governor's Palace outside which an old lady was making a small fortune selling Tsarist currency, the Nazi Occupation notes and Soviet roubles. The Lutheran church around the corner from the Russian cathedral had a congregation of about thirty and had one of the finest collections of funeral hatchments I have ever seen and a curious Squire's pew sticking out in front of the chancel and a rood screen which could be the oldest in Estonia to have survived from pre-Reformation times.

The telephone kiosks in Estonia seem to be the most dilapidated in the world, but nevertheless were in some sort of working order, whilst the little flower market cheered up the rather melancholy but beautiful capital with a brave show of dahlias, gladioli, sweet-peas and carnations, not to mention some of the finest roses in Europe. With the opening up to the tourist trade of Estonia one hopes that the economy will pick up and that goods absent from the shops since the 1940s will appear again. Despite the relative poverty of the population one saw no signs of the drug addicts which are sadly now strewn around the streets of Stockholm, as indeed they are in most Western capitals.

A. T. J. Salter

OBITUARIES

Mary Asbury:

"Father, there seems to be a Bogomil under my bed" declaimed a deliciously fruity voice in the corridor of the Grand Hotel Sofia, on the first night of our pilgrimage to Bulgaria. This was my first of what were to be many delightful encounters with Mary Asbury. Of these Balkan heretics, who left no memorials or literature apart from some gravestones, there seemed to be no sign and as none of us had at that stage yet partaken of the almost lethal beverages offered to us by hospitable abbesses in the Orthodox convents we were to visit later, I assumed it was a false alarm.

Mary was rather given to those sort of somewhat surrealist remarks as I was soon to discover. She spoke in rather old-fashioned English and two days later, as we wandered on the edge of the Valley of the Roses, I caught her industriously filling her capacious handbag with sunflower seeds: "I've a friend who's a parrot, don't you know? and it will enjoy these". She belonged to that leisured Anglo-Catholic lay group who have now almost vanished, who were invaluable at maintaining the Daily Mass, organizing parish cocktail parties and sitting on committees. Mary had travelled widely but in her latter years rather enjoyed being responsible for a sort of elephant's

graveyard of furniture from redundant churches in the Norwich diocese and would often know where one could get decent riddel posts for the Lady Chapel or a brass eagle or two. She had a wide knowledge and affection for the Orthodox Churches and had helped to "see in" the Greeks at the lovely old church of St. John Maddermarket in the City of Norwich. She could, however, be arch as when a convert to Orthodoxy informed her that some early Celtic saint or other was a member of the Orthodox Church. "Of the *Undivided Church*" she admonished "that is like saying St. John Chrysostom was a Uniate!" Then she would burst into peals of laughter. Her voice was so reminiscent of "In a *handbag*, Mr Worthing?" that one of our fellow pilgrims, a Roman Catholic American priest, tried to sit next to her on the coach in order to sample the richness of it.

Despite her age she found no difficulty in standing for hours on end at the Orthodox Liturgy or the Vigil sustained, no doubt, by the varied liquors we were plied with from Rila to Trnovo and from Varatec to Sibiu.

Pilgrims will miss her wit and humour and her voice, but she saw her whole life as a pilgrimage meeting new friends from her time in Japan to her autumn years in North Oxford, and seeing new sights and sampling new experiences, such as being kissed on the top of her head by the present Primus of Scotland as we left the Danilovsky monastery in Moscow.

She died in Christian harness, fortunately, as Mary was not very good invalid material.

David Diamond, Priest:

It will be forty years next Easter since I first met David Diamond when we were at a sixth formers conference at Jesus College, Oxford, organized by what was in the 1950s known as C.A.C.T.M. We spent our afternoons off church crawling around the churches and colleges of Oxford in Easter week. David had a terrific enthusiasm for churches, the higher the better, and preferably in what he rather old fashionedly thought of as "slum parishes", where servers dressed in red with dirty white plimsolls gambolled about in the sanctuary. He was an incurable romantic but was in the very fortunate position of being able to fulfil all his romantic notions of what the ideal Anglican Catholic church and parish should be like.

Despite his tremendous enthusiasm for the Faith he never became a rigger changing-room muscular Christian, and Mass in his church retained all the dignity and splendour of the 1930s Anglo-Catholic Congresses, but not so "stuck up", but not pally either. We met again in the army when he had become a second lieutenant in the Royal Army Ordnance Corps, discipline only being retained in David's platoon because the squaddies worshipped him rather than his having the faintest idea as to how to keep order. No one was ever put on a charge. I suppose it was the fact that he was always the same, always pleased to see his friends, always apparently pleased to see his platoon on the parade ground every morning, whilst the Commanding Officer raised his eyes to heaven at their marching abilities, but forgave the young subaltern because David was one of those rare people with whom one could never be cross.

In his teens he had a great interest in the Eastern Churches but gradually became more westernized and as he was not a committee man or a Saturday afternoon devotional society priest he avoided activities which took him away from his parish. Before the Sheffield Report began to bite, David had a plentiful supply of assistant curates but when he grew older and had all but burnt himself out the C of E's deployment policy had begun to take its toll and resulted in his relatively early death.

A.T.J. Salter

MEMORANDUM OF THE PATRIARCH AND BISHOPS OF THE SERBIAN ORTHODOX CHURCH

The Holy Assembly of Bishops of the Serbian Orthodox Church deems as its holy duty and obligation, from its regular annual session this year, and at this critical historic moment, to turn to the Serbian Orthodox people and to the international public with its message of responsibility and concern, but also with words of comfort and encouragement.

Turning to her faithful children and to the entire Serbian people, the Assembly does so with the words of the Lord Jesus Christ: "Let not your hearts be troubled, neither let them be afraid: believe ye in God and believe ye also in Me!" This is not the first time for the Serbian people in their history to have experienced crucifixion. The Serbian people are not unknown to the European nor to the world community of nations. Namely, they are not a people without historical roots and traces, deeds and fruits, Christian convictions and proven moral principles. That is why they have their place under the sun and among other peoples. We trust that neither is their recent nor most recent history unknown. After the long-suffering and sacrificial wars of liberation of the nineteenth and first decades of the twentieth centuries, they have participated in both World Wars – and we hope that even today it is not unknown on whose side. Neither should the fact be unknown that in the First World War Serbia lost nearly one half of its adult male population, and that every fourth Serb at that time gave his life for freedom and justice. Their sacrifices were tremendous for human dignity for justice and for the Allied cause in World War II. Having been the victim of the brutal Nazi and Fascist occupation and of much more of the bloody revolution caused by it, they became after the war the victim of communist tyranny, and having become so not without fault of some of its wartime allies. Traces of war-time suffering and post-war force is still today evident in all aspects of their life. Communist falsehoods concerning events in the war have become in peace time the source of great deceptions about the Serbian people, and about other peoples on these territories, both for internal and international purposes. How deep such deceptions were can be seen from the fact that the Serbian people are the only European people who are only now, a full half century after the war, burying their wartime victims and healing wartime traumas. They, together with the other peoples, their neighbours, have only now begun to resolve vital problems which other peoples of Europe have long ago resolved.

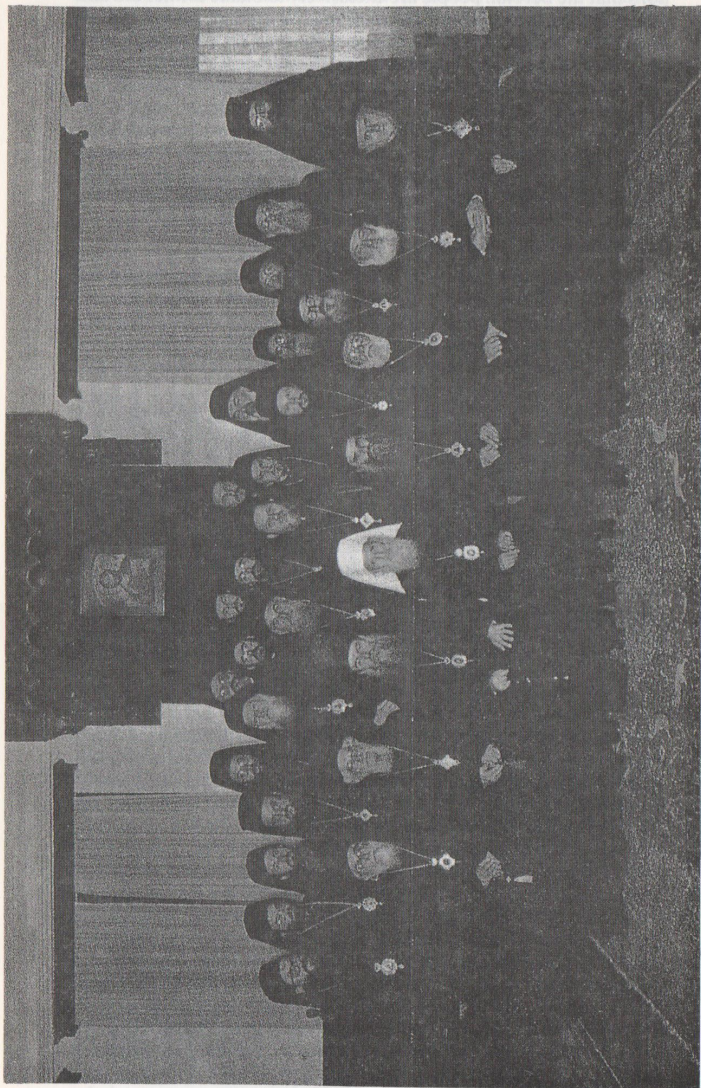
1. Yugoslavia as a country, such as it has been, was not created by her own peoples only. She was created by that same Europe which today is so unmercifully destroying her, accepting as true the accusations that the Serbian people are exclusively to blame for her old and new evils. Furthermore, the European Community, judging by its present day behaviour, apparently identifies the Serbian people with the regime which ruled over them, and in large part still rules today. It should not be lost from sight that it was that same West which for decades has supported the post-war Communist regime in Yugoslavia, both politically and economically. In such manner it has contributed much to its solidification and many year rule over entire peoples. In the mirror of present events, however, the Serbian people, who are the main victims of an imposed system and ideology, are now unjustifiably being depicted as the principal guilty party for everything which has happened and is happening.

2. The Serbian Orthodox Church and the Serbian people have never been adherents of atheistic communism nor of any kind of totalitarian ideology. Our Church is for the unity of the Serbian people and Serbian lands, but also for a just solution of the national rights and existential problems of all peoples with whom they live or with whom they are neighbours.

In addition to the burdens inherited from the past, the situation in our country is, above all, the consequence of communistic tyranny. We were all its victims, but is a self-evident fact that the Serbs were so in greatest measure, who alone were divided into artificial nationalities and republics, without free expression of their will. Today the European Community defends imposed solutions of a totalitarian ideology and even strives to impose them as final historical solutions. This primarily applies to the inter-republic boundaries, which were even for the communistic regime only administrative boundaries, but which are now being accepted in Europe as immutable boundaries between countries, even though they cut across the living organism of the Serbian people, dividing their centuries-old homesteads, holy places, graves, monasteries and cultural monuments.

3. The Serbian question in Croatia, Slavonia, Dalmatia, Bosnia and Hercegovina does not exist from yesterday. Does the international community truly wish to help in finding a just and lasting solution, or rather to impose unjust and unnatural solutions, in accordance with the momentary interests of the so-called new world order? Such solution would inevitably become, because of their unnaturalness and unjustness the cause of new calamities and more graves. The struggle of the Serbian people for their existence cannot be identified with any regime, not even the present one. The Serbian question in the Balkans exists independently of all systems and regimes. Whatever kind of unjust solution is not a solution for anyone-neither for us, nor for our neighbours, nor for the Balkans, nor for Europe. And Serbia was 'Europe' even before Western Europe. She is until today committed to the most profound Christian foundations of Europe, as witnessed unto by Serbian spirituality and culture.

The Church in Serbian lands, by Her very nature, cannot be identified with any kind of boundaries. She is concerned for her



The Patriarch and Bishops of the Serbian Orthodox Church

entire people, wherever they may be, as for all people of our brotherly race of Adam. Acknowledging and respecting the rights of all peoples with whom we live, we call upon them to think about the fact that we shall again be neighbours. The same sun will warm us, the same land feed us, we shall continue to communicate with the same tongue(s), and the same God will look upon us and judge us.

4. With sorrow we proclaim that the party in power in Serbia and Montenegro, inheriting the structures and organs, means and principles of the post-war communistic system, still today do not make possible equal rights for a democratic dialogue in society, nor share responsibilities and cooperation with all others.

5. Although in a different manner, that party, nevertheless effectively, still does not allow the Church to assume Her rightful place in society which belonged to Her for centuries, and which appertains to Her in accordance with Her spiritual and moral values. The atheists are still the privileged class in society, particularly in education. The authorities promise to correct historical injustices and attacks upon the Church and the consciences of men, but in practice does not fulfill a single essential promise. Religious education is again excluded from the schools; the schools and the souls of children are closed to the Lord Christ and Saint Sava; church property, which should be returned to the Church, is dispossessed and being sold, in spite of the will of donors and benefactors, which was respected even by the Turkish authorities, and as are respected by all lawful states.

6. The authorities in Serbia and Montenegro are still not prepared to sincerely accept national reconciliation, to heal the consequences of the civil and fratricidal war and create preconditions for the spiritual regeneration and healing of the people. That is why the Serbian Church openly takes exception to and distances Herself from this and such authorities and her standard-bearers, as also from its Constitution which was rendered without the people, and from the staged elections, which do not elicit confidence-either by their hastiness nor by the method by which they are being staged.

7. The Serbian Orthodox Church, the truly people's Church, is fully aware of the tragic moment and fateful crossroads where the people find themselves, and again calls for the creation of a government of people's confidence, national unity and salvation of all the people. We remind all those in power, especially in Serbia, that no one's chair (i.e. position) is more important than the destiny and freedom of the entire people, and that no one has a monopoly over the people and the future of our children.

8. The existing authorities did not rise to the occasion of their international responsibilities, nor were they able in a just manner to defend the vital interests of the Serbian people. Many evils and crimes, as also the aims for which their internal war is being waged, in great part are the consequences of a half-century of ideological poisoning not only of the Serbian people, but also of all other peoples of the former Yugoslav territories. It would be dishonorable and shortsighted to ascribe to any people, especially the Serbian people, the evils committed in our days on the part of Broz's generals on both sides of the Front, the until recently Tito's ideologies and politicians—

whether of Ljubljana and Zagreb, or Belgrade and Sarajevo, or Skopje and Podgorica. It was not necessary for them to turn their incompetence in negotiations and for reaching agreements into a war between peoples who were finally being liberated from communistic slavery and degradation. The same ones who have invested tremendous resources and powerful propaganda for the creation of the second Yugoslavia now employ even worse methods for destroying the living tapestry of us all as men and people. It should not be lost from sight that boundaries pass not only between republics, but also through the living bonds of families, friendships, blood and spiritual kinships, after centuries of history, especially after the last 70 years of living together.

9. With sorrow of heart and bitterness of soul we direct our protests as much against those in power in the lands of former Yugoslavia, as well as to the address of the European Community which in such a brutal and thoughtless manner instigates the destruction of almost everything which has brought us together and bonded us as men and as civilized peoples. Western Europe, which is today uniting, by its behaviour is as if though it is abetting our fratricidal division and separation, especially the cutting in pieces of the Serbian national and spiritual organism. Because of such behavior the Serbs lose confidence in certain leading politicians and institutions in the European West and in America. It is a tragic fact indeed that the Serbian Christian people are marking the 50th Anniversary of their sufferings (genocide) in the infamous Nazi "Independent State" of Croatia, and on the territories of Kosovo and Metohia, precisely with their new sufferings.

10. Respecting and acknowledging the rights of all men and peoples with whom we have lived for centuries on these territories, with pain we declare the results of the communistic and post-communistic regimes to the present in all former Yugoslav republics: tens of thousands dead, countless more wounded, over a million driven out and refugees, destroyed Churches and homes, emptied villages, abandoned hearths. On the territory of the Diocese of Slavonia alone, 286 villages have been emptied and destroyed. In four Dioceses where Serbs live intermingled with Croatians, about 200 Orthodox Churches have been destroyed, among which were the Cathedral Churches in Pakrac and Karlovac, and the Diocesan centres in Zagreb, Pakrac and Karlovac. By this we do not conceal – but rather to the contrary – express profound sorrow and at the same time condemn the destruction of many Croatian Roman Catholic Churches and Moslem mosques, and the killing and driving out of innocent populations and all other evil deeds which the lunacy of war brings.

11. We likewise condemn every killing and every crime committed by those who belong to whatever army or whatever armed formations, Serbian, Croatian or Moslem. And above all we condemn the attacks upon humanitarian convoys of the Red Cross or those delivering food and medicine to the besieged and surrounded populations.

12. With pain in the soul we cannot remain silent over the fact that concentration camps have again been opened for Serbs in Croatia

and Bosnia and Hercegovina, such as those in Suhopolje near Virovitica, Odzak in Bosanska Posavina, Duvno and Livno, Smiljan in Lika and others. According to the testimony of refugees, abysmal pits are again opened in which, like in the tragic 1941, innocent captured Serbs and Serbian prisoners are again being slaughtered and thrown in, such as the caves in Shurmancima near Medjugorje in Hercegovina, and Katina pit at Velebit between Gospic and Krlobaga. We particularly emphasize the case of the internment of over 4000 Serbs in the concentration camp in Odzak near Bosanski Shamac: having accepted the world of their captors, they have surrendered what arms they possessed, and were then taken from their homes into the massive camp, where their fate is uncertain to date. Obviously the same fate is intended for the Serbs and Serbian villages in Bosanska Posavina as that of those not long ago in Western Slavonia and those in Western Hercegovina – that is, persecution, imprisonment, the emptying of Serbian settlements and becoming refugees or internment in camps. In addition to this, in Livna 643 Serbian men, women and children, and in Duvna 570 Serbian men and women. What then should be said about the fate of the Serbs in the coastal cities of Dalmatia? In this context it would be instructive to be reminded of the statement of the President of Croatia, Tudjman, and the President of Bosnia and Hercegovina Izetbegovic, that they more preferably have chosen sovereignty and independence at the cost of war than peace without sovereignty and independence.

13. As men and Christians, and especially as bishops of the Church of Christ, we are astonished by the fact that certain governments of Europe and of the world were unaware of the sufferings of the Serbian Church and Serbian Orthodox people from fascism and communism. Those governments have never given Christians protection, particularly the Orthodox, either in Yugoslavia or anywhere in Eastern Europe during the decades of communistic dictatorship. So also are we deeply pained today by the inhuman attitude of official Europe towards the problem of the existential, spiritual and cultural identity and survival of the Serbian people who were assaulted by fascism, then communism, and today by the totalitarian mentality of the so called new world order.

14. In this context we appeal to all European institutions and to all responsible international factors, primarily the United Nations and the European Community: to exert moral and political pressure upon the government of Croatia that our churches and church centres be not destroyed. That is happening, unfortunately, even where there is no fighting, as had occurred recently in Zagreb (where on April 11, 1992, the Metropolitan's residence and Museum of the Metropolitanate of Zagreb-Ljubljana was bombed). We also appeal that free passage be guaranteed to our bishops and priests in those parts of Croatia and Bosnia and Hercegovina which are controlled by Croatian and Muslim forces, so that they can freely and without harassment fulfill their pastoral and humane service. That they be extended effective protection with the aid of international peace-keeping forces without regard to republic and state boundaries. Naturally, we expect similar help and protection be given also to the Roman Catholic bishops and priests, and to the religious officials of the Islamic Community on the territories of the Serbian Krajina and

the Serbian parts of Bosnia and Hercegovina. We emphasize here that four of our bishops whose Sees are within the boundaries of the newly created Croatian state (Zagreb, Pakrac, Sibenik and Karlovac) are unable to take up residence in their Sees nor to perform their episcopal duties, while all Roman Catholic bishops in Serbia and Montenegro are free in the performance of their church mission. They can however complain about the minor unpleasantness and insults on the part of irresponsible individuals and groups whose minds are crazed and whose consciences are darkened by the general chaos.

15. We likewise appeal to all authorities in Serbia and all factors in Europe and in the world that the rights and duties of all who live in Kosovo and Metohia be respected; that no solutions be imposed under pressure from any source, but that a truly humane and just democratic order be supported which will protect all people who reside there, which is because of its spiritual, national and cultural significance for the Serbian people that which Jerusalem is for the Jewish people.

With all our hearts we desire and pray the Crucified and Resurrected Christ, God-man and Saviour of all peoples, that the war be ended, and that the indispensable peace and tranquility come soon amongst us all – Serbs, Croatians, Bosnian Moslems, Albanians and all our neighbours.

27th May 1992

EKKLESIA

Nos. 3 & 4 of 15th February and 1st March 1992

UNIATE PROVOCATIONS IN EASTERN EUROPE AND THE BALKANS TODAY

Some of the terms used from time to time about the Unia by authoritative theologians and church historians are: mockery, insult, parasite, deceit, Trojan horse, a practical joke at the expense of Orthodoxy “whose spiritual wealth is being exploited by the Roman Catholic design of latinising it” (Fr Elias Fratseas, “Unia, the West in the East”, in *SYNAXI*, Oct/Dec 1991).

No one, surely, will be exaggerating if he speaks of anti-Christian devices and unthinkable tactics in ecclesiastical affairs, which the Orthodox Church has never accepted. Even representatives of the Roman Catholic Church at the recent Sixth Plenary Assembly of the Theological Dialogue between Orthodoxy and Roman Catholicism, which met at Freising, Munich, from 6th to 15th June 1990, said:

“the term ‘Unia’ means the attempt to achieve the unity of the Church by detaching communities of the Orthodox Church or of Orthodox people, without any consideration that the Orthodox Church is a sister-Church herself providing the means of Grace and of salvation. In this sense we reject the Unia as a method in the search for unity, because it is contrary to the common tradition of our

Churches. Where it has been applied as a method, the Unia has failed to serve the aim of drawing the Churches together. On the contrary, it has provoked new divisions. The situation thus created has become an occasion for clashes and sufferings which have sealed the collective memory and consciousness of the two Churches. In other ecclesiological words, the conviction has hardened that other ways must be sought. Now when our Churches are meeting on the ecclesiological basis of the communion between sister Churches, it will be a pity if the important work for the unity of the Churches achieved in the Dialogue is ruined by a return to the method of the Unia”.

This text, however, has never been accepted, as happened in the past with the joint communiqué on the theological dialogue in the Vatican’s official organ *OSSERVATORE ROMANO*. On the other hand, the collapse of Communism and the political changes in Eastern Europe and the Balkans, together with the blessing of freedom and deliverance for the Orthodox Patriarchates and Churches from the wretchedness of atheism and the tyranny of totalitarianism, has given to the Vatican and to its present leader Pope John Paul II (a haughty Pole, well known since he was a Professor at Lvov for his pro-Uniate sentiments) the opportunity to aim systematically at the renewal of the Unia in those countries, and the creation of such situations where formerly there was no problem. Indeed it has been surrounded with a halo of resistance against Communism. But, if there is any prime victim of the consequences of atheistic Communism, it is the Orthodox Church. Is it possible to forget that parody of a Pan-Orthodox Conference organised under Stalin in 1948, and the persecution of Orthodox Patriarchs, Archbishops, and Metropolitans such as Dionysios of Warsaw and All Poland, Savvatos of Prague and All Czechoslovakia, Augustine of Riga and All Lithuania, Alexander of Tallin and All Estonia, Christopher of Tirana and All Albania, all in canonical relationship with or dependence on the Ecumenical Patriarchate, whose removal from the summit of Orthodoxy by promoting plans for a “Third Rome” was favoured by the Communist establishment?

The Vatican's Tactics

As has been demonstrated by ecclesiastical events in Eastern Europe and the Balkans, the Vatican has never abandoned the provocation and intolerant method of the Unia. When in 1980 the theological dialogue between the two Churches began again in Rhodes, the inclusion of Uniates in the Roman Catholic representation caused a dispute, and unfortunately it is the same still. When in 1985 Archbishop Serapheim of Athens and All Greece convened the historic Joint Conference of Christian Churches in the Zappeion in order to deal with problems of starvation, we were sad to see the arrival of a Uniate with the other two members of the Roman Catholic Church (one of whom was the Vatican’s then Pro-Nuncio here). A Uniate is often included (the present Under-Secretary of the so-called Pontifical Secretariat for the Unity of Christians) in a delegation sent by the Pope to the Phanar for the enthronement festival of the Ecumenical Patriarchate (St Andrew), etc. Very recently, on 16/17th December 1991, ten years after the opening of the theological dialogue, an International Meeting of Orthodox and Roman Catholic theologians

was held in Bari, having as its theme "What problems are obstructing the Dialogue between Orthodox and Roman Catholics?". There the well-known Dominican priest and professor of theology Cioffari provoked the Orthodox by supporting the Unia with extreme fanaticism and reproaching Orthodoxy for resisting it. The Orthodox taking part reacted by stressing that the infiltration of the Unia into the Balkans and other Orthodox areas raises the morale of Orthodox Christians and in no case advances the success of the fruitful dialogue: it rejected (said Professor Soterios Varnalidis of Thessaloniki) the contention that the Unia could be a unifying bridge, on the contrary it was the cause of the breakdown of the dialogue between the two Churches. That is no exaggeration. Patriarch Bartholomew himself told the members of the Papal delegation at the enthronement feast of the Ecumenical Patriarchate at the Phanar in November 1991:

"The work of our Theological Dialogue over ten years, which is truly historic in the field of inter-Christian affairs, is unfortunately in danger not only of being suspended – *sine die* and with unknown prospects – but also perhaps of being cancelled altogether, which God forbid, by reason of the unacceptable situation created by the Uniates in Eastern and Central Europe in their relationships with the local Orthodox Churches: the latter constitute the ancient traditional Christian faith in the area, which clearly should be shown the greatest respect and fraternal trust".

Slovakia: Orthodoxy in persecution

Exactly as happened in former times, when Polish rifles or Austro-Hungarian bayonets perpetrated on Orthodoxy the terrible injustices, seizure of churches and persecution of priests, so again the Unia has resorted to similar practices. By the Law No. 211/1990 Zb of 29th May 1990 enacted by the Slovakian National Assembly, the churches, parochial buildings and property of the Orthodox in Slovakia were granted unilaterally to the Uniates. There Orthodoxy was literally handed over to persecution, seeing that by this Law was given the signal for unprecedented attacks by Roman Catholics (Latin Rite and Uniates) on the Orthodox in Czechoslovakia. In the districts of Trebisov, Mihalovtse, Stara Loubovna, Svidnik and Youmene were observed assaults on the Orthodox clergy and faithful, persecutions, destruction of churches, thefts, acts of arson, and other indescribable things. In the district of Konsmitse the Orthodox parish priest was dragged by a rope round his neck, whilst the bells were rung. In the village of Tseikov attempts were made to burn the Orthodox parish priest, Joseph Fritski, and in Batskovske and Nizni Zipov ecclesiastical books were burned. In the town of Mihailovtse moral and physical force was used against the Orthodox Bishop John, using even the Demarch to take the church and the bishop's house and compelling him to move with all his household to an old tavern. Groups of Uniate monks, the 'Penteporistes', cut off the water, gas and electricity and destroyed the electrical appliances in the bishop's house. The same Bishop John suffered a heart attack and was taken to hospital in Vranov.

Often the Uniates are joined in their attacks by police officers. In many instances they claim as Uniate, not only churches which had

been seized from the Orthodox in former years and kept as such for decades, but also those which had been built by the Orthodox since 1950. In the town of Mentzilamportze, accompanied by eighty police, they broke into an Orthodox church and stole all the icons. This happened on 23rd October 1991; but we have more recent happenings. On 11th January 1992, in the town of Stropkof Uniates and Roman Catholics together began to destroy the home of the Orthodox parish priest, in a room of which was a small chapel where the parish gathered. First they broke down the roof, then they cut off the electricity and telephone, and finally they expelled the priest, who now holds services in a wooden building where the faithful have brought some icons which they guard with particular care, since they fear that the Uniates will burn them.

As Metropolitan Methodios of Pisidia, who went recently to Czechoslovakia as Patriarchal Exarch for Uniate affairs, writes:

"After the Law 211/1990 an unremitting war began between Orthodox and Roman Catholics (i.e. Uniates), who violently and unchristianly threw into the street (literally) ecclesiastical articles, pious Christians, priests and bishops. Thereby was created a situation which is reminiscent of the life under persecution of Christians of the early centuries, when they used catacombs as places of prayer and worship" (*PARADOSI*, 2nd series, Jan/Mar 1992).

Poland: Arson of a church

Let us turn to Poland. On Mount Grabarka, on 12th July 1990, the Roman Catholic fanatic Jan Sobieski, in response to his grandfather's prompting, burned the central place of worship. Announcing the terrible event to the Pope, Metropolitan Basil of Warsaw and All Poland noted that "some threaten to burn again the new church which is being erected, in order to rid the Roman Catholic country of schismatics (i.e. Orthodox) and every form of Orthodox poison".

Ukraine: Orthodox in the streets

Both the Late Patriarch Pimen of Moscow and the present Patriarch Alexios have complained of so many indescribable things happening to the Orthodox in the Ukraine. Indeed, on 2nd/3rd March this year representatives of the Orthodox Patriarchate of Moscow and of the Vatican will meet in Geneva, in order to discuss the problem which has been building up there over the last three years. In the Ukraine, especially the Western part, like Lvov, the Uniates with the friendly support of the local authorities have taken over churches and (literally) thrown Orthodox on to the streets, so that they have been compelled to pray in the town squares, and a very complicated situation has been created. According to a priest of the Orthodox Church: "in our province more than fifty churches have been forcibly seized. In one year I have had three different churches, because they have forcibly taken them from me; and now I find myself literally on the street, because I did not rush to become a Uniate" ("Russia – messages and appeals", ed. I.M. Parakleiton; Oropos 1991, p. 63). These facts have been made known to the Pope by Archbishop Serapheim.

Serbia: Genocide of the Orthodox

In Serbia the vicissitudes and sufferings of the Orthodox people are a

succession of awful persecutions which were unleashed against them by the Roman Catholic Ustashi during the time of the German-Italian occupation. Then, four Orthodox bishops, 220 clergy and 1,000,000 faithful were tortured, mutilated, and murdered, as described by Bishop Athanasios Giefits: he added that "hundreds of Orthodox churches were demolished or suffered severe damage, and a great wealth of ecclesiastical, civilised and cultural objects belonging to the Orthodox Church were either stolen or destroyed by the 'independent' state of Croatia With the blessing of the Vatican and the Croatian bishops headed by Archbishop Stepinac of Zagreb, 250,000 Serbs were proselytised to Roman Catholicism; and a semi-Uniate Croatian 'Orthodox' marionette-Church was founded".

Today, once again, the Serbian Orthodox people can see parallels with the persecution driving them from their ancestral homes, their churches destroyed, and themselves living in an oppressive atmosphere of terror. Patriarch Paul of Serbia himself complained of the new *démarches* to displace the Serbian Orthodox population, of high-handed and unlawful arrests of Orthodox Bishops and clergy, and of torture of non-combatant civilians and prisoners-of-war, as well as murders. Already Archbishop Serapheim had addressed himself to the Security Council of the United Nations Organisation and to the Peace Conference on Yugoslavia in Brussels, asking for steps to be taken to protect the basic human rights of Orthodox Serbs in present-day Croatia, whose boundaries were set arbitrarily by Tito who was himself a Croat, so that "they could live in peace, worship God in their own way and give their undivided attention to preserving their national traditions".

Albania: the Unia at work

In Albania, immediately after the relaxation of the totalitarian system, the Unia made its appearance and set to work. Teams of the Greek Red Cross in N. Epirus met the Greek-rite Bishop Herakleion Loupinaki of Longrou at work.

Romania: 5 Uniate Bishops

In Romania Ceacescu had scarcely fallen before Pope John Paul II, without any exchange of views with the Romanian Government and with the Romanian Orthodox Church being totally unaware of it, hastened to send five Uniate bishops to Transylvania. At present they are acting illegally, since no assurance has been given to the Romanian President, as happened when the Orthodox Bishops were elected. In his book "Pages from the history of the Romanian Church (Uniatism in Transylvania)" published in Bucharest in 1991 in Romanian, English and French, the Orthodox priest Professor Mirkea Palourario says that forgotten events and acts of violence are being revived there as in 1761, when 515 Orthodox churches were destroyed by the Uniates. On 11th November 1990 a band of 200 Uniates, who had moved from villages in Vaia Mare, profaned the day of the enthronement of the new Orthodox Bishop of Maramoures and shouted insults during the Divine Liturgy, which was attended by 300,000 devout Orthodox. Ordinations of Uniate priests without any theological education and preparation have

occurred; they mix Latin with Orthodox ritual; they give communion in the Latin way; opportunist priests with an eye to financial advantage unfortunately adhere to Uniate bishops; churches which were Orthodox have been plundered (they had been taken by the Uniates but returned to the Orthodox Church after 1948); politics intervened and demagoguery was used to the detriment of the Orthodox Bishops. It was an attempt to revive the Unia by any means and to create continuous strife.

Faced with this dark situation, the Orthodox Churches refused to send observers to the Synod of Bishops in Europe convened in Rome recently by the Pope to discuss "the re-evangelisation of the nations of Europe". Only Metropolitan Spiridon of Italy, sent by the Ecumenical Patriarch Bartholomew, went and outspokenly complained about the Uniates' performance. He said that in broadcasts by Vatican Radio in Bulgarian and Slavonic appeals were made to Orthodox Bulgarians to unite with the Pope (i.e. to become Uniates), since the official Bulgarian Church had "cooperated with the Communist authorities". The Metropolitan recently went further (*TA NEA*, 10 Feb 1992): "Roman Catholics are seizing Orthodox churches by force and violence, using material coercion and intimidation, and often having recourse to beatings and even worse forms of force".

It must be considered certain that the subject will be dominant at the deliberations of the Primates of the Orthodox Churches, whom the Ecumenical Patriarch Bartholomew has summoned to the Phanar on the Sunday of Orthodoxy (15th March) to take part in a Pan-Orthodox Divine Liturgy.

EKKLESIA

No. 8 of 15th May 1992

VERY IMPORTANT STATEMENT BY THE SERBIAN PATRIARCH

H.B. Patriarch Paul of the Serbs, passing through Athens during his visit to the Greek Orthodox Patriarchate of Alexandria, made some very important and lengthy statements in reference to, *inter alia*, the ecclesiastical situation in the falsely so-called state of Skopje: "the Church of Skopje", he said, "finds itself in schism with our Church" because "it high-handedly proclaimed its autocephaly".

As to this Church's relations with Greece, the Primate of the Serbian Church stated categorically: "the commanders of the Church of Skopje are organically marshalled in anti-Greek propaganda. There are a few who have a correct view of things but they have no influence".

On the Skopjians' use of the term "Macedonia" Patriarch Paul spoke clearly: "the use of the name of Macedonia by the Skopjians is illogical, contrived and stolen. Macedonia cannot be international:

its name, its history and its culture belong to Greece. This is the position of the Serbs, where only now can it be freely expressed. The Slav element among the Skopjians is consciously either Bulgarian or Serbian, but never Greek. An artificial language, pseudo-Macedonian, has appeared, and whoever does not speak it is fined. Now even the Serbian communities there say that, instead of a unity based on our holy Orthodoxy, nationalism is being cultivated and sufferings increased”.

THE PATRIARCHATE OF JERUSALEM

The following is the text of a Message from the Patriarchs and other Leaders of Christian Communities in Jerusalem:

“Today the Church in Jerusalem is in mourning. A new act of sacrilege has been perpetrated at Golgotha, in the Church of the Holy Sepulchre, Christianity’s most sacred shrine. The pyx, with the Sacraments, has been damaged: the Holy Cross of Golgotha, which has stood there for centuries, has been thrown down: the sacred objects on the two Holy Altars of Golgotha have been thrown to the ground. The glass showcases of the Panaghia have also been damaged: two months ago the Panaghia of Golgotha was the target for an assault.

“Astounded and beside ourselves with anger at this fresh ‘abomination of desolation’, we met on Saturday evening 2nd May 1992 to express our sorrow and exasperation, and to condemn this intolerable act of vandalism, which is without parallel in the recent history of the Church in Jerusalem.

“Today we have gathered at Golgotha to seek pardon from God and to beseech Him to comfort and protect His Church. We have borne witness to the Lord at the birthplace of Christianity for the last 2000 years: steadfast in our faith and our determination to safeguard the Holy Places, we will continue to act to the glory of God in the face of any adversity.

“We the guardians of the Holy Places, together with the members of our Churches, are gathered today at the Holy Sepulchre to ask the faithful all over the world to join with us in prayer and in action for the repairs in this time of reconsecration.

“May the Lord have mercy on us.

Monday 4 May 1992”

THE CHURCH OF RUSSIA

H.B. Patriarch Alexios II of the Russian Orthodox Church has protested at the national authorities’ decision that the majority of the Kremlin churches should remain as museums instead of being returned to the Church. The Patriarchate’s principal demand was for the return of the St. Basil, Archangels and Dormition of the Virgin churches; and it rejected the State’s suggestion that the Divine

Liturgy be celebrated there from time to time. The twofold use of churches is unacceptable: it is not possible for churches to be at the same time museums. It also stressed that the claims of the museumologists (that the churches would be harmed if returned to the care of the Church) are baseless. Finally, it pointed out that, in spite of reforms, advertising material concerning anti-Church propaganda is still distributed to tourists in the church-museums.

Patriarch Alexios II has said officially that the union of the Orthodox Church of Russia and the Russian Church of the Diaspora (based in New York) is being authorised; and the latter can maintain its autonomy. The need for this union is imperative because of the “spread” of the Roman Catholic Church and Protestant sects. The Patriarch reminds his hearers of their responsibility for the Russian Fatherland in these difficult times, and emphasises that “we will never cease to think of the Church of the Diaspora as a part of the Orthodox Church of Russia”.

THE CHURCH OF SERBIA

On 4th/5th November 1991, under the presidency of H.B. Patriarch Paul, the Holy Synod of the Serbian Orthodox Church met in special session: the reason for this was the urgent and vital question of the persecution by Croats and the genocide of the Serbian Orthodox people during recent months in Croatia. After hearing and studying the relevant reports, especially those by the bishops of the Western districts of Yugoslavia, the Holy Synod addressed itself to the European and international communities, complaining about what has occurred to the detriment of the Serbian Orthodox people. More particularly, a letter was sent to Lord Carrington so that by his intervention peace and justice might reign in all areas of Yugoslavia.

Translations by the Revd Harold Embleton

IMPRESSIONS OF THE HOLY LAND

A pilgrimage taken during June of 1992

On the 19th April, Easter Sunday, after the Parish Mass I made my way to Heathrow Airport and after a longer than usual security check due to my bag having my parish priest’s name and address written inside, left England for Tel Aviv alongside my fellow pilgrims.

I had several reasons in wanting to visit the Holy Land. As with any other pilgrim, I wanted to see the sites and places associated with Jesus and his earthly ministry, but I wanted also to gain some insight into the Orthodox Churches, both in relation to each other and to the Churches in the West.

One of the greatest surprises was finding that most of the Christian sites were marked with churches that dated back no further than a hundred years. I had subconsciously expected to see many ancient churches but apart from the church of the Nativity the Holy

Sepulchre and a handful of others, few have survived the various military occupations of the Holy Land down through the centuries.

The pilgrims with whom I was travelling were all struck by the ornateness of the buildings and shrines. In the Church of the Nativity, the site held by both the Latin and the Orthodox Churches to be the one associated with Christ's birth, the actual spot on which the manger rested we found marked with a silver star. This star, bore the words 'Et Homo Factum Est', and was the focal point of the church. The fact that the altar immediately over this spot is now in the custody of the Greek Orthodox testifies to the battles in the past between the various denominations over which bits of 'terra sancta' belonged to whom.

Just as impressive was the shrine built over the site of Calvary, awash with silver and precious stones, and containing a beautiful Icon cross of our Lord in the centre. As if reflecting the problems of that particular part of the world only days after my visit there this beautiful cross was thrown to the ground and profaned by some individual who took exception to the shrine.

There were those in our party who found it difficult to reconcile the rich and ornate interiors of many of the churches we visited with the perceived teachings of Jesus and the descriptions given in the Gospel accounts of the various sites. To me the richness of these holy places represented both the love and respect that many centuries of pilgrims had bestowed on them in honour of their Lord and God.

The church of the Holy Apostles in Capernaum was a complete contrast to the above. From a distance the red, multi-domed roof gave the structure the appearance of a large basilica. Only on drawing closer did one find that the church was actually quite tiny. Instead of the swarms of clergy I had grown to expect, this simple little church was run by one lay monk. Brother Irenaeus, who lived in a house next to the church, at the end of a long drive. Indeed, to elicit his attention we found we had to pull very hard on a rope attached to the gate. This 'door bell' looped from pole and tree all the way up the drive to a bell at the door of the house. On occasion various higher-ranking clergy would come down from Jerusalem and stay at the house on retreat, but for most of the year Brother Irenaeus would spend his time in care of the church and house and in saying his office on his own except when, once a month, a priest would come down and celebrate the Liturgy for the few that could gather.

On the Mount of Olives, on the hillside opposite the city wall of Jerusalem, stands the Convent of Saint Mary Magdalene, which is a community belonging to the Russian Church in Exile. The beautiful onion-domed roof attracts the eye to this particular building, built as it is above the Garden of Gethsemane. Besides being in possession of a beautiful church the sisters are also the custodians of the body of Princess Alice of Greece, mother to the Duke of Edinburgh, who after the death of her husband had become an Orthodox nun. She had requested that her body be buried there on the Mount of Olives. Apparently, so I learned, after intense dialogue between the Dean of the Royal Chapel, Windsor, the staff at St. George's Cathedral, Jerusalem and the community of St. Mary Magdalene, her body was

entombed in the convent. We were privileged to be shown her tomb where her coffin lay draped with the royal standard of Greece.

The focal point of the ten days spent in the Holy Land had to be the last Saturday there, which just happened to be the Orthodox Holy Saturday. On this day in the Holy Sepulchre the Greek Patriarch enters in great pageantry, is searched for matches and lighters, enters the Sepulchre itself and miraculously brings forth the Holy Fire of Easter.

When I arrived just before midday there were already large crowds massed in the small square in front of the Sepulchre. People from all over the Orthodox world were there. Many ancient Greeks who had saved for perhaps a lifetime to make the trip to the Holy Land and American pilgrims who had flown executive and were staying in more agreeable comfort at the various four-star hotels.

I was surprised to find the Sepulchre already full of pilgrims who had slept in the church overnight and it became a real fight just to get in through the doors of the church. Inside every conceivable surface was covered with people and I became very aggrieved when I found that there was no way on earth that I could get any further inside. I had to be contented with listening to the chanting and watching the various clerical processions passing by. The Armenians, the Russians, the Roman Catholic Patriarch and his entourage, all passed by to pay their respects to the Greek Patriarch. All were lead into the Church by Arab Muslims wearing fezzes and rapping their staves on the ground in front of them as they walked.

There seemed to be a real carnival atmosphere among everyone present which I found rather hard to enter into. By this time I could hardly move at all, squeezed as I was by so many people. I had been warned before setting out that many times in the past people had been crushed to death and this was very much in my mind. The whole adventure was becoming distinctly uncomfortable and the waiting seemed endless.

Several times cheering started and the crowd would surge forward expectantly hoping to see the new fire of Easter passed back through the crowd on the bundles of tapers everyone had with them.

After about a wait of an hour and a half and many false starts later the cheering went up and the fire passed all round the Church and out into the square beyond and suddenly the crowd surged the other way back out towards the doors of the Sepulchre.

There was no way but to be pushed along with the crowd and it was about half an hour later before I could get back through the doors of the Sepulchre. This time the church was practically empty and only in what can be described as the main part of the building was there a vestige of a crowd gathered for the first Liturgy of Eucharist of Easter. This was not celebrated by the Patriarch, who seemed to have disappeared, but by another bishop and I thought it strange that the vast crowds had stayed for the lighting of the fire when surely the celebration reached its climax in the Liturgy itself. The Liturgy was one of the most impressive sights I could ever have imagined with many priests and deacons present in attendance on the bishop as he chanted his way through his parts.

The high point of the celebration for me was going up to receive the blessed bread after the communion was finished as every one in attendance had the right to do. As soon as the distribution of communion and blessed bread was over the Liturgy ended and I took the opportunity to look round the Sepulchre once more. The Church was in some state with police barriers still standing around and litter everywhere. Before leaving the Sepulchre for the last time a moment of prayer seemed in order and leaning back against a ledge I was bitten by a pair of false teeth that someone staying in the Church over night had seemingly left behind.

I had only one more stop to make before leaving the Holy City for Tel Aviv airport with my fellow pilgrims and that was to St. George's Anglican Cathedral.

This building is typical of British colonialism built as it is in the neo-gothic style. Resting perhaps next to a village green in Suffolk this small church would be quite picturesque. However standing as it does on a hill overlooking Jerusalem it seems somewhat out of place. The complex of buildings comprises the Cathedral, the Bishop's House, the Dean's residence, a Guesthouse for pilgrims and the Anglican Study Centre run by the American Church, as well as various quarters for the staff in residence. The site is the centre of the diocese of Jerusalem and the Middle East as well as acting as a local church for Arab, English and American Anglican Christians. The study centre brings across many Americans who wish to do bible study while travelling around the sites associated with our Lord. Visiting the Cathedral was very worthwhile as the clergy and staff are only too pleased to welcome pilgrims and if one stays to lunch as I did you will find that the food is just as welcoming.

The pilgrimage as a whole has been an invaluable experience in so many different ways. Through the tour I really began to see the contradictions that exist within the Holy Land. Our officially appointed touring guide kept telling us constantly how wonderful life was in Israel and how well people from the various ethnic communities lived together. That he was very proud of his country was obvious since he was always informing us about the growing economy and the factories and agricultural plants established over the last decade. At one point he informed us with evident satisfaction that Israeli cows produced more milk than western ones. It seemed at times reminiscent of soviet state propaganda, but it was all quite rudely counterbalanced by a broken coach window caused by unseen assailants throwing stones as we passed through the outskirts of Jerusalem.

A relaxed and pleasant conversation over tea taken with an elderly christian lady shop owner revealed much about the native christian community. The sad truth appeared to be that many of the young indigenous christians had come to dislike living in the Holy Land and I was told as soon as they had raised enough money they left for Jordan or preferably America. Archbishop Carey's comments seemed to contain a considerable amount of truth when he thought that the Holy Places would soon become little more than christian theme parks with no native christian presence at all.

With this uncomfoting news it was even sadder to find the various christian denominations present in the Holy Land still unable to live together and administer the Holy Sites together without bickering about which part of this or that church belonged to whom. On the roof of the Holy Sepulchre I came across a community of Ethiopian monks who live there because they were forced out of their own niche in the Sepulchre. I found the small community very welcoming to genuine pilgrims greeting them with lemon squash which they could hardly afford to give. Now there are those who make up the other christian communities using the Sepulchre who want to have the Ethiopian monks removed even from the roof. There seemed a sad lack of real christian charity about the whole way the holy places are run.

Attending Orthodox services while in the Holy Land gave me a real sense of the transcendent nature of God. There is something very moving about orthodox liturgy in that it appears always very splendid and solemn yet there is something about it which at the same time is friendly and casual. I find it easy to understand why Prince Vladimir of Kiev decided to adopt the Orthodox faith as the faith of Russia all those centuries ago. It is recorded that his agents felt as if they were looking through a window and receiving a glimpse of Heaven.

Perhaps the greatest gift I have received is a familiarity with the places associated with our Lord. Since my return, whether it has been reading a lesson or reciting the Divine Office, the Bible has come alive to me. I can be reading a passage of scripture about some act of Jesus and can actually picture the location and its surroundings in my head which makes the account all the more real to me. I feel that it will be one of the greatest assets I could hope to have in my future ministry and it has left me with a deep desire to see the Holy Land again to learn more of the place and its peoples.

Victor Bullock

Editor's postscript

A description of Metropolitan Anastasy, Head of the Russian Orthodox Church Outside Russia, written in 1951.

Surely you have heard about the head of our Church Metropolitan Anastasy? Previously to his departure for the United States he had been on a visit in London and you could have heard or read about him, perhaps even seen him. We had the honour and the joy to welcome him in our city the second week after Easter. It was the first time we met him personally, although we had been corresponding with him many years. We know he is an outstanding prominent bishop, but what we saw was very much above what we expected to see. Many years of his life were spent in Jerusalem, where he was the head of the Russian Orthodox Mission and he has become impregnated with the holiness and sanctifying grace of these sacred places. Sometimes he is referring to them in his sermons and then it seems to you that the visions of the sacred places are passing before his eyes so deeply rooted they became in his heart.

From a letter by Abbess Ariadna of the Convent of our Lady of Vladimir, San Francisco.

ANTIOCHENE CHRISTIANITY, ISLAM AND ARAB NATIONALISM – XIII

The Immediate Disciples of the Christ (continued)

For the completion of our notes on the Twelve, we have only fragmentary information in most cases. The remaining nine plus the replacement for Judas Iscariot are as follows below.

Philipos (Philip the Deacon)

Many Jews in the First century adopted a second (or equivalent) Greek personal name. Philipos was this disciple's Greek name; we have no record of his Hebrew or Aramaic birth name. He was a native of Bethsaida (Julias) and a friend of Andreas bar Yochanan Proklitos (St. Andrew the First-called), probably from childhood. They are reported to have followed Yochanan bar Zachariah (St. John the Forerunner) Prodomos together as disciples until the latter's murder by the command of Tetrach Herod Antipas in a dungeon of the great Dead Sea fortress of Machaerus in Peraea at a date between 27 and 30 AD. Brought to the Lord by his friend Andreas (whose Aramaic name is also lost to us), he himself brought another friend, Nathanael bar Talmi, known to us from his patronymic as "Bartholomew", to join the chabûroth (fraternity) as Christ was gathering it together. After Pentecost, he is reputed to have preached the Gospel in Phrygia and to have ultimately been crucified at Hierapolis on 14th November (year unknown). His relics were laid to rest in the Basilica of the Twelve Apostles, originally dedicated to St. Philip and St. James.

According to tradition he was a married man who had four daughters, the "prophetesses". Of the four, two were dedicated as "Virgins" and at least one of the others was herself married.

Nathanael bar Talmi (St. Bartholomew)

He was a native of Cana in Galilee. His Apostolate lay in India and Armenia. Eusebius in his Church History asserts that when Pantaenus of Alexandria visited India in the Second century he found the Hebrew Gospel of Saint Matthew which had been brought there by Bartholomew. (It seems more likely that the language of the Gospel found there was Aramaic. It is significant that it was the particular version of the Gospel story regarded as most deliberately "Jewish").

Like Saint Thomas, no doubt Nathanael bar Talmi directed his mission to an established Jewish community somewhere in India, but in the North, not on the Malabar Coast. Bishop Leslie Brown, author of the authoritative work "The Indian Christians of St. Thomas" (C.U.P. revd. edn. 1982), mentions that at Tatta in Sind – significantly, the ancient port of Pattala at the mouth of the great river Indus – there is (or was) a fakir community which calls itself by some Aramaic-derived name such as "Bartolmai". Bishop Brown observes that there was a considerable Jewish colony in North-Western India in the First century. (There are also said to be ancient tribes, still secretly Christian in North India).

Saint Bartholomew's Apostolic work is said to have traversed Meso-

potamia (perhaps en route to India), rather surprisingly Ethiopia, Parthia (which would have lain across the overland route to North India and the Indus Valley – as followed by Alexander the Great in his conquering Imperial advance long before). He worked in Lycaonia and Greater Armenia, this last, being the place where, according to tradition, he was martyred at Albanopolis or Urbanopolis at the command of King Astyages, following the conversion of King Polymios. Tradition bears testimony to three different forms of his execution – flaying, beheading and crucifixion. It is, of course, always possible that the unfortunate martyr was first flayed, his poor body then fixed to some gate or other support and then had the head struck from his lifeless body to be exhibited as a dread warning to others of his ilk.

His relics are reported to have been ultimately conveyed to what became the Roman church of Saint Bartholomew upon an island set in the river Tiber. His Feast in the Byzantine Calendar is celebrated on 11th June.

Thomas Didymos

We do not know with any certainty exactly who this Apostle was or what true family name he bore. Both designations – "Thomas" and "Didymos" – signify "twin". Those who do not share the faith of the Orthodox Catholic Church in the perpetual virginity of Mat Maryam (the Lady Mary) tend to try to convince us that they have successfully cut the gordian knot by asserting with all boldness that "Thomas" was the actual twin of Yeshua bar Yosif or, perhaps, some would suggest the half-brother of the Lord. If we accept the tradition that St. Joseph (Yosif) was a widower when he gave his protection by marriage to the Lady Mary, then already pregnant by the mysterious intervention of the Life-bearing Spirit of the Most High God, and that he had had offspring by his earlier union, then in taking the God-Child into his family, in accordance with Torah he actually accorded the infant his own full legal paternity (see Rabbi Yeshua bar Yosif, Malek Mashiah, and the Galilean Family, Antiochene Christianity, VI, ECNL No. 24 of Spring 1987). It therefore follows that in Jewish Law and custom, any children St. Joseph had had by his first marriage would have been regarded absolutely naturally as the brothers (and sisters?) of the boy Jesus. And, moreover, this in no way brings into question the ante and post natal Virginity of the All-Pure Mother of God.

What then are the implications of St. Thomas's "twinship"? We have repudiated any suggestion that he was the actual physical twin of the Lord. It is possible that Yosif bar Yacob (Heli) (St. Joseph) was named after his uncle, St. Joseph (Yacob) of Arimathea, and that it had been the latter who arranged the marriage of the first cousins – an arrangement highly approved of in Jewish tradition – Yosif bar Yacob and Maryam Yoachim. It is far from unlikely that the sons of first cousins, offspring of altogether separate marriages, might bear a striking resemblance to each other. That might explain the observed resemblance between the Lord and his "brother". They, as youngsters, might well have been – whatever the physical resemblance or lack of it – bosom pals, constantly seen together and for that called "the twins".

vocation in difficult times. After the First Jewish War and the destruction of the Second Temple in 70 AD, Judaea was detached from Syria and dependancy upon Antioch, being assigned a Proconsul of Senatorial rank who had the difficult task of trying to keep the lid on the bubbling pot of Jewish discontent, which eventually erupted in the Second and ultimately utterly disastrous Second Jewish War of 131/2-135/6.

There is a certain measure of questioning about the traditional claim that the Christian community withdrew to the Hellenistic polis of Pella (one of the cities of the Pentapolis) on the other side of the Jordan, "Transjordan" (now within the Hashemite Kingdom of Jordan). There seems to me little doubt but that the Christian leadership did leave the City, refusing to participate in the armed struggle, which drew upon the Nazarenes a great deal of vituperation from the majority Jewish community. And it was this refusal to identify with the national struggle, much more than their recognition of Yeshua bar Yosif as the expected Messiah, that alienated the infant church from traditional Israel. It was first seen as a traitor community rather than an heretical one; the latter came later and was in reality a form of rationalisation of the reason for a de facto situation. The Church did not withdraw from the synagogue but it did withdraw from the national "Cause" against Rome. (It is of interest to observe that the rabbinical "college" also withdrew from Jerusalem but yet was not regarded as traitorous. The reason for this would repay research).

Jerusalem did not cease to be regarded as the Holy City of the unified Holy Tradition of both the traditional and Christian Jewish communities, but, after the sack of Jerusalem in 70 AD, it was never again quite the heart city of the Apostolic enterprise that it had been before; that role devolved upon Antioch. And, significantly, St. Jude was martyred at Aband (near modern Beirut) closer to Antioch than to Jerusalem.

(To be continued)

Andrew Midgley

REPORT OF THE VISIT OF VASILE SUCIU AND RADU STEFANITA TASCOVICI (ROMANIAN ORTHODOX SEMINARIANS) TO THE PARISH OF ST. JAMES THE GREAT, HAYDOCK IN THE ANGLICAN DIOCESE OF LIVERPOOL, U.K. from 15/7/92 – 18/8/92

The initial idea was that of the Vicar, and arose in view of the opening up of relations with Eastern European countries and the long-standing good relationships with the Romanian Orthodox Church enjoyed by the Church of England.

The total cost of the venture was in the region of £1500. About half of this was collected by parishioners, and the rest came from donation from The Anglican and Eastern Churches Association, The International Ecumenical Fellowship, The Harold Buxton Trust and the Bishop of Liverpool. In addition the students were assisted with accommodation in London when they had a three day holiday as well

as the night before their departure for home by The Fellowship of St. Alban and St. Sergius, staying in St. Basil's House. We are very grateful to those who were able to assist in these ways.

EXPERIENCE GAINED

1. The young men arrived at the very end of the School Term, but were able to see something of the workings of Church Schools in the Parish, as well as visiting a Local Education Authority School with the Vicar on one of his regular visits.

2. They were able to observe the day to day life of a Priest in the Church of England, and take part with him on occasions in home and hospital visiting, as well as the Administration of the Sacraments to those ill or housebound in the Parish.

3. Much of their personal contact with the people of the Parish came about by the very generous entertainment provided by parishioners, as well as several "days out" in the company of the people. In retrospect there was probably too much entertainment since daily eating out with long and repetative conversations in a foreign language is very tiring. Still they bore up well!

4. A visit to the Community of the Resurrection at Mirfield to attend the annual Commemoration Day Celebrations in the presence of the Archbishop of Canterbury, whom they met, and who blessed them personally. In addition to this they were able to spend three days at the Monastery at Mirfield.

5. They took a full part in the day to day prayer life of the Parish, attending regularly the Daily Offices and the weekday celebration of the Eucharist, at both of which they made frequent contributions of Romanian liturgical singing.

They were also able to observe something of the Ministry of Healing in the Church, since the Parish has an active Guild of St. Raphael branch. They also took part regularly in the Sunday Liturgy, especially in singing and also reading Lessons from the Scriptures. It was a sadness, of course, to both them and the people of the Church that they were unable to share in the Holy Communion.

6. They were able to learn something of the life of the Orthodox Church in Great Britain in a visit made (from London) to a Monastery in Essex, as well as in a meeting with a Greek Orthodox Priest at his Church in Welshpool.

7. As well as several days out sightseeing with parishioners they were able to spend three days in London on a brief holiday, and from there also visited Canterbury and attended Sung Evensong. (Had also heard the Office at York).

These are the salient and objective areas of experience which our visitors experienced. It is naturally quite impossible for me to say what the subjective experience meant to them, but as far as I am aware the whole visit has been very illuminating for them, and remarkably enjoyable. They seem certainly to have taken away a

very new view of life in our Church in England. This Parish stands in the Catholic Tradition and so in many ways they were on familiar territory. Many lengthy and late night conversations should have taught them more about the varied life of the C of E, as well as revealed the many differences in outlook from the Orthodox way.

FOR OURSELVES

This Parish is quite an ordinary one in what was until recently a mining area in South Lancashire. Not very cosmopolitan in outlook or experience, and some-what insular. In this part of England people still tend to be devout and Church orientated. They also tend to think that the Church of England is at the centre of the Ecclesiastical universe, and that their own Church is the yardstick by which all Christianity is measured!

SO WHAT DID WE RECEIVE FROM THIS VISIT?

1. We met two very charming and ordinary people like ourselves, whose sense of Christianity was in many respects quite similar to our own, despite the cultural and ecclesial differences.
2. We were all moved and led in our worship by their musical contributions.
3. Many people took the opportunity to learn of the Orthodox Church, as well as the recent history of Romania politically.
4. They presented a very informative evening to a goodly group of parishioners using videos, tapes and slides, as well as the usual singing to illustrate something of their own life.
5. The whole month proved to be a time of much fellowship, joy and laughter and I am sure that for many of us it will have made a mark on our Christian life which cannot be easily described.
6. The Parish Priest, with whom they stayed, gained enormously from the time spent with the two students, and learned to understand in quite a new way some of the immense value of the "Tradition", and spent many hours in very useful dialogue on this issue as it affects the fluid and ever-changing Western Church.

As with the experience of Vasile and Radu it is the subjective areas of such an encounter which are difficult to put into words.

I am convinced that such visits should be a part of the life of any Parish so that we can learn more of each other's faith and life, and so that we can see even more clearly the imperative to pursue the Lord's command towards the unity of all Christians.

Paul Nener
Vicar, St. James the Great, Haydock

THE EUROPEAN CHURCHES

Part of an address given by Canon Christopher Hill to a meeting of the Federation of Catholic Priests

A look at the Orthodox now. We start where we all go for our holidays or would if we could – Greece. Secularisation in the Greek towns and cities is fairly horrifying and the Church is not in fact caught up with the need to establish new parishes and build; new churches are being built occasionally, but there are huge areas of cities like Thessalonica that are in fact about as de-Christianised as parts of north and south London and Birmingham or wherever. At least we've got a presence, whereas in the new industrial areas of Greece, there isn't even a nominal presence, not even the symbol of a church building. In the villages all is well, but of course, the villages are collapsing and will do so more as the effect is felt of the Common Agricultural Policy in the European Community. You can run a farm now in a mechanised way, but of course with less than a quarter of the labour than they used to, so the exodus to the town – the Industrial Revolution is happening in Greece.

The sad thing is that by and large, the Greek bishops haven't realised what is happening and to my knowledge, with the possible exception of two bishops in Crete, haven't the Ecumenical openness to actually learn by our mistakes, not from what we are doing necessarily, but to learn from our mistakes in the west, whether from the church in France or the church in England or wherever, or the Catholic or Protestant churches in Germany.

Yugoslavia: well, in terms of Orthodoxy that's Serbia in the south, the old Ottoman empire bit of that country which the Treaty of Versailles half created and half didn't – Yugoslavia. I'll touch on Catholic/Orthodox antagonism at a later stage, but I think we mustn't underestimate the significance of Catholic/Orthodox antagonism in the Serbian/Croatian fight; it really is that the great schism, and the sack of Constantinople in the fourth crusade by the Latins (simply because there was more money in taking Constantinople rather than Jerusalem) hasn't been forgotten and couldn't be forgotten with the Ottoman Empire; because Orthodoxy then festered under the probably correct assumption that if Byzantium hadn't been fatally weakened by the fourth crusade, they wouldn't be under the Ottoman yoke. Now that may be an oversimplification but it's not an unpalatable reading of history. Also the almost total unification of the Catholic bishops with the Fascists in the state of Croatia during the war which involved the shooting of any Serbs in Croatia and the deporting of Orthodox leadership during the war to Hitler's death camps by the Croatian collaborators.

Well, all that's past. I'm not trying to take sides on that because frankly, there are sides to take. The Serbs can be just as brutal and I remember a story which Bishop Ross Hook told when he was Chief of Staff at Lambeth. When he was an army chaplain, he was parachuted into Tito's partisans during the war and at one stage he was asked to assist at the funeral of a partisan, of course taken by the local Orthodox priest, so he said a bit out of the Book of Common

Prayer, in addition to the Liturgy and that was nice ecumenical cooperation. Ross Hook coming from a basically broad Liberal/Evangelical, Ridley Hall background was quite impressed at the cassock and the vestments of the priest. Even more impressed in the church after the burial when he discovered that the Serbian priest had a sub-machine gun under his cassock. Well, that's how life was, and that's how life is again now, I'm afraid.

Now to Holy Russia. What are the issues in the Soviet Union? The Russian church is desperately concerned about the collapse of both the Soviet Union and what that would do to Russia itself, and I think all Russians are concerned about this. Let me tell you the latest Russian joke which I picked up again on a recent visit to Brussels from a Sovietologist or whatever he called himself. With the total economic and political collapse or what seems to be total collapse, in the what we must still call the Soviet Union, one Russian speaks to another; this was told by a Russian: – "There are two possibilities for the salvation of Russia, two possibilities only. One is miraculous. The first possibility is that Jesus Christ, and the Mother of God and his Apostles come down from Heaven and they sort out our economy and political system. The other possibility is that the Russians do it themselves – that's the miracle."

The Russian Church finds itself in the middle of that and doesn't know what to do. They haven't been allowed a social or public role since the Revolution and now suddenly people are looking to them. I had a letter. I can say who it comes from, but I mustn't say the source mentioned. I had a postscript from a British diplomat in Brussels following the letter. We'd had a conversation in Brussels about the Soviet Union and the Russian church, and the analysis of this diplomat after conversations with a senior Russian who was not a believer, was that the Church was the only salvation for Russia and the Soviet Union. Some framework of belief – this is the Russian talking to a British diplomat, a Russian non-believer, and he wanted, he said, his children to believe, although he didn't believe himself.

Now that's the situation the Russians are in, and that obviously leaves a huge opportunity for the Church, for a Church starved for the best part of this century of the experience which would enable it to fulfil this new role thrust upon it.

Of course, priests have been baptizing, chrismating and singing the Liturgy and that's kept the soul of the Russian people there and that's what Gorbachev is now saying, but now people want, not just babies baptized but young highly intelligent graduates, people working in all parts of the Russian system that is gradually privatised, people come and ask for instruction. These are highly intelligent people; the Russian priest has never had to do that and he can't just – or if he does, it won't have much effect – recite the Catechism. They desperately need a Catechetical training; now who is going to give them that? The only experience they can really look to is west, where the tradition of Catechesis is so different. I hope that we can give them something and curiously, because of the antagonism to Rome of the Russian Orthodox Church over the Ukrainian Catholic Church (Eastern Rite), I suspect that they are beginning to look at the Church of England and I think this will be on the agenda of the visit

which is about to happen when the Patriarch elect meets with the Archbishop. I shall be very surprised if the whole question of how the Church of England, how we, amazingly, can help them in terms of Catechetics material is not on the agenda. We don't have much, do we, but they've got nothing and perhaps it's our experience more than literature which could be helpful.

That was a real problem and let me tell you another Russian story. This is going back three years. With the Millennium celebrations there was a lot of official junketting, eating and drinking, and at one stage I was able to break away from the official party and we went to see some of the priests who, a year or two before would have been called dissident priests. They included such well known, heroic characters as Fr Gleb Yakunin. Talking to them – what did they most want? They agreed with the hierarchy, even saying that the restoration of the monasteries to the Church as centres of spiritual life was the highest possible priority, but along with that, catechetical training, so that reinforces the message.

Another problem of the Russian Orthodox Church was the leadership. Patriarch Alexi is probably the best person around. There's a very good up-and-coming Metropolitan who I hope will be Patriarch next time, but they haven't had a tradition of independent leadership; their leadership has been trained to say "Yes" to the Soviets, so now they are being looked to and they don't know how to react. We have to also note that. Remember it is the Orthodox with its *Caesaro Papacy*, the tradition of Byzantium. Their whole spirituality is one which is "Yes" to the state, which sees the state as a Divine instrument. Let me tell you another Russian story from the Millennium celebrations; halfway through the Synod, which was a very important and real Synod (even though all the Ecumenicals were gathering around), they were working out their new relations to the state, at one point the whole thing was suspended for what was announced as a Requiem; it was actually basically a Kontakion and the extra bit of Liturgy afterwards to remember the departed and pray for their souls. It was a Kontakion for the Russian soldiers who died in Afghanistan. Now that tells you something about the solidarity between the Russian church and the Marxist state over an event like the invasion of Afghanistan, and they all turned up with their medals over their cassocks from the siege of St Petersburg and there wasn't a dry eye in the place. It was deeply moving, this sort of identification of church and people, yet there are some question marks. I happened to be standing next to a German bishop and he said to me "It's marvellous but it could never happen in our Church because of Hitler's German church and Bonhoeffer's Confessing Church". The German Christians, especially German Protestants learnt the dangers of being too closely allied with the state and marvellous as it was, it couldn't happen in that country.

So, huge problems about the leadership and what priests are to do with hundreds of people coming and asking to have the Faith explained to them and priests with practically no training for that and no experience. Training sometimes one can get over if you have the right experience and the right gifts; but again the calibre of priests that have been chosen, have been, of course, really, only Mass priests, and there are men of

high calibre and great heroism that it would want a bit of a miracle for a turn around, so huge problems face them.

Now a little bit of general overview. I think I am going to pull out two issues which concern me. I think they are rather pessimistic but two issues which I think are important for the future and it might be two areas where Anglicans can help in a small way. The first is the danger in Eastern Europe of a resurgence of Nationalism. Nationalism is okay of course, one wants to support the freedom of the former countries either directly under the Soviet Empire and the Soviet Union and the satellite states, of course, of course, it's marvellous, I was actually in the Soviet Republic of Estonia when the flag came down from the Parliament House and the Republic of Estonia, the old flag, came back up again. That was extraordinary; one wants to support that.

But there is the other side of all this, the down side. 'Today we live in an economically inter-connected world and there has to be co-operation at all sorts of levels, surely. This means political as well as economic co-operation, as we all know in the western world. So there is freedom, but also a rather crude nationalism often allied to an ethnic exclusivity. This is highly dangerous.

It can be seen in the Baltic states, a strong Lithuanian nationalism allied to a Lithuanian Catholicism, but in Estonia and Latvia, nationalism is allied to Lutheranism.

Russian Orthodoxy and Russian nationalism and some of the new Fascist parties emerging in the Soviet Union also signal dangers. They are very anti-semitic, often an allied symptom. And the bitter debate between the Ukrainian Uniates and the Russian Orthodox. I think Nationalism is the base of the problem there – but it's got a religious tag. Russian Orthodoxy and Ukrainian Catholicism on a collision course. It's really quite a serious scenario, especially as the structure of the Soviet Union breaks up.

This is being reflected in other parts of Europe. Protestant minority churches in Europe – including Spain and France – are jumping on the bandwagon with movements coming mainly from the Reformed traditions in Eastern Europe those minority churches are, of course, basically asking for a re-establishment of a kind of united Protestant front over and against Catholicism. Now some Protestants have been drawn into this, others are pretty cautious about it and have been looking to Anglicans – there have been conversations between the leadership of the German church and Lambeth – for a way of stopping this collision course.

There is a common factor here, and that is Anti-Catholicism which the present fairly conservative policies of the Roman *Curia* have not helped at all. As well as the conservative appointments there have also been the new appointments in Russia. What exactly is the Vatican saying about the Orthodox Church in Russia and orthodox countries when more and more new Bishoprics are being created. It's what 19th century Anglicans call Papal aggression. Now this is very peculiar. You can understand it in Protestant countries or countries which the Roman Catholic church officially deemed Protestant, such as this country.

But I can't understand the re-establishment of a hierarchy in a country

where the Church has a real hierarchy. Rome has always recognized the Orthodox as a sister Church. So present Papal policies are causing enormous problems. Couple this with a resurgence of protestantism and one can see a three-way split; Catholic – Orthodox – Protestant.

Now here's a little bit of good news. There is a body called the CEC – The Conference of European Churches. That body has Anglican, Protestant and Orthodox membership and it's the only European-wide body and this always includes Eastern Europe. The President is in fact the present Patriarch of the Russian Orthodox Church; he was Metropolitan Alexi of Tallin, and the Vice-Chairman is the Dean of Durham.

Now this body brings together Orthodox, Protestants and Anglicans. Seven years ago they had their first official meeting with the European Catholic conference. Now they have an annual top level residential meeting with the European Conference which is also pan-European and spanned the East/West divide. On the Roman Catholic side, those conversations were led by Cardinal Basil Hume up until three years ago, and taken over by Cardinal Martini of Milan who is, I think, one of the most interesting and most European of Christian Leaders in the Continent in Europe. They are meeting next week in Santiago de Compostela and they are going to talk about the Orthodox fears. "What is Rome playing at". The CEC has established enough trust to talk frankly about this, so at least the developments since the second Vatican Council haven't totally run into the sand; at least friendships and trust have been established and even instruments, organs or whatever you want to call them, structures, for talking about really serious problems now exist. That's very important. So while the Synod of Bishops is going to talk about Europe shortly in Rome, even more immediately, there is going to be the Conference of European Bishops.

Now what can I say to conclude? I think that Anglicans might have something to offer in two areas relating to two problems I have mentioned. I think Anglicans might be able to show that a "National Church" can be within the fabric of society and yet also critical. We have been for a long time, but I suppose the Runcie/Falkland sermon gave that visibility over against Mrs Thatcher; though that was a mythological struggle in some sense because I am told on very good authority that Mrs. Thatcher didn't object. Her Press Secretary did, but that's another story. I do believe that we might have something to give from the curious history of the Church of England. We can be critical of jingoism and it's what we learned in and after the First World War.

Ecumenically, we are being looked to by the more enlightened Roman Catholics and Protestants in Europe to say to Catholics and Protestants and Orthodox in Europe "Don't give up dialogue with Rome however difficult the going is". That, I suppose, is a curious kind of *via media* which the Anglicans are going to be asked to tread by those Orthodox and those Protestants in Europe who need help now to maintain their dialogue with Rome despite some of the stupidities of Rome.

Thanks are due to Canon Hill, Canon Residentiary and Precentor of St Paul's Cathedral, formerly Archbishop's Secretary for Ecumenical Affairs, and to the Federation of Catholic Priests for permission to print this extract.

SPEECH OF THE METROPOLITAN OF ACCRA AT THE CONSECRATION OF BISHOP MAKARIOS

As mentioned in the Chairman's Notes Dr. Andreas Tillyrides is now Bishop Makarios. He was made deacon on 19th July, ordained priest on 20th July, and consecrated bishop, with the title of Bishop of Riruta on 25th July by their Eminences the Metropolitan of Accra and Axum, and Bishop Theodoros of Uganda.

Something similar happened in England, for Thomas Becket, Chancellor of England, was appointed Archbishop of Canterbury and ordained priest and consecrated bishop on successive days in 1162. He had, however, been made deacon in 1154.

Part of the speech of His Eminence Mgr Petros Metropolitan of Accra and Patriarchal Exarch of Irinoupolis at the consecration of Bishop Makarios appears below.

Your Grace and my beloved brother Makarios, God's gift, and much love of His Beatitude Pope and Patriarch Parthenios III, and of his synod, for our unanimously decision of the period of May 1992. You as a humble worker of the missionary of our Patriarchate of Alexandria, in Eastern Africa, from a layman you have come through the three degrees of the holy orders.

His Beatitude our Pope and Patriarch and all the members of our Synod, knowing your progress since 1977, in this land of Kenya and all her needs, and the much love of our African brothers towards you, they came to this decision, that you may be promoted to the three degrees of Ordination, entrusting you with the directorship of the Patriarchal Seminary, and anything else that emanates from your episcopal rank.

My brother, all these are recognitions and rewardings of your offerings in the missionary work of our patriarchate, in the missionary endeavour of our Church in Africa.

I understand that, you feel spiritual satisfaction because your dreams to become a clergy for your African Christians not only they are fulfilled, but suddenly from layman you have reached the highest order of ordination, the order of Bishop, "Unsearchable resolutions of God".

Just as fast as you have climbed the steps of the holy orders, the same way the speed of your responsibilities and duties have increased, in front of God, His Church, and in front of His Beatitude the Pope and our Patriarch Parthenios III, also in front of our synod and all our African Christians, clergy and laity.

I want to say that, your episcopal rank will not be your relaxation and glory, as considered by many, but it will be a cross and sacrifice, a continuous journey of struggle towards our Christ. From now onwards, you should not sleep. You have a lot of functions.

With your ordination, as the Bishop of Riruta, you receive "the whole ecclesiastical authority and service and full exercise of the three Holy Orders, to teach the divine word, to perform the Holy

mysteries, to administer, if he entrust you, his Church".

As the director of the Patriarchal Seminary you have a high and divine function. You will be preparing the heavenly shepherds of the neophytes of our local Church, of the English speaking states of Eastern and Western Africa. You will teach them what is their responsibilities in front of God and His Church. How to behave like shepherds of the sheep of His fold.



Bishop Makarios of Riruta

BOOK REVIEWS

Arzobispado de Toledo: *Missale Hispano-Mozarabicum – Conferencia Episcopal Española*, 1991, printed in Barcelona, 709 pp. Price unknown.

The “Rite” of the Last Supper (kiddûsh), at which the Lord instituted what soon came to be termed the “Eucharist” was conducted in Aramaic. The subsequent observances of the Judean Church based upon Jerusalem continued to be in Aramaic. When Christian communal fellowship came into being in Antioch, Damascus, Caesarea Maritima and other places, including Alexandria and Hellenistic Egypt, the liturgical language of the Church changed to Greek, the normal linguistic vehicle of the Jewish Western diaspora.

As the Church moved eastwards into the former Assyria, Babylon and Persia, lands beyond the Eastern boundaries of the Roman Empire, Aramaic, which came to assume the various forms of Syriac, continued and largely prevailed everywhere into modern times. Aramaic was the lingua franca of the Eastern Jewish Galut (Ch. diaspora).

As the Church thrust up into Asia Minor and across to the West Mediterranean lands its usage became exclusively Greek for Greek was the usage of the Jewish synagogues in the territories concerned and Greek at least the lingua franca of most of the Gentile peoples from whom converts increasingly came. Across more or less a half-century from the mid-third century to the early Fourth century, the church(es) of the once cosmopolitan Christian community in the City of Old Rome on the Tiber, being made up more and more of Roman and Latin members, set in train the progressive replacement of Greek by a language new to the Judaeo-Christian faith: Latin.

Spain had never belonged to the Eastern administration of the Roman Empire, although, as in Gaul, Greek was much used and both Southern Spain, embracing especially what is now Andalucia, and the Eastern Mediterranean littoral, including Greek-founded Barcino (Barcelona), had hosted Greek colonies in ancient times. Whether the visit of St. Paul and St. Thecla to Tarraco (Tarragona) served to found the Iberian Church we do not know, but the main area of growth subsequently was in the area, further south, of Baetica (Andalucia).

The Roman conquest of Iberia begun, as an aspect of the struggle with Carthage, in the third century BC took 300 years to complete. Despite the Barbarian invasions and the eventual establishment of Visigothic suzerainty over the major part of Iberia, Roman life continued relatively unchecked throughout the fifth and sixth centuries. As first established, the Visigothic Kingdom was centred on Southern Gaul, later, it was driven out from there and the Visigothic Kingdom was established in Spain, with its capital at Toledo.

The content of the Christian Liturgy was never completely uniform, even in the earliest period. The basic shape was common because of its origins in the Sabbath morning service of the synagogue and the kiddûsh meal, to which the “Remembrance” formula of the Eucharistic Institution had been added by the Lord Himself. But, even at the outset, although the skeletal structure of the synagogue service had

become established by the first century, the President had scope for liturgical variations by way of extemporare prayer. The Christians changed the nature of the Old Testament Readings from concentration upon the Pentateuchal Books (Torah) to the Prophetic Books in their Messianic foreshadowing. They then added such Apostolic writings as they had access to (which eventually gave every Church a full compendium, once the problem of the canonicity of writings had been resolved) and proto-Gospel writings (replaced eventually by the full set of canonical Gospels). They kept the hymnal poetry of the Psalms of David, again especially favouring those which bore upon the Person of the Messiah and the Messianic Expectation. It is fair to claim that a Christian voyager in Antioch, Alexandria, Rome, Narbonne or Tarragona between, at any time, the late First to the mid-Fourth centuries, attending the Service on the Lord’s Day would have felt immediately and equally at home. (For a consideration of the Liturgy in the Fourth century, the reader is invited to consult, inter alia, Chapter 3, “The Fourth Century” in Fr. Hugh Wybrew’s “The Orthodox Liturgy”, SPCK, 1989, London).

Whilst the Peace of the Church led to greater hierarchical control of Church life, not least by way of the great Church Councils, it also acted as a release of the safety valve provided by the need to be circumspect under the earlier threat of persecution and led to a great eruption of theological thought and argumentation *and* – since liturgy reflects theology – a considerable acceleration of liturgical development.

Public worship, especially when it becomes public, *official* and Imperial worship, called for a considerable elaboration in ceremonial (partly, perhaps, in reaction to the rituals of Mithraism, the former especial cult of the Roman Army). Liturgy became more complex and more hierarchical. The pastors and servants of the Fellowship themselves became officials in the public system of rank and status of Roman society. The gradations of the Orders of Ministry multiplied, roles and functions became clearly defined and precisely delineated. The Presbyter-Bishop, an august Roman official, took on at least some of the awesome dignity of the Pater of a Mithraic Fellowship. He was surrounded and supported by a small community of minor clerical-officials, a “college” of presbyters, a band of Deacons (of whom seven was to become the definitive number – still preserved in Coptic Church practice to this day).

Although the documentation of the Gallican liturgies, including the Hispanic-Mozarabic, dates from the sixth and seventh centuries, they probably came to take distinguishable shape in the fourth and fifth centuries. It is too profound a subject to enter into here but the distinctiveness of the Western Rite(s) from the Eastern and Oriental Rites is almost certainly consequential upon the replacement of Greek by Latin, the dwindling command of Greek in the erstwhile Roman lands of the West and the theological deficiencies of Latin as a philosophical and theological medium with an associated linguistic loss of access to the developing library of Greek Patristic writings.

Liturgical fluidity lasted much longer in the West than in the East, probably because the separating local Churches were imbued with a need to conserve their ancient heritage, including the liturgical inheritance, whilst the Imperial Church was, in some measures, con-

strained to preserve the Use in accordance with precedent and custom.

The Gallican family of Rites constitutes the original liturgical inheritance of the oldest Western Churches, of Gaul, the Islands of Britain (the Celtic Churches) and the most Roman land beyond the Italian Peninsula, Iberia (Spain and Portugal), plus that of Northern Italy itself (the Rite of Milan). What we are accustomed to think of as the "Roman" Rite was once part of this liturgical family but was so mutilated and abbreviated in the interest of Roman "austerity" that it ended up as something hardly recognisable as being of the same liturgical tradition. It was, from time to time, "improved"(?) by re-borrowings from what had survived of the Gallican Rites, whilst imposing its own norms on the erstwhile lands of true Gallican Usage.

Archbishop Alexis van der Mensbrugge used to say – often — that the only true and classical Western Mass was High Mass. The Eastern Churches know nothing but the equivalent of this. Nor do the churches of the Gallican Rites. Like those of the East, they are always sung and liturgically provide for the participation of other Ministers in what is a communal Rite rather than that of a sole sacerdotal celebrant. The Deacon has an integral role to fulfil in all the Gallican Rites.

Very simply expressed, we can say that in purely – and, therefore, to a degree, in simultaneously rather artificial – liturgical terms, the difference between the Byzantine Rite and the Roman Rite lies in the fact that whereas the Byzantine Rite is mostly non-variable in Eucharistic provision (aside from the variants of the Liturgy of St. Basil the Great) but employs an immensely varied and complex practice in terms of the Offices and other services, the Roman Rite has considerable variability in the Mass usage but very limited variability in the recital of Offices. On the third hand is/are the Gallican Rite(s) which surpass(es) the Byzantine Rite certainly but far surpass(es) the Roman Rite by providing well nigh daily variation beyond the Liturgy of the Word (or Catechumens).

The Orthodox Catholic Church of France employs the Usage of Gaul itself as its Liturgy, with a measure of reinforcement from the Byzantine Rite. This has opened it to the charge of eclecticism, a charge which the ill-intentioned could not forebear to level against it. But it is both predominantly Gallican, clearly Western, yet incontrovertibly Orthodox, dignified and satisfying far beyond the modified Roman Rite Usages allowed in USA by the Antiochene Metropolia in its Vicariate General of the Western Rite.

In 1871, there was held the first service of the Iglesia Española Reformada. This was in Seville. The form of service used at first followed the Anglican Book of Common Prayer. The little Church prospered under the patronage of the Church of Ireland. It published its first national Book of Divine Offices in 1889. This was based as far as proved practicable upon the ancient Hispano Mozarabic Rite. In 1954, a new extended edition was issued by the Church, renamed the Iglesia Reformada Episcopal. Declining to join the Old Catholic Churches of the Union of Utrecht, together with its sister Church, the Lusitanian Church, of Portugal, it eventually became and is now a constituent Church of the Anglican Communion.

By comparison with the austere modified Roman Rite, of course, the Gothic or Mozarabic Rite appeared florid and closer to the Byzantine Use. But whilst there was some small borrowing from the East (and liturgical cross-fertilisation was a commonplace between Churches round the world) the Mozarabic Rite (and the whole family of Gallican Rites) definitely is *not* the Roman Rite in borrowed Eastern robes; it is the authentic common Rite of the Western countries. It is the Rite of the City of Rome imposed by royal power, in league with Rome, upon the Western lands, that is the interloper.

Rome, which has, for long past, been engaged in a careful policy of de-Latinising the uniate Eastern Rites and returning them to their original purity, has set about encouraging and sustaining the ancient Rites of Europe. The Milanese Rite is now in a healthy condition and in active celebration in Northern Italy.

This magnificent new edition of the Mozarabic Rite has been issued with the authority of the Sacred Congregation by the Spanish Bishops' Conference and the "home" See of the Rite, the Archbishopric of Toledo. Without claiming to be a scientific liturgiologist, your reviewer cannot pretend to judge with authority the authenticity of the text, nor is it clear from the very full introduction precisely which original manuscript versions were utilised and in what way. There is not as clear a presence of an epiclesis as I should have expected. But that may be an historically accurate omission. The studded leather binding is very splendid, the print limpid, the coloured plates very fine and the rubrics all that one could have wished. It is a volume to treasure, a copy of which any decent theological library should seek to acquire. One should perhaps make plain that the introductory material is in Spanish but the Text and Rubrics are all in Latin. Presumably, it was this new Edition of the Hispano-Mozarabic Missal that Pope John Paul II used when, for the first time in history, a Pope of Rome celebrated the Mozarabic Rite in Saint Peter's Basilica on the Feast of the Ascension 1992.

Andrew Midgley

Hans Küng: *JUDAISM*, SCM Press (Hardback), 1992, London, 728 pp. £35.00

It may not be inevitable but it is a common feature of the creative thinking of outstanding savants, including Christian savants, that their pursuit of Truth and, at times, their apprehension of Truth is such as to bring them into major confrontation with the established centres of the orthodoxy which prevails in the contemporary society which provides their existential environment.

The Roman Catholic Church since the days of Vatican II has become, in many ways a markedly less monolithic organisation than it had been for many centuries past. Whereas, in the heyday of the Holy Office (the Inquisition) the preservation of orthodoxy was entrusted to bigots and fanatics of the Dominican Order, today it rests in the unimaginative hands of the bureaucrats of the Curia, and, even more disturbingly, the present Pontiff has shown a lamentable tendency to entrust the preservation of the orthodoxy of the Roman Church to the spiritual dullards of Opus Dei.

We live in an age of licence thinly disguised as liberty. This is as true of the intellectual and academic plane as it is of the physical and social. Thinkers may accept the discipline of academia, but all too frequently reject the moral disciplining of the Apostolic Tradition itself.

It is extremely disturbing that, almost without exception, the outstanding theologians, philosophers and historiographers of the Roman Church in recent generations have, with great confidence, indeed self-confidence, intellectually arrogant self-confidence, brushed aside the historic and, on occasion, fundamental, Teaching, not just of the Roman See but of essential Apostolic Tradition, in eager pursuit of the beguiling lures stirring within their own cerebral processes and justifying all heretical inclinations within themselves in pursuit of a superficial and ultimately spurious "oecumenical" unity.

The Vatican authorities, under the leadership of the present, inevitably obscurantist because Polish, Pontiff, have shown little subtlety in trying to harness the abilities and energies of the wayward intellectuals of the Roman Church. One after another they have been disciplined and restricted to the extent that modern secular circumstances render practicable.

Professor Hans Küng is among this distinguished company of rebels. That he is a scholar and a thinker of outstanding distinction goes beyond question, but, like the Anglican Bishop of Durham, he does not scruple to give publicity to the sort of bold ideas scholars should be permitted to toss to and fro among themselves but which, cast before the untrained minds of Christians "in the street", are capable of causing immense harm and of provoking grave crises of faith.

In this brilliant book, intended to be the first of a trilogy under the overall title "The Religious Situation of our Time", the subsequent volumes being in sequence devoted to Christianity and Islam, there are assertions in the section devoted to Jewish-Christian rapprochement which appear to challenge the validity of the Christhood of Yeshua bar Yosif and of the fundamental dogmatic validity of the Trinitarian concept itself. On his showing in this work alone, Dr Küng's standing as a scholar is clearly of the highest eminence, his Christian adherence sure but his theologoumena are certainly heretical.

This book is a main landmark in Judaeo-Christian studies.

It has been one of the most exciting features of Christian (and Jewish) scholarship since the 1930s that the essentially Jewish foundations and character of Christianity and the inescapably Jewish form of the Incarnation of the Divine Logos have become ever more clearly recognised and accepted, at least by Christian churchmen and scholars. Inevitably, Jewish recognition of the Jewishness of the Nazarene and of His importance in the history of the Jewish people has been slower of achievement and more limited.

Dr. Küng has documented very fully the library of Jewish assessment of the Person of Jesus of Nazareth and of the relationship between Judaism and Christianity from that of the Reform Rabbi Samuel Hirsch, written in the early 1840s, to the writings of contemporary Jewish scholars, including G. Cornfeld, D. Flusser and the widely-known G. Vermes.

Until the post-1945 period interest in the subject in Britain was limited. The names of Dr. W.O.E. Oesterley, Dr. James Parkes, Canon A. Lukyn Williams, Professor F. Gavin and the French Archimandrite Lev Gillet ("Communion in the Messiah") come to mind as specialists doomed in their time to toil mostly in isolation in the field of Jewish-Christian studies, their conclusions proving of interest to a very limited readership. The publication of data and interpretations of that data arising from the discovery of the Dead Sea Scrolls provoked an enormous spurt of interest galvanising both scholarly and popular attention to the subject. In this period, which, to some extent, corresponds to the years of maturity of the national and academic community in Israel, an increasing number of Jews have begun to evince interest in the phenomenon of "Jesus the Jew" and Christian thinking has turned, with more serious interest, and scholarship, than hitherto, to the complex issue of the proper interpretation of Christian-Jewish relations and the interrelationship between the God-founded community of Israel and the God-founded community of the Church. In this, the matter of the rightness or otherwise of mission to the Jews becomes a critical issue.

This immense work – for such it is – is the product of meticulous scholarship and the fruit of wide-ranging comprehension which sweeps across vast vistas of history from the appearance of Man on the planet to in-depth consideration of urgent and immediate issues of peace in the Middle East, the relationship between the two Semitic ethnic-cultural groups of Syro-Aramaeans and Arabs on the one hand and Jews, both Sephardi and Ashkenazi, on the other, as well as the promotion of creative dialogue between Jews and Christians.

Almost every page presents some new fact, or juxtapositioning of facts, which makes one's intellectual antennae tingle.

It is sad that this very great scholar departs so markedly from Christian orthodoxy in several major particulars, e.g., in his understanding of the Resurrection, but, like Origen that great intellectual giant of the Patristic age, Dr. Küng is of such an eminence that one can but feel it something of an impertinence to challenge his assertions. Certainly, within the context of this magisterial work, one would not wish to challenge many of his contentions, but I, for my own part, would not accept his clear-cut demarcation between Israel and the Church. According to my understanding, the concept of Israel is of something permanent; the schism is between the Israel of the Messianic Expectation and the Israel of the Messianic Fulfilment. There are not two Israels but one; the communal and religious partition is flimsy and temporary. There is no Israel without the Father and no Father without the Divine Son, the Logos of the Greeks, incarnated as Jesus the Jew, the God-Man.

RELIGION, STATE and SOCIETY, Volume 20, Number 1, Keston College, 1992, 127 pp.

This, sadly, is not a journal for the low-paid and pensioners. It is certainly a must for academic and many general libraries to make readily available to their patrons.

This volume, devoted to nationalism and anti-semitism and Christian-

Jewish relations, is mainly orientated towards historical situations in Russia and Eastern Europe, as one might expect, given the provenance of the journal. But it is not over-insular in this concern, which is not given an exclusive emphasis. The eleven contributors include Professor Rowan Williams and Antony Polonsky.

It is somewhat invidious to single out any one contribution for special mention but Jonathan Sutton's article on Fr. Sergi Bulgakov on Christianity and Judaism might be of wide interest among our members.

Andrew Midgley

CORRESPONDENCE

The Brow House
Ramsey Brow
Workington
Cumbria CA14 9BT

Dear Sir,

There are no clean hands in Yugo Slavia and as a Christian I would hope that whatever the sins of the past they should not be repeated now. I am a Catholic i.e., a Christian in Communion with Peter. I long to see the re-union of my orthodox brothers with me. Very little separates us from what I know of Orthodoxy. And what I know of Orthodoxy began with attendance at Uniate churches in England. The offensive term "Trojan Horse" does not describe the influence of the Uniates on their Latin brothers. It may be more immense than we realise. As for reclaiming the property forcibly removed from them. This is happening all over Eastern Europe where people of all kinds are asking for their farms, homes and factories to be returned. Why should it be different for the Uniates. Again, I should have thought that any Christian body who has acquired property forcibly taken from others would not want to retain it and would attempt to find a Christian solution to the problem.

Yours

Lawrence Scoon

Dear Editor,

IONA WITHOUT FEET - ON WHEELS

Thanks to Fr Columba, I had the opportunity to go to Iona on pilgrimage. Upon arrival in Oban, he came along to welcome us at the railway station. We were required to attend a service in a church somewhere in Oban - "not far", according to Fr Columba. Well - it turned out to be less far than the centre of Oxford from the camp site there. This church was a strange building - a mixture of architectures - with, of course, the "beloved" steps outside.

The best parts of the trip were the ferry crossings between Oban and Mull and between Mull and Iona, because people having their feet had to leave them behind! But on the Oban to Mull ferry, I got extra sight-seeing - of the ferry! - hence the big advantage of being footless. I was the only footless participant of the Iona Pilgrimage; all

the other pilgrims, having their feet, got exercises for heaven because of the stairs on the ship.

Across Mull we had to go by coach - a coach especially built for people having their feet, so my feet (my four wheels) had to go with the luggage. All those with feet were convinced that any seat would be good enough for the footless. But I am quite sure that those people have not even tried to get around with somebody else's feet!

There are enough learned people (Bishop Kallistos and Fr Columba, etc.) to write something learned about the official Iona programme.

Upon arrival on Iona all the civilized people (Anglican and Orthodox clergy and other civilized persons) were accommodated in the hotels or in Bishops House. All the crazy pilgrims were accommodated in the MacLeod Centre, where we were told to feel at home. This we actually did, helping the staff with cleaning, washing dishes, making sandwiches, moving tables and chairs, and so on. We have the 'Greek delegation' with us in the MacLeod Centre, so we spent our evenings learning Greek and Scottish dancing. We also sang Scottish folk songs at our last dinner, which was a Greek dinner, the other meals all being typical Scottish ones. We also learned handicrafts.

One day was an Iona day for the footless. We visited the Abbey Church. People with feet told me it was impossible, but everything is possible for those who believe! Moreover, I have the best guardian-angel in the world, but still my wheel-chair got a little bit funny. Another day we went round Iona by boat, and some coach-loving people toured Mull by coach.

We all had to attend learned speeches and learned devotional addresses. An Anglican Bishop told us that he would rather like to be baked and buried in Basingstoke. Thank God that the Basingstoke British Rail station is a cold and windy place! Poor Bishop Kallistos must have a cold and wet diocese! Then there was an Oxford historian who told us about St Columba.

The prayer-life of the Iona Community is a joyful one. It is a sort of Protestant version of the L'Arche Communities of Jean Vannier. These are more monastic, however, whereas the Iona Community is not.

When facing steps, I ask St John of the Ladder to pray to God for me. I love Iona - Oh yes!

Yours sincerely

Svietlana Kihlgren,
Paris

NOTICE

The Fellowship of St. Andrew

This is a Scottish Group for fellowship with the Orthodox Churches, and on Saturday, 3rd April 1993 it is arranging jointly with the Russian Orthodox Community of St. Nicholas a study day at Dunblane Cathedral led by Fr Benedict Ramsden on "The Renewal of Human Nature as seen in Lent." Details can be obtained from the Honorary Secretary, Mr. John A. Forshaw, 90 Meadowburn, Bishopbriggs, Glasgow G64 3NQ

**1992 CONSTANTINOPLE
LECTURE**

*“Saint John Damaskinos and the
Doctrine of the Holy Spirit”*

**Thursday, 26th November 1992
6 p.m.
in the
Library of Lambeth Palace**

Lecturer: His Eminence, Archbishop Gregorios
of Thyateira and Great Britain
(Orthodox President of the
Association).

Tickets (costing £2 each, or concessions £1.50) are limited
for the lecture and the reception which will follow. They
can be obtained only from the General Secretary of the
Association: The Revd Philip Warner, The Vicarage, St
Mark's Road, Teddington, Middlesex TW11 9DE. Please
make cheques payable to "The A. & E.C.A." and enclose a
s.a.e. with your letter.