



E.C.N.L.

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The Anglican and Eastern Churches Association

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

Eastern Churches News Letter

EDITORIAL

Bosnia

I cannot disregard this, but as the position is changing daily as this is being written, all I can say is that until recently the media have been casting the Serbs as the sole villains. It would be wrong to try to excuse Serb atrocities. Readers of this journal will know that this is part only of the whole story, and I intend that the subject will be addressed at length in a future issue.

The Ordination of Women to the Priesthood

The work of the Association has undoubtedly been made more difficult and yet more important by the General Synod's decision. Different views have been expressed by Orthodox hierarchs on the status which the Anglican/Orthodox dialogue will have in the future. Bishop Basil (formerly Fr Basil Osborne) said on the radio that as the goal of corporate reunion had disappeared for the foreseeable future the importance of the dialogue has diminished, and it is well known that the Patriarch of Moscow was at first reluctant to receive the Archbishop of Canterbury on his arrival in Moscow on his way to Armenia and Georgia.

It is vital that this Association strives to strengthen links between Anglicans and Orthodox, and I should welcome correspondence on this topic.

Incidentally, I have received no letters about the suggestion which I made in the last issue, in an effort to promote a response, that if a woman priest celebrated the Eucharist the celebration would be valid but irregular if she celebrated under the authority of a male bishop. Does no one write letters these days?

I had two comments in conversation. One I have forgotten. The other was a remark by a fellow-lawyer that I had imported into theology the legal concept of agency. I recollect that legal concepts play their part in St Paul's Epistles, so perhaps this is not altogether an inappropriate approach.

1992 Festival

The Festival and Annual General Meeting of the Association took place on 3rd October. It was something of a "home match" as it was held in St Dunstan's-in-the West, the church of which our Chairman is priest-in-charge. The Holy Liturgy was celebrated (in Romanian and English) by Father Sylvia-Petre Pufulete, whose Romanian congregation worship there on a Sunday, assisted by the Reverend Deacon John Frost of the Latvian Orthodox Church, who spoke to us in the afternoon about his church. The preacher at the Liturgy was our Anglican president, the Bishop of Basingstoke.

1992 Constantinople Lecture

His Eminence Archbishop Gregorios of Thyateira and Great Britain, the Orthodox President of the Association delivered the 11th Constantinople Lecture in Lambeth Palace Library on 26th November. So that all members of the Association will have an opportunity to read it, instead of printing it in booklet form, it is printed later in this journal. The lecture was enhanced by a choir which sang the Greek text of some of St John Damascene's hymns to traditional Byzantine settings. It was a great occasion in the life of the Association.

Sigma

The Printers and I regret that no long sigma is available for use at the end of words in the Article by Metropolitan Emilianos

St Ethelburga-the-Virgin Without, Bishopsgate

When I worked in the City of London I used to worship at the small mediaeval church of St Ethelburga's, Bishopsgate. I think that a member of the Orthodox Church would have found it a congenial place, with its Prayer Book Catholic style of worship, its Comper screens and Feibusch mural. It was closed a few years ago, and now it has been destroyed by the IRA bomb which exploded just outside the church. St Ethelburga was Abbess of Barking in the 7th century. What now remains to remind us of one of the earliest English saints?

At the site of Barking Abbey, destroyed at the Reformation, the place where St Ethelburga's shrine probably stood can be seen. Let us hope that the Diocese of London will resist commercial pressures, and will leave the ruins of St Ethelburga's as a small open space in memory of a London Church and its patron saint.

CHAIRMAN'S NOTES

Father Basil Osborne

We congratulate Fr Basil and wish him Many Years on his consecration to the Episcopate in the Orthodox Church.

Visit to Constantinople:

On Saturday 10th October 1992 I met David Powell, one of my church wardens from St Dunstan-in-the-West, at Terminal 2 at Heathrow airport to catch the flight in the afternoon to Istanbul. We were to join the Archbishop of Canterbury's party on the following Tuesday at the Phanar.

The Turkish Airline 'plane was only five minutes late leaving Heathrow and we were in Istanbul three and a half hours later. Settled into the Baruk hotel I telephoned Father Ian Sherwood at the Christ Church Crimean Memorial church, who kindly invited us to lunch the following day after the Anglican Eucharist. I awoke the next day to the sound of a mullah, or perhaps it was a record of one, calling the followers of the Prophet to prayer. I had a feeling that this did not happen when I was here some seventeen years ago as Kemal Ataturk

insisted on creating a secular state, but the fez has also returned and far more women seemed to be veiled now than in the 1970s. As the mullah continued his calls Father Royston Beal arrived from southern Turkey on a very early flight. So it was three of us who set out by taxi to join the Anglican congregation at Christ Church for the Eucharist. This was beautifully sung and without an organ accompaniment. The church, since my time as a locum chaplain in the 1970s, had been carefully restored largely by Tamil refugees and those Christians of various Eastern Rites who had fled to the City from Baghdad and other parts of Iraq, Turkey having always been a haven for refugees since the time of the Bolshevik Revolution, when a large number of Russian Christians sought refuge here. After the Eucharist there was time to see some of the congregation I had not seen for so many years – the Spencers, the Colleys and others whose faces I remembered but to which I could no longer attach names.

Father Ian provided a superb lunch on the balcony of the old and now renovated rectory, where we were joined by various people of differing nationalities and religious allegiances.

On Monday there was time to visit the Topkapi Palace of the former Sultans where a letter purporting to come from Mohammed himself is on exhibition and in which he issued a warning to various Coptic Christian chiefs that he and his followers were Moslems and more or less 'look out' you Copts! Here, too, are preserved various relics of Mohammed – a fragment of his beard, his footprint in stone, his seal and a reliquary containing his tooth. Topkapi never ceases to amaze and the hall of emeralds is breathtaking. The Palace is a curious collection of booths with no connecting corridors. It is as if the nomadic Turks had built stone tents for their Sultan rather than urbanized dwellings.

At 2.30 pm on Tuesday the three of us made our way by taxi to the Œcumenical Patriarchate in the Phanar. We were delighted to see that after so many years of waiting the Patriarchate has a new building within its boundaries, a wooden structure but quite tall and with ample rooms for a library, living quarters and a large audience chamber decorated with the portraits of the Œcumenical Patriarchs. The gate on which Patriarch Gregory was hanged at the outbreak of the Greek War of Independence remains locked as a reminder of his martyrdom. After a short wait in the Patriarchal church of St George, which houses various saints' relics rescued from Hagia Sophia and the episcopal throne of St John Chrysostom, we saw the arrival and solemn reception of the Archbishop of Canterbury. He was received by Metropolitan Gabriel of Colonna, who also presided at Solemn Vespers. All the bells rang out and the Archbishop gave a blessing. After the service we were taken to the main new building where His Grace was welcomed by His All Holiness the Œcumenical Patriarch Bartholomew who greeted him in Greek. After Turkish Delight and coffee had been served we said farewell, leaving letters of greeting to His All-Holiness from the Bishop of London and the Bishop of Stepney and a medallion of the fortieth anniversary of the Queen's Accession as a gift from the Association to the Œcumenical Patriarch.

A short walk northwards from the gates of the Patriarchate brought us to the rather quaint Exarchal church of the Bulgarians. This is made of cast iron and was floated down the Danube from Bulgaria at the time when the Bulgarian Orthodox Church declared unilateral independence from the Phanar. Happily the "Bulgarian Schism" has long ago been healed. We noted that the road along the Golden Horn has now been renovated and pleasant gardens laid out on the waterfront.

In the early evening we made our way on foot to the British Consulate, a splendid palace built by Barry before the capital of Turkey was transferred to Ankara. Here there was to be an Anglican Eucharist sung by the Archbishop of Canterbury in the presence of the Ecumenical Patriarch and the representatives of the Armenian Patriarch and the Apostolic Delegate from Ankara and the Syrian Orthodox, Syrian Uniates and the Archbishop of the Armenian Uniates and Latin clergy. The grand salons of the Consulate have been lavishly decorated recently and when we entered one of the largest of these, which had been painted in Cardinal red, the Syrian Uniate monsignor exclaimed "Oh! Great Britain!". I had thought that the Armenian Uniate Archbishop would have long ago retired, but he was still there and still in office. Prelates and priests tend to stay a long time in the City. A Latin Maltese Grey Friar walked with me in procession to the church of St Helena and told me "There are not many of us Christians in Istanbul, Father, but we are all delightfully divided!" The procession entered the church to the strains of "Jerusalem the Golden" and the Solemn Eucharist of St Edward the Confessor was sung and incense was used, and as we were on Her Britannic Majesty's territory the Primatial Cross of Canterbury was carried. The Archbishop in his sermon told the story of Archbishop Fisher asking some boys at King's School, Canterbury, if they knew what was meant by "Cantuar". A mythical beast – half man and half horse" one junior boy replied.

At the reception afterwards I had a chance to speak to the Ecumenical Patriarch, whom I had known when he was a young bishop in 1974 and visited me in Christ Church rectory. I asked His All-Holiness if he would be offended if I sent him a copy of a very old print I had discovered in Lisbon earlier in the year of one of the Latin Patriarchs of Constantinople. He said he would very much like to have it and would not be offended. He then invited Father Beal, David Powell and me to accompany him on his yacht to the seminary on Halki the next day and told me he would see that we went the day after that to Nicaea. The Patriarch asked kindly after Father John Bacchus, for whom I had done a locum in 1974 and is now, I believe, a dean in the Episcopal Church of the U.S.A.

After the reception three of us were invited by Trevor Spencer and his wife Kirkuh to dinner at the Russian restaurant, Rejan's, near the consulate. I remembered it when it was owned and run by three old Russian ballerinas out of whose slippers Atatürk is said to have drunk champagne. In those days one of the sisters would tell you what you would eat. It seemed to make life easier for them than having menus, but the food was always, and still is superb. However, now that they are on another shore and in a greater light menus have now been

introduced so one is not greeted on arrival with "You will have chicken Kievsky". We ate in a packed restaurant and reminisced over lemon vodka and feared for our heads the next day...

The next day found us in Hagia Sophia in the morning where we were pleased to see more of the saints have emerged from behind the whitewash since my last visit and a quite resplendent Theotokos gazes down over the main door. Seemingly earlier in the year some pilgrims had sung the hymn "Jesus reigns" in the narthex of the basilica without causing a furore, but this is an embarrassment to the Phanar whose relations with the Turkish government are peaceful and should be allowed to remain so, and it is not particularly courageous of Western Christians to be provocative when they do not have to live in the City, but are off on their travels the next day.

In the afternoon we arrived at the Phanar to join His All-Holiness to go to Halki. After a drive through the City we arrived at the jetty where we clambered aboard the Patriarchal yacht and were soon transported to the Greek or Byzantine world of that charming island. As there are no motorcars on the island we were taken in 'Surreys with a fringe on the top' to the summit of the hill on which the seminary stands amid colourful gardens. Immediately we arrived Vespers commenced and I discovered that the Archimandrite officiating at this was Father Esaias, whom I had known in his Anglican days as Nicholas Brentnall-Paul. A rather English tea with the Patriarch followed at which chocolate cake was served. Night was falling so there was time for a quick look at the splendid library before we were back in our carriages. This time I shared one with the Episcopal bishop of Bethlehem, Pennsylvania. Back in The City we joined Father Ian Sherwood who entertained us to dinner at a Swiss restaurant.

Thursday and up early to drive to the Sheraton hotel, where we met the Archbishop and his party to drive and sail to Nicaea. The road took us to a huge lake where we crossed on the ferry to Nicomedia in Bithynia, where classical scholars will remember that Pliny the Younger was governor. Over lemon tea on board ship we chatted about the weakness of the Latin and English text of the Nicene Creed which states "...and was conceived by the Holy Ghost of the Virgin Mary". The Greeks were not satisfied that the Western texts gave sufficient importance to the co-operation of the Theotokos in the incarnation. We remembered that in the first Constantinople lecture Archbishop Michael Ramsey had dealt with this question and we promised to unearth a copy of the booklet containing that lecture when we returned to London. It was, therefore, a very moving experience to stand about an hour later in the Hagia Sophia basilica in Nicaea and in the ruins of the Emperor's palace where all these questions were thrashed out by Christians in 325 A.D. many of the bishops present then bearing the horrendous wounds inflicted before Christianity was recognized by Constantine. The Hagia Sophia basilica is now only a roofless shell, but I believe it is true to say that the church was still in use until the aftermath of the Smyrna debacle, but it was here before Smyrna that the first Greek rising had taken place and so the church had been the first to suffer under the Turkish reprisals. Driving out of the town of Nicaea, which is still a living

town, we were taken to see an ancient Christian tomb, which had recently been excavated on a hillside and which contained some very fine paintings of peacocks. The journey back was hair-raising as a 'bus forced our car off the road as we were crossing the huge bridge which spans the Bosphorus and links Europe and Asia.

The next day we made out way in the morning on foot from our hotel to the Kum Kapi district beyond Topkapi to the Armenian Patriarchate. The district had been built over since my last visit so we got hopelessly lost and arrived towards the end of the service of welcome for the Archbishop of Canterbury, but we were in time to hear the lovely soulful hymns of the Armenian Church. On our arrival in the Patriarchal residence the Patriarch Karekin welcomed the Archbishop and in his reply His Grace spoke of Anglican/Armenian co-operation and of the students who studied at King's College, London, from the Catholikossates of the Armenian Church. The Uniate question was also raised, although at a personal level one noticed that the Uniates and the Orthodox, both Byzantine and Oriental, seemed to be on very friendly terms. We were then entertained to coffee and various photographs were taken. We left for our hotel and a visit to the Blue Mosque which was thronged by a considerable number of young men at one of the hours of prayer.

The evening found us back with the Christians, this time at real Orient Express territory – the Pera Palas hotel – for a sort of local Council of Churches' party. There was time to have another chat with Reuben Colley, a stalwart of the English and Anglican community in the City, Bishop Mesrop of the Armenians and Metropolitan Gabriel of Colonna from the Rum Patrikahenesi (literally the Roman Patriarchate – to us the Greek) who had known Canon J.A. Douglas as a young man and is a very important link between the Ecumenical Patriarchate and the Church of England. Father Esaias, who as noted above is English, was also present so I was able to obtain his mother's telephone number in London so I that I could call her on my return. As we were soon to say farewell to this great City we took Father Ian Sherwood out to dinner at a very pleasant restaurant where an aged Russian lady (possibly a Grand Duchess, who knows in Constantinople?) played the piano whilst two Armenians played the drums and a violin. Then back to our hotel leaving David to haggle with the driver over the fare.

We left this central see of the Orthodox Church feeling that we had all been made very welcome, but with the prospect that soon women might be admitted to the Priesthood in the Church of England if the vote went in favour in a few weeks time, and that appeal to the Undivided Church which we shared with our Orthodox brethren would be gone for ever and that the old "special relationship" which had meant that the Orthodox understood where we stood and we where they stood would be irreparably destroyed. The hopes of a united Christendom to replace the Communist Empire have of course now been totally dashed as the "New World Order" has turned sour and there is an hostility in Christendom between Catholics and Orthodox which has not been seen for over half a century, with bitterness in the Western Ukraine and bloodshed in what was once Yugoslavia, and with Anglicans, like the British government,

now on the sidelines unable to act as a bridge Church, because we have mined the pre-Reformation side of the bridge so that we shall be cut off from it within a matter of a year or so. One cannot see the same welcome that was extended to + George Cantuar in October 1992 being extended to a + Lou London:, + Nora Norvic:, + Mandy Manchester, + Tracy Truron: or + Winnie Winchester, when the ladies sit on the cathedrae of our English sees. As one Area Bishop put it "The party's over..."

Perhaps the Bridge Church has now done its work. It was William Temple who said that it was the vocation of Anglicanism to disappear. Could it be that it will now re-align itself into its various component parts? It would certainly make reunion easier as far as the non-episcopal Churches in the United Kingdom are concerned if the Anglo-Catholics were to re-align themselves with Rome or Orthodox and, of course, easier if traditionalist Christians within the Church of England had no longer to carry the burden of those who seem to say "La tradizione son Io" i.e. what the General Synod decides in a two-thirds majority is the faith and practice of the Church as this realm has received and interpreted the same. We live in eschatological times. We have seen Empires crumble, monarchies totter, dictatorships fall, Faith and Order abandoned, and yet no real light at the end of the tunnel, but only an historical *deja vu* as history repeats its bloody self in Bosnia-Herzegovina, the Ukraine, the Holy Land and in new orthodoxies for old within our Church. But, then, no one makes his permanent home on a bridge, and H Polis, and the Eternal City is neither Amsterdam nor Geneva, and all the hopes and promises of a "liberated" humanity will be as dust and ashes if Africa and Israel are anything to go by...

A.T.J. Salter

UNIATE ANGLICANS

We all of us want One Church, though not as one RC ecumenist once wrote "one run on the lines of a Continental Boarding School", nor, for that matter, one modelled on Repton School under the headmastership of the late Geoffrey Fisher, but perhaps one nearer to the Greeks' or Russians' model in whose countries it would be considered cruelty to children to send them to boarding school in the first place. The way forward would seem to be that we all of us strive for a National Catholicism rather than a Catholic Nationalism. If it is now fair, therefore, to take away from Anglicans what they can afford to lose, it is above all necessary to let them retain what they can afford to keep and treasure. An Anglican is made up of a multitude of loyalties just as much as an Orthodox or Latin Christian is. The Anglican clings to scores of things which to him are valuable and which only a discipline based on the Continental Boarding School and Repton under you-know-who would call him to hand over. An Anglican will give up a great deal of his dogmas, as far as he would recognise them as being dogmas, or something uniquely "Anglican", although in fairness to the young headmaster of Repton "we have no doctrine of our own; if he can keep his church, the language of the Book of

Common Prayer, the King's James' Bible, Hymns Ancient and Modern, the Cathedral Psalter, Retreats at Stacklands, the Holy House at Walsingham and the friends he meets there of a Whit Monday, beer in the pub after Rite B, nuns with scissors instead of rosaries, curates with very black and very shiny suits, devout old ladies who go to Mass every day and do the best flower arrangements in Christendom Sunday by Sunday, year in year out. These things have endeared themselves to him as those favourite things did in "The Sound of Music" to Julie Andrews. And he may be right. The C. of E. Synodalsists will tell him "Go to Rome or to Constantinople, and good riddance", because they and indeed all of us are very good at making sacrifices, for other people to offer. But why should a lone Anglican have to make that solitary journey taking nothing of what has made him an Anglican with him, and one doesn't necessarily have in mind merely blue altar frontals in the Lady Chapel and fumed lime wood around the War Memorial, but a whole cultural and spiritual and human environment and heritage. It is far too heroic to leave everything behind and smacks far too much of "martyrdom" to be really valid. Artificial, untrue.

Anglo-Catholicism is the nearest religious grouping that Rome has to herself. Leaving aside the Oriental Churches, which used to be considered wildly heretical on the Person of Our Lord, the Anglo-Catholic is also the nearest that the Orthodox Christian will find to his own tradition. Surely that is why the Anglican and Eastern Churches' Association came into existence. But what the Anglican feels is that he and his parish will be ground into the likeness of Old Rome or New Rome, Italianized or Byzantinized, his churches appropriated, their cherished idiosyncrasies smothered. This is not conversion to the True Church, it is sheer vandalism. One has only to look at the tragic state of Christianity in the Malabar coastlands of India to see what terrible spiritual and liturgical and jurisdictional devastation the Portuguese Latin Catholics inflicted on the Syro-Indian Christians, so that today one needs a sort of Family Tree of the Churches to try and unravel the confusion.

The three major divisions of Christendom are heirs to Imperial pasts – Rome to its Empire; Constantinople and Moscow to the Byzantine and Tzarist Empires, Canterbury to those immense areas of the world globe once coloured pink on the map. This has made for a total lack of humility amongst these three traditions. We all still think we are great. We are still Imperialists. Every Divine gift we Anglicans, Latins and Orthodox have been given has been spoilt. Anglicans have tended in the past to patronize the Orthodox "England, dear lover of Greece..." and in return the Orthodox and the Latins have tended to say "We have Divine Truth. We are the authentic carriers of the Gospel and of the Tradition, take it or leave it", whereas what should have been on offer could have been "We are incapable of bearing the weight of the Gospel, of revealed truth, of tradition, come and help us". Yet how often has the Anglican heard from those two Imperial Churches "Come over into Macedonia and help us"? And how often has the Anglican with his own Imperial past said to his Free Church brethren, when he was at the height of that Imperial Power, "Come over and help us..."

One of the main reasons why so many of us have come to the conclusion, rightly or wrongly, that the ordination of women to the episcopate and to the priesthood is not "right" is that it is an amalgamation of the male and the female role within the Church which is destructive of the parts. It is not complementary and we shall lose for ever its chance to be so if we make the ministry of men and women an absorption. So in the search for the One Church there must be no destruction of the parts, but a co-existence within the *Una Sancta* of all our cultural heritages, all that makes us what we are as Christians and as human beings. Yet what do we see? Ethnic cleansing when we should be the salt of the earth, the leaven, a City set on a hill.

The Roman Church, after the fall of Constantinople, lost its earlier simplicity. It became Byzantinized. When a Bishop, let alone a Pope, celebrated the Eucharist it resembled *Le Roi Soleil* getting out of bed. Bits of garment were handed to him to dress himself before the faithful. Clothes were taken off so that more elaborate ones might be put on. It all looked excessively artificial in a Roman setting, whereas in the Byzantine setting from which it had been derived it somehow "clicked". The Roman Church was born in the austerity of the Catacombs, the Byzantine Church in the grandeur of Eastern Imperial Rome. The Latin Church was born in simplicity, the Orthodox Church in triumphalism. But Rome in a vain attempt to return to her simple and primitive past has now produced a liturgical language and a Psalmody that sounds like a brand of glue. "You who did this: You Who did that" is how the Deity is addressed, gone is the "unadorned prayerfulness" of the Gelasian Canon which so impressed Professor Ratcliffe and in its place is the tabloid canon and the readings interspersed with Nursery rhymes seemingly culled from rhyming Rupert books. If only the Orthodox could be allowed to contribute their liturgical treasures, perhaps in the way that the Benedictines of Chevetogne have taken the Slav-Byzantine Rite and made it their own, rather than in the way that the hybridized Ukrainians have done in the Unia. Or a contribution from the *Pietas Anglicana* into the Roman Church might bring the Roman Rite back to some sort of via media between the excesses of the life style of the Sun King and the banalities of the *Missa Normativa*. Roman Catholic friends tell me that if there were to come into existence an Anglican Rite in communion with Rome they would join it immediately. If the Holy See were to give equal status to an Anglican Rite within the bounds of her jurisdiction she might find that most of her congregations had fled to it. The problem is that too many of those Anglicans who would like to see a sort of Uniate Anglican Church have retained much of the rococo tat, the coffee coloured lace and the tassels, the buckled shoes and the purple cinctures which were reminiscent of life at Versailles, rather than the Cistercian simplicity of the early Roman Basilica, and of the extravagances of St Alphonsus Liguori rather than the simple English piety of George Herbert.

For the Orthodox Christian, as Archbishop Michael Ramsey once pointed out, not one jot or tittle may be removed from the whole corpus of doctrine and worship without smudging Orthodoxy, that is to say an Anglican joining the Orthodox Church would for example have to venerate icons even though he may never have lit a candle or

kissed anything in his own church. In the Roman Church, however, because of the Uniate element within its jurisdiction, an Anglican would not be expected necessarily to adopt the whole of the Roman or Latin devotional system. It was Dr Adrian Fortescue who on seeing a Greek Catholic genuflecting before a tabernacle, cried "Get up Father, you are corrupting your rite!" Rome could encourage Anglicans to grow within the Roman obedience to Roman ways without necessarily adopting Roman devotional and liturgical practices. An Anglican Rite in union with Rome in which Anglicans felt "at home" would be the nursery in which they could develop. Should Anglican united parishes wish to adopt such Latin devotions as Benediction, the Rosary (in its Roman form), Novenas and Processions of the Blessed Sacrament then they might be free to do so, but strictly speaking these practices are not per se "Catholic" as they are not binding on non-Latin Churches in union with the Holy See. But what Anglican Catholics, particularly the Anglican Papalist group, fail to grasp is that the One, true Church cannot be divided and this is a fundamental doctrine of both the Roman and Orthodox Churches and it is placed even in the Roman Church above the doctrine of Papal Infallibility. The Anglican Papalist has always tended to be more loyal to the Pope than to the Catholic Church, that is to say he has an inability to grasp the central dogma of Rome that the True Church is not divided.

Be he never so Papalist the Anglican has always believed himself and his Church to be only a part of a greater whole, not to be that whole in toto. Official Anglicanism has now tended to move the goalposts on that score. One hears all too often talk about "The Church has decided to ordain women", when what is meant is the General Synod of the two Provinces of Canterbury and York has decided to do so. This attitude on the part of the Anglican Establishment is as far removed from the practice of the early Church as it is possible to be. Unilateralism is totally against the spirit of the Primitive Church. It smacks of monarchical and mediaeval episcopacy.

If we examine carefully the practice of the Ante-Nicene Church what will strike us at once is the fact that a Bishop may never act without the consent of the Church embodied in the other bishops, the presbyterate and the laity. It is true that only the Bishop had the power to perform the Sacraments, but he had no authority to do so unless the Church approved of what he was to do. Take for instance Baptism. Here a Bishop could not admit a catechumen into the Church unless he had ascertained from the Christians that the candidate had lived a godly life for at least three years. In the Sacrament of Penance and Absolution the penitent had to seek the mercy and forgiveness of those he had offended before the Bishop could restore him to the congregation. In the case of the Sacrament of Holy Orders a candidate had to be approved by the Church. To this day in the Orthodox rite of consecrating a Bishop the consecrator may not proceed until the assembled members of the Church have cried "Axios" - 'He is worthy' - to show their approval of the candidate. In the celebration of the Sacrament of the Eucharist in the Anglican Rites the Bishop says "Let us give thanks unto the Lord Our God" and the people give their approval by replying "It is meet and right so to do..." i.e. to make eucharist.

We Anglicans have heard a lot of talk in the last thirty years from our Bishops about returning to the roots and practices of our Faith. Most Anglicans would be willing to do this if the hierarchy were willing to do the same. But, alas!, our hierarchy, for the most part still want to keep themselves in a mediaeval setting and by that one doesn't begrudge the Bishop of Bath and Wells living in the setting of a Prince-Bishop of the Middle Ages, or Bishops having seats in the house of Lords or the Bishop of Durham having a Ducal crest-coronet on his mitre, provided that they realize that what is missing from mediaeval Christian thought is that Bishops must be part and parcel of the corporate life of the Church. So just as they are not to act unilaterally in their liturgical functions for to do so is to depart from our Apostolic roots, so they must not act unilaterally from the rest of the universal episcopate, because on an Anglican showing this is the only authority which gives their acts authenticity, and it was because of his failure to act with the universal episcopate, as Anglicans envisaged it, that Pope Pius XII was called over the coals by Archbishops Fisher and Garbett in 1950 when His Holiness defined the Assumption of Our Lady as a dogma.

There comes a point when a great many Anglicans are unable to equate the actions of the General Synod with an act of the universal episcopate. How can a group as unrepresentative of even the Church of England and composed of retired colonels from the shires, middle class ladies in twin-sets and pearls, academic deaconesses in chunky jewellery that's real and matrons from the leafier areas of West Five and Dame Betty Ridley millinery, alter the two thousand years' practice of the Universal Church, or be taken seriously? The Synod should be reminded that after the Reunion Council of Ferrara-Florence it was only a matter of sixteen years before the Eastern and Western Churches had fallen into schism from each other again, and this was due to the fact that the Eastern Episcopate had not taken into account the consensus fidelium of the laity, who firmly rejected the terms of the union as a great many are rejecting in our congregations the decision of the 11th of November 1992. Perhaps some members of what Anglicans have always believed to be the Universal Church will throw us a life-belt or better still a life-boat so that in the latter we might manage to rescue and bring with us some of the things we love, because something has to be done to help a vast number of very distressed Anglican lay folk, whose pain is not going to go away.

Roumanian Ordinand:

Mr Nicolae Mosoin is studying theology at St Stephen's House and is from the Patriarchate of Roumania. A small grant was made to him from the Association. Fr Salter visited him shortly after his arrival in Oxford.

Roumanian Priest's Visit:

A Roumanian priest paid a flying visit to St Dunstan-in-the-West in mid-April on his way from Stansted airport to a Roman Catholic parish in Newcastle-upon-Tyne, which has been helping him in his attempt to build a new church in Roumania.

Roumanian Orphans:

A representative of the Patriarch Teoctist and the Bishop of London

attended the Liturgy at St Dunstan-in-the-West in the autumn of last year. This was to bring together all those English families who have adopted Roumanian orphans. The noise of over two hundred toddlers was so terrific that the choir was drowned and the Archbishop and Bishop could scarcely be heard, but they all seemed to enjoy the party afterwards.

Visit to Russia, Armenia and Georgia:

By the time this edition of ECNL reaches your Fr Salter, Fr Warner, Fr Welling and Mr Jonathan Bolton-Dignam (Vice-Chairman of the Anglo-Armenian Society) will have gone to visit Patriarch Alexis II of Moscow, Catholikos-Patriarch Vazgen I of All Armenians and Catholikos-Patriarch Elie of Georgia. This is thanks to the kindness of the Archbishop of Canterbury who allowed this group to fly on his chartered aircraft from Moscow to Erivan and Tblisi. It is hoped to publish an account of the pilgrimage in the next edition of ECNL.

A.T.J. Salter

OBITUARIES

Her Majesty Queen Alexandra of Yugoslavia:

Queen Alexandra was the great-great-granddaughter of Queen Victoria and the daughter of His Majesty King Alexander I of the Hellenes and his wife the Princess Aspasia, nee Manos, a Greek lady; thus Queen Alexandra was the first member of the present Royal Family of Greece to have Greek blood in her veins. At the age of sixteen as a very beautiful debutante King Zog of Albania asked for her hand in marriage. She declined him and was later to marry another great-great-grandchild of Queen Victoria, His Majesty King Peter of Yugoslavia. Forced by the Nazis' invasion to leave Belgrade and to seek refuge in London, King Peter married the Princess Alexandra in England in 1944, and here their son, now the Crown Prince Alexander, was born a year later. The Royal couple and their young heir led a wandering life often fearing assassination from the agents of the new regime in their homeland. The king died at the early age of forty-seven in California, worn out by war, exile and the lack of a permanent home and the sight of his people's oppression. Queen Alexandra soldiered on alone with failing health, living between Venice, where her mother had a villa, and London. She had retired from public life some years ago, but retained a warm spot in the affections of her people. Her funeral took place early in this year at the Serbian Orthodox Cathedral of St Sava in Lancaster Road, London, and was attended by her son the Crown Prince Alexander, the Crown Princess and their sons together with H.R.H. the Princess Tomislav of Yugoslavia and Their Majesties the King and Queen of The Hellenes. Fr John Salter, Fr Royston Beal and Mr Nenad Petrovic of the Committee of the Association represented the members. Father Zebic of the Serbian church of St Lazar, Bourneville, Birmingham, preached the panegyric.

Charles Peter Lascelles:

It is forty years this year since I first met Peter Lascelles, and over the

intervening years I was to go on pilgrimage with him to Russia (twice), Bulgaria, Serbia, Roumania and Crete. He was, without any shadow of doubt, the most ecclesiastically and liturgically-minded person I have ever met. Liturgical niceties had to be observed otherwise there would be a call to Westminster Cathedral or the Armenian church or wherever for an explanation. Peter was not above making the occasional mischievous telephone call. I remember on one occasion he telephoned Westminster Cathedral clergy house and when the Administrator's secretary answered, said "This is the Dean of St Paul's May I speak to the Administrator?" The Administrator was fetched. "Hello! Mr Dean. How nice of you to call." "Well," said Peter, "I am sure the Dean of St Paul's would be delighted to speak to you, monsignor, but actually it's Peter Lascelles. Why were there only three copes at Vespers last night?"

On another occasion, equally mischievously, he thought it would be a pleasant surprise for the then Bishop of Winchester to be presented with a glowing thurible at Anglican Evensong at Mont-Saint-Michel. Well, it was certainly a surprise but not at all a pleasant one?

Peter tried to keep up the old traditions wherever possible, whether Christian or non-Christian and on a visit to the territory far to the east of Trebizond industriously lit a bonfire with an old copy of the Church Times on the site of the alter in the ruined fire-worshipping Zoroastrian temple – "Just for old times' sake", he grinned.

Clergy in London would assess the success of their patronal festivals on whether Peter had been present or not. There was so much to fit into Peter's day – services and concerts, the Office to be said, wireless programmes to be tuned in to, friends to be visited, thank-you letters to be written. I well remember in Moscow in 1957 when we had eventually tracked down the Old Believers (Priestly and Priestless) and made our way to the Armenians, we still had to go to something cultural in the evening. We were in luck as Sir Alexander Carr-Saunders of the London School of Economics and other members of the Gulbenkian Foundation had managed to get us tickets to go with them to see "Khovanshchina" at the Bolshoi; and the next night tickets to see Galina Ulanova dancing in "Swan Lake" in the Lenin Stadium. These liturgical and cultural extravaganzas were all grist to Peter's mill. On another occasion years later I was with him at the ancient Patriarchate of Pec when he managed to get Radio Tirana's 9 pm broadcast in English. The Albanian woman announcer spoke absolutely impeccable English and told us in a cut glass accent that the "Dictatoress" Thatcher had had six thousand dockers shot at Southampton that afternoon. Somehow or other this world-shattering news item had been overlooked by the B.B.C.

Peter's life was always adventurous. When Tito was at the height of his powers and Yugoslavia was in the grip of Communism, Peter was travelling back through Serbia on the Tauern Express and decided he would nip off for half an hour and look at an Orthodox church in one of the villages where the train halted to re-fuel. Unfortunately the train moved on without him and his bag and his passport were on it. He was promptly put in the local police station and had to wait there for some considerable time until the next train, which had been held up by a snowdrift in Macedonia, arrived to take him on to Austria

and High Mass at the Hofburg and an eventual reunion with his baggage and passport. I believe it was the following winter that he was trapped in a shepherd's hut on Mount Athos and had hyenas sniffing at the door all night. But nothing deterred his eagerness to visit new places, preferably holy ones and to meet new people and see new sights. He was like a bee collecting honey to be distilled into some delightful confection. Most of it he recorded in a journal which runs into several volumes and which he was always happy for his friends to read. It contained accounts in great detail of services attended, meals eaten and concerts heard, but there is no trace of criticism or one uncharitable remark in their pages.

But underneath the devotion to the externals of the Church there was a deep concern for the underdog and the poor. Peter could be righteously indignant when he saw racialism or injustice. His high blood pressure was diagnosed after he had gone to the rescue of a young Pakistani couple who were being set upon by some neo-Nazi thugs on Holborn Underground station late one night. The terrified couple escaped but Peter ended up in hospital, where hyper-tension was diagnosed. On pilgrimage with him in Roumania at the height of the Ceausescu dictatorship he would collect all the tea bags, sugar lumps and bread rolls left over by the English pilgrims and take them out at 5 a.m. to distribute to the beggars outside the churches of Bucharest. Accompanying him on one of these before-dawn missions I unintentionally gave an old lady outside Sibiu cathedral in Transylvania the equivalent of £35 sterling in Roumanian currency. I could not understand her ecstasy as being unfamiliar with the lei I had intended to give her the equivalent of 30 pence. Peter was highly amused at this error and we had to agree that receiving four months' pension was indeed a happy bonus for the old girl and that seeing the look on her face at my unintended generosity was worth every penny of the money outlay.

When bone cancer was diagnosed and Peter was told he had not long to live he wrote to a friend that he had never felt happier and that "Christianity really does work". Like the blessed Chione, immortalized by Dom Gregory Dix in the most purple of passages ever penned on the Liturgy, Peter "found heaven because he prayed much". Dix tells us that nothing was known of that Eastern Anatolian Christian peasant woman except what was written on her tombstone. I doubt whether Peter would have wanted a tombstone, but he will be remembered throughout a great deal of Christendom by aging Patriarchs and Catholikos who knew him in their seminary days and who experienced his Christian courtesy and deep interest in their Churches and People; by those like the young Pakistani couple who did not even know his name; by old ladies who sit at the gates of churches east of the Oder and the Danube hoping that the Lord God will bless them in their declining years and send them sugar lumps and a tea bag or two or someone who gets his decimal points in the wrong place when trying to convert currency. I had the privilege of seeing Peter as the dispenser of charity and having the good manners to receive charity back as in a little Russian Orthodox church in the Leningradskaya district of Moscow, where we were both offered hard boiled eggs by an old lady verger on the feast of the Transfiguration.

Peter served to remind us that regular, disciplined prayer, the recitation of the Divine Office, was of primary importance and is the *Opus Dei*. He was meticulous in his observance of it even though a layman and by praying it and the Jesus Prayer he found his own way to heaven. But in his passing all the Churches have lost a friend and a great ecumenist, because, despite the leg-pulling, he received messages from Cardinals, Monsignori, Vardapets, Archimandrites and Anglican Deans on his death bed. The Mass of thanksgiving for his life which was sung at St Dunstan-in-the West was packed to the doors by people from most of the major Churches of Christendom.

Archpriest John Pierkarski:

Father John was the key figure in the small congregation of Byelorussian Orthodox who were under the jurisdiction of the Byelorussian Synods in the U.S.A. and Canada. For many years he celebrated the Diving Liturgy at St Silas's, Pentonville, on a monthly basis at a slightly later hour than was canonically correct so that we worked out a time that was somewhat behind Greenwich Mean Time or British Summer Time to fulfil a pastoral need.

He had come to the United Kingdom when the Red Army advanced westwards into his beloved homeland after 1945, and had worked as a stoker for most of his time in this country as Displaced Persons were only allowed to do laboring work at that time. I often asked him why he did not get a less strenuous job, but he always turned down my suggestion as he had, like so many Slavs, a tremendous loyalty to those who had tried to help him and he felt the firm for which he worked should be rewarded with his loyalty, so he stayed with it. Eventually the work got less strenuous as the boilers were adapted to gas. But he still stayed on as he could keep an eye on them at night and visit his flock during the day. But hard work and the increasing pastoral responsibilities began to take their toll and he developed a very serious heart condition and was unable to sing the Liturgy. Nevertheless he continued to support the annual festival of the Association.

Shortly before his death, when he was wheelchair-bound, he managed to return by car to his homeland and to Minsk. At his old seminary the theological students carried him up the stairs into the main building and he was received by the Bishop. Unfortunately on his return journey he was in collision with another vehicle. in Warsaw, but miraculously was not hurt, although his car was a write-off. However, the Polish equivalent of the A.A. conveyed him back to London. On his return he wrote me a very moving account of his longed for visit to his home, something he had set his heart on for many years.

An immensely amiable man with a heart as big as his stature he was on the friendliest terms with his opposite number in the Uniate Byelorussian Church, the late Bishop Ceslaus Sipovitch; and it was the musical director from the Byelorussian Catholic Centre at Marian House, Guy Picarda, who came to establish the choir when the Orthodox under Father John's pastoral care began to use St Silas', Pentonville. During his time in office both jurisdictions could be found at each others' parties. Father John is survived by his widow

Alexandra and his son to whom we send our condolences on the loss of a beloved and loyal man and a faithful priest.

A.T.J. Salter

AN APPEAL TO THE HOLY ORTHODOX PATRIARCHS AND HEADS OF AUTOCEPHALOUS ORTHODOX CHURCHES BY THE ANGLO-ORTHODOX SOCIETY.

On 23 October 1987, the 1200th anniversary of the Seventh Œcumenical Council, we presented to Archbishop Robert of Canterbury our "Pledge of Fidelity to the Historic Faith of the Christian Church". In it the signatories undertook "to give neither consent nor countenance to actions or decisions, by whomsoever effected, even though they be the Synods of our own Church, which are or shall be contrary to (the) consensus of the historic Churches of East and West, or which would place further stumbling-blocks in the way of reunion".

We, members of the Anglo-Orthodox Society, deplore the fact that such action has now been taken on 11 November 1992 by a majority of the General Synod of the Church of England, in approving the "ordination" of women to what until now Anglicans have claimed to be the priesthood of "the Church of God". That this is matter beyond the competence of a local Church was recognised by the General Synod when in 1975 it requested its President to write to the Presiding Bishops of other apostolically-ordered Churches for their opinions. Those opinions, courteously given, have now been disregarded.

In the light of the declaration by the Orthodox members of the Anglican-Orthodox Joint Doctrinal Commission in Athens in 1978 that this action, severing Anglicans from continuity with the ancient Church, would necessitate reconsideration of "any existing acts of recognition", we anticipate that the Patriarchal Thrones may feel it appropriate to reconsider their official relationship with the See of Canterbury.

Respectfully and humbly, we express the hope that the Holy Orthodox Churches may take cognisance of those Anglicans who, repudiating this innovation as contrary to the command and example of Our Lord Jesus Christ and the New Testament Scriptures, and to the consistent practice of the Church in all times and places, continue to hold fast the Tradition of the undivided Church; and that they may maintain with us a relationship of shared Faith.

We hope also that the several Orthodox jurisdictions in this country may consider exploring ways of encouraging faithful Anglicans to find their spiritual home alongside them, giving some recognition to the early Saints of our Church (as many do), and to the liturgical inheritance of the English people.

We rejoice at the actions of the Patriarchate of Antioch (a) in establishing a Western Rite Vicariate in America, and (b) in restoring Communion after 1500 years with Non-Chalcedonian Churches, on a basis of shared Faith albeit differing expressions. We hope that our separation of many years may similarly be brought to an end.

In the love of Christ our God,

Secretary: for the members of the Anglo-Orthodox Society.

The above text was agreed without dissent by the Annual General Meeting of the Anglo-Orthodox Society in London on 14 November 1992 under the chairmanship of the Revd Michael Wright, M.A., C.F.

To:	Copies to:
His All-Holiness the Œcumenical Patriarch Bartholomew of Constantinople	Her Most Excellent Majesty Queen Elizabeth II, Supreme Governor of the Church of England
Their Beatitudes	His Grace the Archbishop of Canterbury
Pope and Patriarch Parthenios III of Alexandria	His Grace the Archbishop of York
Patriarch Ignatios IV of Antioch	His Eminence the Archbishop of Thyateira and G.B.
Patriarch Diodoros of Jerusalem	His Eminence Archbishop Anthony of Sourozh
Patriarch Alexius II of Moscow	His Eminence Archbishop Mark of Berlin, Germany and G.B.
Patriarch Paul of Serbia	His Beatitude Archbishop Mytyslav,
Patriarch Theoctist of Roumania	Ukrainian Autocephalous Church in G.B.
Patriarch Maximus of Bulgaria	Other Most Revd, Rt Revd and Revd Prelates and Clergy of the Orthodox and Anglican Churches.
Patriarch Elias of Georgia	
Archbishop Chrysostom of Cyprus	
Archbishop Seraphim of Athens	
Metropolitan Basil of Poland	
The Archbishop of Albania	
The Archbishop and Abbot of Mt Sinai	
Their Eminences	
Archbishop Dorotheos of Czechoslovakia	
Archbishop John of Finland.	

"EPISCOPUM IN ECCLESIA ESSE ..." Cyprian (Epist.:66,8,3)

by Metropolitan Emilianos

In its daily life, the church has from the earliest times regarded the bishop both as embodying and giving expression to the fulness of the sanctifying ministry, and as being at the centre of its liturgical functions.

It is worth noticing that all schismatic, and even more heretic groups, who disagreed on other doctrinal issues, did not for one single moment contest the episkope. This is why one-sided reference to the *apostolic succession*, however important it might be, is not the sole guarantee for orthodoxy. It should be followed and connected also with *apostolic didaskalia*. These two go hand in hand. The one testifies to the unbroken link with the diakonia of Christ, while the

latter guarantees the continuity of the faith of Christ's saving economy and discipleship.

Although – and there is no doubt about it – there certainly existed a parallel charismatic order, prophets, evangelists, teachers, healers etc., but all these gifted persons must not be understood as free, autonomous, and working by themselves. They were referring to their head, the bishop, a permanent and fundamental person in a hierarchically ordered community of believers.

Regardless of the use of the two terms presbyter or episkopos the president of the eucharistic community was the link between the apostles and their successors. If in certain NT texts the explicit mention of episkopos seems rather infrequent and obscure, this can be explained either by the fact that the apostles were still alive, or that the two key terms presbyter – episkopos were used interchangeably.

Equally important for an honest inquiry is to remember the varieties in language, culture and ways of expressing a function of the highest value. Often the local leaders were hesitating to make use of a title taken either from Judaism or from civil phraseology denoting a quite different thing. In the first instance care was taken to avoid any confusion or identification with the high priest. On the other hand, the intention was to show that there was no parallel to the *potestas*, power, ἐξουσία of this world. A cautious use of titles prevailed in order to show the total difference of the Christian ministry, and particularly that of episkopos or preostos.

The post-apostolic written sources known to use came historically from different oral traditions which forces us to establish complementarity and harmony. Many terms should be understood in the given context of a national church. Such was the multi-cultural variety: the Syro-Phoenician church in Antioch, the Galilean in Palestine, the Judeo-Christian of Jerusalem, the Ephesus group of Asia Minor, the Judeo-Christian community of the Diaspora, the Greek-Macedonian, the Roman etc. How could one expect absolute uniformity in the use of titles for the ecclesiastical dignitaries who were assuming responsible positions? The unification and standardisation is the product of the late 2nd century. Until then, each particular district was free to use its own terminology for the same reality and hierarchical position – differently conveying exactly the same liturgical understanding and ecclesiological meaning of episkopos.

The apostolic succession should be conceived as succession – not of one particular apostle but of all the apostles together, as one body, without exclusive privileges bestowed on one see. But from the 2nd century we notice the effect of the Gnostics' frequent but vague claim to the paradox of a given apostle. It became a rule that each see should be known as apostolic. It was necessary to give proof of the faithfulness of the preaching of the apostle who preached and established that particular community. Therefore, our investigation should not rely exclusively on exegetical material, but should seek historical evidence, too.

There is no doubt whatever that this permanently established ministry received the mandate from Christ and His apostles to serve the religious needs of the new Israel. As such, it was charismatic. The threefold distinction – episkopos-presbyter-diakon – should be understood as a variety of charismata, for the benefit of the people. The “prophets” participated in the ordained ministry, by the laying on of hands (Acts 13:13). Such prophets – ministers of Antioch were evangelizing in Cyprus, Asia Minor, being the first founders of churches at Lystra, Iconium, Pisideia (Acts 14:23). Paul himself has given us testimony of their importance by enumerating the prophets immediately after the apostles' rank (1 Cor. 12:28-31).

The successors of the apostles were certainly not personally direct witnesses of Christ's resurrection. Yet their authority was great because of their close relationship with the direct witnesses of the Twelve. Their episcopacy was not limited to only one district, but extended to the world-wide oikumene. The universal conscience of the church only recognized as bishops those who had the status of being the apostles' disciples. If they were not always carrying the title episkopos, this can be explained by the use of current alternative terms such as prophet, presbyter, deacon.

Early writings, such as Didache and Shepherd Hermas, testify to the high rank of episkopoi, simply named prophets, fighting the false prophets. It must be noted here that Didache does not provide full information and complete facts. Readers can find additional information in other sources. It is thus possible to trace the prophets to each local community which had its own episkopos, also titled prophet (Didache X,7, XI, 3-12, XIII, XV, 1-2. Chapter XIII clearly identifies the visiting prophets as ἀρχιερεῖς. It seems that not every diocese had prophet as leader, due to the fact that this was rather a transitory period.

Our contemporary language runs the risk to betray the very structure of church orders, if we insist on finding an exact terminology for the clergy. While the essential function was carried out, the person in question was not necessarily named as one would expect. Culture and different situations were often determining the terminology. What concerns our investigation, above all, is whether prophet, presbyter or episkopos were considered ecclesiologically to be the link between the line of succession, the διαδοχή, between Christ, apostles and the ordained ministry.

The leading person in a local church was often named differently from one place to another. A uniformity of titles did not exist. What did exist was oneness of faith. Church order and faith were given a variety of expressions, and in no case was terminology binding. Keeping in mind that the gospel was communicated in culturally and linguistically different countries, the founders avoided this kind of decision in non-essentials.

One finds a remarkable continuity of the apostolic authority and succession in the life of the church. All the available sources of the apostolic and post-apostolic period document how central episkope was, although it had different names. Thus the Apostle. Constitutions, undoubtedly echoing Didache, when dealing with the offering of the first-fruits prefer the term prophets to episkopoi (VIII, 30).

Eusebius testifies to this evolution, evidently quoting the Hegissipus Commentaries (Eus, E.H. III, 37.)

The extreme importance of the bishop's authority is evident from the warnings in Clement's 1st Letter against all those who discredited this function *τενεμήμες λειτουργίας* (44, 1-6). This important text proceeds to an apology for the episkopoi, refuting any allegation that they are a late invention. The letter states clearly that controversies may arise as to the principle of even the name as such: *εἰς ἑστὸν ἐπὶ τοῦ οὐνόματος τῆς ἐπισκόπης*. After the dormition of the apostles, important persons of proven virtue were designed as their successors, with the consent, the approval, of the whole community, *συνεινδοκησάσης τῆς ἐκκλησίας πάσης*.

The witness of Clement carries weight. He was an eye witness of the venerable apostle and he was still remembering in his ears the apostolic kerygma and paradosis. Enjoying great authority in the church, he was counted among those few still alive who as Irenaeus writes (Refutatio III, 3,3) descended directly from the apostles. Thus we can easily conclude that in Corinth there was episkopoi and diakonoi, otherwise named presbyters too.

In this context Clement tries to consolidate and make permanent the necessity of the church orders, even by quoting parallel practices of the OT. Also, he does not hesitate to use a parallel picture from the hierarchical structure of the army, where men were divided into different grades (37, 2-4). He defends a *σύγκρασις*, by the full recognition of a new head in each local church, and the submission to him of the subordinated presbytery.

To sum up: Although Clement I does not explicitly use the title of episkopoi, he is invested as such because of his privileged position – belonging to the direct succession of the disciples of the apostles. (Hermas: Vision II:4,3.) We meet the same interchange of names in Shepherd Hermas (Vision 3,5,1.). Ignatius of Antioch, direct disciple of the apostles, calls himself episkopos of Syria (Romans II, 2): He asks the Romans to pray for his church in Syria, where by the grace of God he was appointed episkopos (Rom. 9, 1). Polycarp of Smyrna, according to Irenaeus, was a disciple of the apostles by whom he was appointed episkopos for the church in Asia – that of Smyrna (Eusebius: Eccl. Hist. IV:, 14, 3). John the evangelist, although residing in Ephesus, was never named bishop. Clement of Alexandria writes of him that he was visiting the neighboring countries building up churches and instituting bishops (Eusebius E.H. III, 23, 6). In general, during the post-apostolic period the authority of episkope was an uncontested principle in the local churches, either through nomination of the prophets, or by ordination of episkopoi.

The main task of these episkopoi was to safeguard faithfully and at any price the transmitted faith, to continue evangelism as far as possible, to preside the eucharistic synaxis and the laying on of hands for ordaining ministers. To these episkopoi was handed the charisma of the apostolic succession, the most distinctive guarantee of apostolicity and continuity in a local church. There is no doubt that the threat of heresies strengthened the role of episkopoi, since the visible sign of unity in a local church was considered as equal to the universal one. One faith, one baptism, one Eucharist under the leadership of

the bishop constituted the basis for the church unity and the distinctive characteristic over against heretical bodies.

Episkopos: Guarantee of the Eucharistic Assembly

Since faith is incorporated in worship, the church is living the apostolic teaching – being in close relationship with the visible head of this community, namely the bishop. Thus he is the guardian of the apostolic faith in a local church. He cannot exist as such without this community. This explains why in the early centuries ordination of a bishop was inconceivable without a concrete community.

The most important episcopal lists established between the 2nd and the 3rd centuries give credit to the names of bishops succeeding each other in the same local church. There never existed "free" bishops circulating here and there. In patristic language a bishop is in some way married to his diocese or congregation which is a kind of mystical bride. More than this, he does not exist outside or even above the church – but with it. There is an organic unity between bishop and local church. In such a local church – at the same time – is lived the fullness of the universal church, this very mystery of the body of Christ. Irenaeus among the earliest writers states eloquently this inner relationship of different churches, which – although geographically separated – proclaim the same faith in a polyphonic symphony, or in a unity in diversity; as all of them scattered in Germany, in Iberia, in Celtic countries, in Egypt, in Libya, were living in one and the same house (Refutatio I, 10,2).

The *pleroma* of each local church – manifested *par excellence* in primitive Christianity in the Lord's supper, due to the real presence of Christ here – was consequently linked also with the bishop. In other words, such an assembly became "bishop-centric", and only under the bishop, humanly speaking, the mystery of God's presence was manifested in the local church. Only such a Eucharist could be recognised as canonical, constituting the catholicity and the fullness of each particular part of the whole body. Consequently, there was only one altar, reflecting the oneness of God, and the bishop was surrounded by the presbyters, typifying the apostles' gathering (Magness VI, 1. Trall, II, 1 Philadelp. III, 1).

It must be noted here that the very essence and place of a bishop is not above all that of an administrator of high rank, but it is a deep mystical unity of the ecclesiastical body – christocentric. The celebrating bishop is not offering his liturgical service as a proxy and instead of the local church, but rather it is a *λειτουργία* of the offering local church, with and through the bishop. Such importance is attached to the eucharist, that its validity is judged by who is presiding. People and bishop become one entity, concelebrating. Ignatius considers the laity not to be in passive attendance, not consumers, but integrated with the bishop according to the unity (Ephes. V,1). The bishop personifies the local community.

Although each local church bears the mark of catholicity and apostolicity, it does not stand aloof, isolated from the other local churches on earth. Ecclesialogically, it can live and survive only if it is in a continuous *koinonia* with the other churches of the same faith, thus together creating the one church. None of them is self-existing,

self-sufficient, ignoring the others. This is why at a bishop's ordination – according to Hippolytus – several other bishops from neighbouring countries are laying on hands, in order to manifest the existing fellowship and interdependence.

Such χειροτονία by several other bishops is in fact a very ancient tradition (Apost. Constit. VIII, 3-5, Euseb. E.H. III, 11). Of course with the passing of time, and with the growth in size of small local churches, and with social transformation in the countries from the second century, we already on the one hand find the order of assistants, the choroepiskopoi – and, on the other, the mandate that the bishop appoint the presbyter celebrating the eucharist of a parish. So what we have nowadays is simply a priest presiding at the eucharist, but from the early beginning one asks the kairos, the blessing of his bishop, and during the service commemorates his name, acknowledging his own subordination. This usage is testified to even by Ignatius: ad Smyrn. VVII, 1, “ἡ ὡς αὐτὸς ἐπιτρέψῃ”. The bishop's authority and communion with a local priest is seen – either by sending a portion of eucharistic bread to be intermingled, or by providing an antimimension – thus showing the existing unity and order.

An Open Question

Any investigation seeking the restoration of the faith and practice of the undivided church should be welcomed. Such is also the case with common ecumenical research on episcopacy – provided that the concern not be limited to bringing back the title. As we know, in matters of church life all issues in question are interrelated. Nothing stands alone, autonomous. When the Reformation undertook the purification of church life and theology, desperately in decline with Scholasticism, it is often said that it was not at all intended to leave the church and to create another. This point is of paramount importance for our inquiry.

In those days episcopacy was linked with civil power. A bishop was at the same time also a prince with secular prerogatives and full executive authority. If this history of distortions and abuses could be condemned and clearly discarded, that which remains, namely episkope as such, would be in accordance with the faith of the apostolic church and be in continuity throughout history. The episkopos would not be seen as a highly placed administrative agent, but as guarantee of inherited apostolicity and catholicity.

The problem during our debates, is not so much whether the “overseer” or “moderator”, “Oberrkirchenrat” or “president” be replaced simply by “episkopos”. This issue is not, in other words semantic, of language, of terminology or ecclesiastical title. Rather we face an ecclesiological issue with deep consequences for the structure of the local church, this mystical body of Christ, centered in the visible eucharistic assembly. Already St. Cyprian related the episcopacy to its organic unity with the local church: the church is found in the bishop, and likewise the bishop in the church. Neither can exist without the other (Epist. 66, 8, 3).

Irenaeus states that “Our views converge with the eucharist and the eucharist rectifies the views. We offer to Him all the same, proclaim-

ing by hymns communion and unity and confessing the unity of body and spirit. That is why heretics must either change their views or cease to offer the above” (Refutat. IV, 18, 5). This explains the hesitant attitude of the Orthodox towards intercommunion, as long as unity of faith is not reached.

In brief, episkopoi were the heads of liturgical assemblies, and at the same time the authentic mouthpieces of the right conscience of the universal church, responsible for safe-guarding the apostolic paradox, and ready to convene synodical assemblies in face of heretics (Eusebius: E.H. IV, 22).

CONSTANTINOPLE LECTURE 1992 SAINT JOHN OF DAMASCUS AND THE HOLY SPIRIT by His Eminence Archbishop Gregorios of Thyateira and Great Britain

I feel very grateful and happy to be with you this evening, and to be speaking about our common faith, and presenting to you in my humble way a great writer, father and teacher of the Church, Saint John of Damascus.

It seems appropriate at this moment to remember the founders of the Anglican and Eastern Churches Association of blessed memory. They, in their faithfulness towards our Lord, in their love for the Church and zeal for the unification of divided Christianity, worked hard to establish and organize this Association. Inspired by the common faith and the desire to enrich the special links existing between the Anglican and Orthodox Churches, they founded this Association, hoping and working for the promotion of unity between their Churches.

The establishment of the Constantinople Lectures in commemoration of the one thousand six hundredth anniversary of the Second Ecumenical Synod of Constantinople of 381 is something of which the Association should be proud. So I take this opportunity to congratulate those who conceived the idea and made it a reality. It is something which honours the Association, develops and expands its contribution towards the rapprochement and mutual trust and respect of the Anglican and Eastern Orthodox Churches.

For twelve years without a break the lecture has taken place and has given the members and friends of the Association the opportunity to reflect on the faith, the teaching and the decisions of the Ecumenical Synods, which remain the pillars and the foundations on which our sacred faith is supported, and which give us the correct understanding of the message of the Gospel.

The Second Ecumenical Synod, convened in Constantinople in 381, was concerned with the Third Person of the Holy Trinity, the Holy Spirit. This council, together with the first, which took place in Nicea in 325, produced a unique document – the Creed – τὸ πιστεύω – the Credo, which is universally accepted by the whole of Christendom,

and to this day is in common usage by the divided Churches and Christian communities.

The Second Ecumenical Synod defined and affirmed the Orthodox Christian Faith regarding the Third Person of the Holy Trinity, and safeguarded it against the heretics of those days. The fathers of the Second Synod said: "We believe in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father, Who together with the Father and the Son is worshipped and together glorified; Who spoke through the prophets".

Of course the addition of the *Filioque* by western Christians from the sixth century onwards created and provoked many theological and ecclesiastical quarrels and divisions among Christians. Nevertheless, the Creed of Nicea-Constantinople remains the focus of unity for divided Christians. It is with great joy that contemporary Christians, and particularly Orthodox and Anglicans, have resolved the dispute with regard to the wording of the Creed. It is now increasingly agreed that the document which was composed and promulgated by the First and Second Synods should be restored to its original form. It is right, I think, this evening to remember, and to beseech the prayers of, the great Fathers, who were inspired by the Holy Spirit and worked so hard to formulate our holy Faith, and to give a short, classical account of it.

Having said this in blessed memory of the founders of the Anglican and Eastern Churches Association and of those who suggested the Constantinople Lectures, I shall try to give a very brief and concise survey and account of the life and teaching of Saint John of Damascus. It is right and proper to say that in his writings and beliefs, he faithfully followed the teaching of the Fathers of the Ecumenical Synods. In his numerous writings and in varied ways he reiterates their teaching.

SAINT JOHN OF DAMASCUS – EVOLUTION OF HIS LIFE AND WORK

Saint John of Damascus was one of the great Fathers of the Church, equal only to those of the Golden Age of Church history – the fourth and fifth centuries. Saint John himself, however, lived in a very critical period of human history, and one which has put its seal on the world and has been influencing it until today. He lived in an area where many cultures mingled and contributed to civilization. He was born about 657 in Damascus, the oldest living city in the world, established before the appearance of Abraham and which became the Islamic capital of the Caliphs from 638. Although the city became the capital of many Islamic regimes, it has retained its Christian heritage. Today it is the capital of Syria, but also the permanent seat of the Patriarch of Antioch.

In this city, Saint John was born twenty five years after it fell to the Arabs, who in a few centuries turned it from a Christian city with a Hellenistic colony into a stronghold of Arabic culture and learning. Saint John, during whose lifetime so many changes took place, was

fortunate to have been born to a devout and wealthy Christian Greco-Syrian family, whose surname was Mansour. It is said that his grandfather was the person who, as representative of the people and authorities of the city, handed over Damascus to the Arabs. His father also, being a man of honesty and esteem, was appointed by the Caliph of Damascus as "*logothete*", or public treasurer. He accepted this high office from the Caliph in order to protect the Christians and to make smooth the transitional period from Byzantine to Arab rule. John was his only son, whom he was happy to educate well. To this end he appointed one Kosmas, a slave monk from Sicily whom he had bought for this purpose from the bazaar of Damascus. Saint John had an adopted brother, also called Kosmas. Both were well educated in theology, philosophy, astronomy, mathematics, philology, poetry and music. After his father's death John was appointed by the Caliph in his father's place, where he served loyally until 730.

In continuing his family tradition as a minister and official John played an important role in the affairs of the new state, which became an empire from 661-750 under the Ummayyad dynasty. His family's initiatives and gestures were afterwards followed by all the Christians who were subjugated first to the Moslem Arabs and later to the Turkish Ottoman Empire. This precedent helped these subjects of that Empire to survive in very difficult situations, and to continue their Christian and communal life amid so many obstacles, and so preserve their national, cultural and religious characteristics for many centuries.

The appearance of Islam and its continuous advance and rapid establishment within the region, the suppression of Christianity and the Greek Orthodox and Byzantine presence, and the confusion which resulted from the upheavals which followed, make the contribution of Saint John during his own lifetime extremely important for us living twelve centuries and more after his death. He was himself a protagonist and participant in the spiritual, political, ecclesiastical and theological life of his day. All this underlines his importance and his contribution towards the shaping, reaffirming, strengthening and safeguarding of the teaching and ethos of Christianity.

Around 731 John left his secular position and went to the Monastery of Saint Savvas in Palestine, where he became a monk, following the example of both Kosmas, his teacher and his adopted brother. The latter was elevated to the rank of bishop and is very well-known as an Orthodox poet and hymnographer, whose many poems, like those of Saint John, are still in use by the Church.

The departure of Saint John from his high position was caused by the intrigues of the Emperor Leo the Third, or even by the Caliph himself. He was accused of being disloyal to his master, after the latter had received an anonymous letter directed against John. He was dismissed by the Caliph who had his hand cut off, but the Caliph repented and asked him to return, on learning that the Saint's hand had been miraculously healed by Our Lady the Virgin Mary for whom John had a special affection and respect. John, however, remained adamant, and he left for the monastery established by Saint Savvas, where he remained until his death. There is some uncertainty over the date of his death. According to the synaxtristis – the

hagiographer, he lived for one hundred and four years. He would have died, therefore, at the time of the iconoclast Synod of Hieria in 754 by which, under the pressure and guidance of the Emperor Constantine the Fifth, nick-named Copronymos, who reigned from 741 to 775, he was defrocked and excommunicated.

THE ICONOCLASTIC CONTROVERSY

The iconoclastic controversy, which had begun some years earlier during the reign of Leo the Third (717-741), tormented the whole of the Byzantine Empire and the Christian East for more than one hundred years (726-843), and did immense damage to the life of the Church and the unity of the Christian Empire of Byzantium. It opened old wounds and revived every heresy which had appeared in the East since the beginning of Christianity.

The appearance of Islam at the end of the sixth century and its sudden, rapid and horrendous invasion into the territories of the Byzantine Empire – (the centres and bastions of ancient Christianity), – and the confusion created by these events were among the most prominent landmarks in the life and history of that period. It is fair to say that within a few years all the ancient Christian centres had fallen into the hands of the Arabs. Damascus fell in 635, Jerusalem in 638, Caesarea in 639, Alexandria in 641, and Cyrene in 648. In the east the Arab forces, with their fleet and army, appeared before the walls of Constantinople in 717, and in the west they reached Spain, but were halted at Poitiers in 733. The Archbishop of Cyprus together with its people abandoned the island and settled near Propontis in a city called Nea Iustiniani 688. For this reason he has the title, Archbishop of Cyprus and Nea Iustiniani up to this day.

It was in these circumstances that the Emperor, with the advice and consent of some of the clergy, prohibited the veneration of the holy icons and then ordered their expulsion from the churches.

The motives for his decision are not yet clear. After so many centuries of study and research historians and theologians have not yet solved this huge problem, which can be described as social, ecclesiastical, spiritual, cultural and political. Some students of the controversy have stressed the social side of the question, others the religious and other the political. In those days, it was thought, there had been a misunderstanding, because many monks and lay people were accused of worshipping the holy icons, and this veneration of icons – εἰκονοδουλεία – was seen as idolatry – εἰκονολατρεία. For this reason the Emperor and his advisers tried by their measures to stop this excess. So they were called iconoclasts – εἰκονομάχοι.

The Church, however, defended itself against the iconoclasts, and, as we know, many bishops, clergy, monks and faithful were deposed, imprisoned, tortured and died for their convictions. Saint John was the only defender of the holy icons who was not convicted because he was living under an Arab ruler.

Saint John's contribution, which assured for the holy icons their proper place in the worship of the Orthodox Church and their use for

private and public prayer, is unique. Being safe from his enemies, the Iconoclasts, he was able to defend the Church's teaching about the holy icons, having in mind the tradition of the Church.

We can state his fundamental teaching regarding the place of the holy icons by saying that he distinguished worship from veneration and honour. Worship is only offered to the holy Trinity – God the Father, God the Son and God the Holy Spirit. We honour and offer relative honour and veneration to the friends of God. Having and using their icons in churches, we offer praise to the persons depicted in their icons. By his teaching about the holy icons we can say with assurance that John of Damascus had introduced a new tool with which to teach, present, witness to, and expound Christianity. The acceptance by the Catholic and Apostolic Church of art as a means of worship and as the manifestation of the revelation of God in everyday life was a unique contribution to civilization, to Christianity.

It was his theological depth, his intuition and inspiration, combined with his extensive Christian spirituality which helped him embed and in a biblical way to teach the veneration of the holy icons, and the distinction between honour, veneration and worship (τιμή, προσκύνησις and λατρεία) in the Christian world of his own day. His teaching and example have been thoroughly and completely followed and accepted by the Orthodox, and in some degree by the whole of Christendom, to this day.

SAINT JOHN AS A CHURCH POET AND MUSICIAN

According to the Orthodox tradition Saint John of Damascus was not only a great theologian and controversialist, he was also one of Christianity's greatest religious poets. Moreover (according to an Orthodox tradition) he was a musician as well. Music is within us by nature and for this reason human beings have used music through the centuries to express their feelings towards Almighty God. Saint John achieved a unique combination and offered a great service to Orthodox Christianity, because he not only composed hymns and their music, but he also unified and gave a new dimension to ecclesiastical music in general. According to tradition he invented the eight modes which are in use in the Orthodox Church to this day. He may not have been the originator of Byzantine music, but, with his adopted brother Kosmas, he is the person who gave its present shape to the basis of the music of the Orthodox Church.

The Oktoichos, or book of the Eight Tones, contains the texts for Vespers and Matins for every day of the week. In it are to be found many of Saint John's main poetic works. The hymns of the Oktoichos, and therefore Saint John's ecclesiastical poems, are still in almost daily use in our services. Many other poems, particularly his Canons for the principal feasts of the Church's year and those dedicated to Our Lady the Virgin Mary come from his inspired pen and divinely moved hand. Ever since his own day many of his hymns and other works have been translated into various languages and are still in use. It is worth remarking here that during the last century

some of his hymns were introduced into the worship of the Church of England, as I have been told by my friend Father Harold Embleton.¹

THE HOLY SPIRIT AND SAINT JOHN OF DAMASCUS

In what follows I shall try to illustrate these two aspects of Saint John's work – as poet and theologian – from his teaching about the Holy Spirit. The doctrine of the Holy Spirit, as we know, is of the greatest importance for the welfare of the Church, and it has occupied the minds and the thoughts of the Fathers for so many centuries up to this day. He states clearly that the Holy Spirit is the Third Person of the Holy Trinity who proceeds from the Father and rests in the Son. Together with the Father and the Son he is worshipped and together glorified, because he is of the same Essence and unchanging. There is no difference in quality between the Three Persons of the Holy Trinity. The Father, the Son and the Holy Spirit are one in essence, but their functions differ. The Father is the Cause of all things, and he is always with the Son and the Holy Spirit. The Son is begotten before all ages from the Father, and he received human form and became Man for the salvation of mankind, and he entered history to bring the Good News and reveal the love of God the Father and prepare for the coming of the Holy Spirit into creation. Nevertheless he maintains his divinity which was united with his humanity in a way which is unapproachable and incomprehensible to man.

The Holy Spirit proceeds from the Father and rests in the Son who sends him into the world in time, to sanctify Creation and to complete the work of salvation.

He is consubstantial and co-eternal, the Spirit of Good, right, sovereign, the source of life and sanctification, with Father and Son both being God and called God, uncreated, full, creating, almighty, all-effecting, all-powerful, of infinite power, master of all creation and not mastered, filling and not being filled, shared in and not sharing in; sanctifying, not being sanctified.

He is the Paraclete [Intercessor], as receiving the intercessions of all things, in all things like the Father and the Son, proceeding from the Father and imparted through the Son and partaken of by all creation and through himself creating and giving being to the universe, sanctifying and holding it in being. The Holy Spirit is a Person, that is, He exists in His own Person, inseparable and indivisible from Father, Son, and having whatever properties the Father and Son have, except those of being unbegotten and being born.

In his teaching about the attributes of the Persons of the Holy Trinity, which we have already tried to state and clarify, Saint John says the following. Moreover, everything that the Son has, the Spirit too has from the Father, even being itself. And unless the Father is, neither is the Son nor the Spirit. And unless the Father has something, neither does the Son have it, nor does the Spirit. And because of the Father, that is, because of the existence of the Father, the Son and the Spirit have all that they each have, that is because of the Father's having

them, except for ingenerateness, birth and procession – ἀγεννησία, γεννησις, ἐκπόρευσις. For it is only in these personal attributes that the three holy Persons differ from one another; not in being. For they are divided indivisibly by what is characteristic of their own particular person. With his wisdom and clear mind and orthodox understanding Saint John again and again stresses and teaches the unity of the Godhead, but he also distinguishes the three Persons of the Holy Trinity.

Unfortunately, not all Christians read theological treatises like the "*Exposition Of The Orthodox Faith*". They do acquire, often unconsciously, their theological knowledge from the services of the Church, particularly from the sermons and from hymns with their strong rhythms and striking melodies. Saint John, as I have said, was one of our greatest hymn writers and preachers, and I would like to illustrate his way of teaching us about the Holy Spirit from his sermons and hymns. The Holy Spirit he tells us is the "*finger*" of God, He is the tongue by which God speaks.

Here, preaching on the Nativity of The Mother of God, he recalls Jacob's Ladder, (Genesis 28:12): Today "*the carpenter's Son*", the most skilful Word of the One who through Him constructed the universe, the mighty arm of God Most High, having as by His Own finger, the Spirit, sharpened the blunted axe of nature, has constructed a living ladder, whose base is fixed on Earth, but whose top reaches Heaven. (v. 96, p. 665. The Nativity of Our Lady). Later in the same sermon, he compares the giving of the Law on Sinai to the Incarnation:

"the Word of God wrote the Law on tablets of stone with the finger of God, the Spirit; here from the same Spirit and the [Virgin's] blood, the Word Himself has taken flesh for our salvation" (p. 669 v. 96)

In his sermons on the Dormition Saint John uses this imagery again:

"This tomb is more blest than the ark of Moses because its destiny is to receive not shadows and types, but the Truth Itself. It receives the pure, golden jar, which bears as its fruit the heavenly manna, a living tablet, which received, by the all-powerful finger – the Spirit, the Word of God about to be made flesh"

Thinking of the opening of Psalm 44(45), and the "*new book*" of Isaiah 8, he says:

"Today God the Word, Who made all things has composed a new volume which the Father uttered from His heart, to be written with the tongue of God, the Spirit, as with a new pen"

You will note how skilfully Saint John combines profound theological teaching on the role of the Three Persons of the Holy Trinity in the incarnation with the use of vivid poetic images. These images, though are not random, but taken from the inspired writings of the Old Testament (vv.96. pp. 756–757)

In a similar way Saint John uses imagery and scripture to depict the role of the Spirit at the Transfiguration.

He says:

"Let us also sing to the Spirit Who searches all things, even the ineffable depths of God, as in the light of the Father, the Spirit Who enlightens all things, we see light, the unapproachable Son of God" (v. 96. pp. 548-549) 556.

Here Saint John, with allusions to Second Corinthians, First Timothy and Psalm 35(36), underlines the fact that all three Persons of the Trinity act together at all times, each in the way proper to each one. This is why Saint John more than once explains that the "Cloud of light" on Mount Thabor is a manifestation of the Holy Spirit.

He says:

"A cloud of light overshadowed them, which depicts the radiance of the Spirit. For this is what the godlike apostle said; that the [Red] Sea bore the icon of the water, the cloud that of the Spirit".

And later, commenting on the voice from Heaven, he again states that the "Cloud is the Holy Spirit".

For a number of the great feasts, Saint John composed canons written in Iambic verse. His canon for Pentecost is one of these, and in it, he expounds the doctrine of the Holy Spirit. The language is extremely ornate, he uses many archaic and poetic expressions, and even creates new words, including the famous "Ακτιστος, μη πλαστος, υργος, συνθρονος", which is twenty-nine letters long in Greek. This is his poetic way of conveying the gifts of tongues given to the apostles, whom Saint John call the *harpes* of the Spirit.

It is very difficult to convey the feeling of this canon in English, but I will read you one or two stanzas to give you some impression of the theologian operating as poet and *vice versa*.

In the first Saint John takes an idea from Saint Gregory the Theologian, who calls the "Word" the "Definition" (ὁπος) of God:

*The firm Definition, most precise Word
Brings calm perfection to the heart:
For, his work accomplished,
Christ gladdened his friends
With a mighty wind and tongues of fire,
Apportioning the Spirit as he had promised.*

In the second he uses the image of light from the Creed to set out the Orthodox doctrine of the relationship between the three Persons:

*From the unbegotten Light proceeded
The imperishable Splendour,
Illuminating with almighty operation,
Whose fiery sound now reveals the consubstantial Beacon
Of the Father's authority through the Son
In Sion to the nations*

It is through the Spirit that we come to know the Holy Trinity and are led to adoration. Speaking about the relationship between God and man he says that the contact between them is through the Holy Spirit

(p. 665, v.96). With the gifts of the Holy Spirit we gain deification – *theosis* – θεωσις.

In the Orthodox Church we have a special Vespers of Kneeling on the evening of Pentecost to bring to an end the fifty days of the Paschal season, and Saint John alludes to this in the following stanza:

*All things bend the knee to the Comforter,
To the Offspring of the Father, to the consubstantial Father;
For they know in three persons one
Unerring, unapproachable, timeless Essence;
For light has shone, the grace of the Spirit.*

By accepting the grace of the Spirit we too are transformed, and so Saint John ends his great poem with a reference to this:

*On as many as the grace which flows from God has breathed,
Resplendent, dazzling, transformed,
With strange, most glorious transformation.
We have come to know the Essence of equal might, indivisible,
Wise, of triple radiance; and we give glory.*

If one were to try to state his particular contribution to the teaching and life of the Church in his day, with which she has been nurtured for many centuries until now, we might mention the following:

In the first place his special respect, affection and trust in the Mother of God, the Virgin Mary, which are expressed in his writings, his poetical works and his ecclesiastical music. His defence of the teaching of the one, holy, catholic and apostolic Church concerning the Mother of God in the eternal plan of God for our salvation vividly shows and witnesses to his respect for the person who was first entrusted with Christ's incarnation, and who had the privilege of accepting the Only-begotten Son and Λογος of God, our Saviour Jesus Christ, in her womb.

The author of the *Akathist Hymn* calls her the *theme of the teaching of the Apostles*, and Saint John calls her not only the Mother of Jesus, but the Mother of all who believe in him and have entrusted their lives to his living mercy.

*The Son of the Father who has no beginning,
our God and Lord, has appeared to us
incarnate from a Virgin, to illumine
what had been darkened;
to gather what had been scattered;
and so we all magnify the all-praised Mother of God:*

In the second place, Saint John, following the teaching of the catholic and apostolic Church, respected and offered great honour to all those who had in some way witnessed their obedience and love to the Master – I mean to holy men and women from time immemorial who have served him by their saintly lives and sacrifices, their deeds and their witness to the Cross of Christ by their personal afflictions; and who, as Saint Paul reminds us, have put on the marks of Christ's Passion.

In the third place, Saint John praised the event of death, the cause of much lamentation, but his message is full of hope and sweetness.

*I lament and mourn,
When I reflect on death
And see the beauty which was fashioned for us
According to God's image lying in the tombs
Disfigured, inglorious and without form.
Oh, the wonder!
What is this mystery which has come to pass around us?
How have we been given over to corruption,
And espoused to death?
Indeed, as it is written, by God's command,
Who grants rest to those who have passed over.*

Along with death Saint John also praised the universally proclaimed teaching of Christ about the resurrection of mankind. Particularly in his paschal hymns he praises the Resurrection as a cosmic event, which was given to mankind by the Risen Lord. Christ, he says, "*has taken us from death to life, and from earth to heaven*", and so the Resurrection is the new element which promises us the newness of the incarnate son of God. The following stanza expresses the deep meaning of the Resurrection, as Saint John in his poetic and divine way presents it to us:

*Come, let us drink a new drink,
Not one marvellously brought forth from a barren rock,
But the source of incorruption
Which springs up from the tomb of Christ,
In whom we are established.*

In the fourth place, Saint John, as I have already said, was involved in the controversy of iconoclasm, which arose during his lifetime. He was the theologian and protagonist who defended the holy images and their use for worship in the Church. He recommended them not only for veneration, but as an inseparable part of worship, and declared that the holy icons are an open book for the education of the simple and illiterate.

In this way he gave a new dimension to the value of images for the teaching and knowledge of our faith. His treatises in defence of the holy images form a well organized body of work which manifests his knowledge of the Bible and the writings of the holy Fathers on the subject.

Although more than twelve centuries have passed since his death, Saint John's teachings and writings are still vivid and close to our contemporary life. They speak to our hearts and minds when we hear his hymns sung, we are deeply moved and by them we are given a special serenity and peace. When we read his *Exposition of the Orthodox Faith*, again we admire his clear and positive thought. We are amazed and marvel that he has achieved such a system of theological thought – alive, clear, brief and filled with references to the Fathers before him.

It is not surprising that his works have been commended and translated from their earliest days until now. His influence has surpassed both his time and his country, so that it is said that he is the first scholastic. Saint Thomas Aquinas, the great twelfth century doctor of the Western Church, had Saint John's *Exposition* in mind

when he composed his *Summa Theologiae*. Saint John's glory is that his works and his rich spiritual labours are still in use in the whole Orthodox Church. Her teachers and students of theological and ecclesiastical literature, music and poetry are for ever indebted to his works. A contemporary Greek professor of theology has stated that Saint John is the greatest teacher of Christian dogma.

It is not without reason that he was called the new John the Theologian and David the musician.

He is compared to Moses because he has penetrated the darkness and he was initiated into the mysteries and secrets of the Holy Spirit. He was a minister and seer of the mysteries of Christ.

Finally, as I conclude this talk, I would like to mention also his contribution to the Greek Language. It has been pithily and accurately remarked that "*he was the last author who abundantly and forcefully used the Greek language in an area which for more than one thousand years had had this language as its own*". The spread of the Arabs and their savage invasions, and the spread of Islam in the centre of the area of primitive Christianity and the Hellenism of Alexander the Great and the Christian Byzantine Empire changed the pattern of this sensitive part of the world suddenly and completely. Saint John of Damascus is an Illuminator, the Golden Stream, a permanent Guide, who fills our hearts with hope and faith in the Triune God, who will continue to ensure that these places do not cease to be places of Christian worship and life, where Christian monks and nuns, bishops and priests, and learned and prolific theologians will continue to maintain the same faith and the same ideas to which Saint John dedicated his life for the Father, the Son and the Holy Spirit. Amen.

Note

¹ The Anglican Church has become very familiar with the thought and theology of Saint John of Damascus since some of his hymns are included in the *English Hymnal* and other hymn books

The Paschal hymns "The Day of Resurrection" and "Thou hallowed chosen morn of praise" are both taken from Saint John's canon for Easter Day, known as the "Golden Canon". There can be few Anglican churches that do not make use of these two hymns, particularly the first, in their Easter services.

It was John Mason Neale, who was inspired by the Eastern Orthodox Churches, who translated these hymns into English in his *Hymns of the Eastern Church* (1862).

He was the founder of the Anglican and Eastern Churches Association, established in 1864, and was its first president. He was a great and skilful translator and interpreter of the spirit and the letter of Saint John's hymns and so it was he who introduced them into Anglican thought and worship.

EXTRACTS FROM EKKLESIA

No. 15 of 15th October, 1992

The Church of Russia

H.B. Patriarch Alexei of Moscow and All Russia has stated that the Russian Orthodox Church will not allow itself to be "dismembered" into 15 autocephalous Churches, analogous to the republics which make up the former Soviet Union. The Church must not be divided ethnically but use its authority in the pursuit of unity and the elimination of ethnic disputes.

With the blessing of H.B. Patriarch Alexei of Moscow and All Russia, publication has begun of the series "Patristic Heritage". The writings of the Fathers will be translated anew. The first volume will contain the works of St Maximos the Confessor.

No. 16/17 of 1st/15th November, 1992

Orthodoxy and the environment

[An Inter-Orthodox Conference on the protection of the natural environment took place in the Orthodox Academy of Crete from 5th to 12th November 1991: the inspiration for it came from the late Ecumenical Patriarch Dimitrios I. Only the Patriarchates of Antioch and Jerusalem, and the Autocephalous Church of Poland, were unrepresented. The joint presidents were Metropolitan John of Pergamum (representing the Ecumenical Patriarch), Patriarch Parthenios III of Alexandria, and Prince Philip, Duke of Edinburgh (International President of WWF).]

* * *

The inaugural address was given by HRH Prince Philip, Duke of Edinburgh, International President of the Worldwide Fund for Nature, who spoke on the subject of "The nature of the ecological crisis". He began by expressing his sorrow at the death of Patriarch Dimitrios I, but also his joy at the election of the new Ecumenical Patriarch Bartholomew I. He went on to speak of the founding of WWF, in 1961, which today had 3.7 million supporters in 28 national and associate organisations: it had £1,375,000 of investments in more than 6000 programmes in 130 countries.

Prince Philip pinpointed the whole problem and stressed the importance of the religious element, especially of Orthodoxy, in awakening the human consciousness to the ecological problem.

The Duke dwelt on the subject of the relationship between man and nature, based on the particular points raised in Psalms 43 and 103. He said that certainly in the past there had been a certain contamination

of the environment, but it was not what was observable today, i.e. chemical pollution. In the past there had been a deterioration in the relations of man with nature, but on a restricted scale: now it has assumed worrying dimensions. After referring to sacred texts, especially in the Old Testament, and to Biblical characters directly involved in the ecological problem, Prince Philip maintained the view that protection of nature does not mean that we leave nature alone: positive intervention by man is required. Nature must be assisted.

Further, Prince Philip said that a theological interpretation of the terms "nature" and "ecological crisis" is required, as well as clarification of the role of man in correcting the evil which is happening today in the natural environment. If wisdom is necessary, so also is righteousness, he added. The Old Testament prophets give us the answer, he emphasised.

The greater part of mankind, continued Prince Philip, is finding itself confronted by nature. We must acknowledge that many human activities are destroying nature: men are displacing what remains of nature in the wild. To restore the relationship of man with nature requires sincerity and integrity on man's part, because this relationship is sacred.

I call on everyone, Prince Philip concluded, to rise to the challenge of Patriarch Dimitrios I to celebrate 1st September as "The Day of Nature".

Relevant to what Prince Philip expounded in his inaugural address is what he said to the reporter Leda Bouzali, dispatched to the Athens newspaper *Kathimerini* (p. 4, 8 Nov. 91). In statements to her, Prince Philip said that, if the Orthodox Church includes in its sermons the protection of the environment, if it sees to it that ecological matters are included in the schools' teaching, then it will be able to act as a catalyst in Greek society and make a contribution to people's sensitivities.

The Orthodox Church, continued Prince Philip, can mobilise every kind of religious expression to inspire in men greater reverence towards the remaining world of the divine creation, in order to help them to honour its value and to understand how corruptible is our planet and life on it. He ended with the plea for a more stringent application of the CITES Agreement on the trade in protected species (furs of leopards, ivory, etc.) on the part of Greece; and he supported the view that with the development of Ecotourism foreign visitors to Greece could put pressure on the Church authorities to protect the natural wealth which is the magnetic pole of tourism.

Conclusions and proposals of the Inter-Orthodox Conference on the Protection of Nature

I

1. In 1989 H.H. Ecumenical Patriarch Dimitrios I published a Patriarchal Message in which he asked that on 1st September each year, which is the beginning of the ecclesiastical year for the Orthodox Church, thanksgiving and prayers be offered up for the

whole Creation: he asked that the day be designated as one of special prayer for the salvation and protection of God's creation.

2. The Ecumenical Patriarch's Message created a significant interest both within and outside the Orthodox Church, in response to which he called on the Heads of the Autocephalous and Autonomous Churches to appoint official representatives (one being a Bishop) to meet and discuss the common stance of the Orthodox Church on the problem of protecting nature and the environment. This led to the convening of an Inter-Orthodox Conference on this particular theme.

3. This Conference met in the Orthodox Academy of Crete from 5th to 11th November 1991, under the presidency of Metropolitan John of Pergamum, representing the Ecumenical Patriarch. The Conference was graced by the presence of H.B. the Pope and Patriarch of Alexandria, Parthenios III. H.R.H Prince Philip, Duke of Edinburgh, delivered the inaugural address, speaking of the nature of the ecological crisis today faced by the world. Representatives of twelve Autocephalous and Autonomous Churches took part; and specialists in various fields, including the Theological and Natural Sciences, attended as observers.

4. The reports presented to the Conference, and the discussions which followed them, revealed a wide spectrum of subjects, such as: (a) a general introductory examination of the causes, nature and importance of the ecological crisis; (b) environmental problems; (c) theological approaches to the relationship of mankind with the natural environment; (d) spiritual aspects of the problem, with special reference to the Orthodox monastic tradition; and (e) practical recommendations.

II

The Conference ended with the following general conclusions, which are based on fundamental principles of the Orthodox Church and constitute its position as to the ecological crisis.

(a) The Orthodox Church shares the feelings and the disquiet of those who are distressed by the increasing pollution of the natural environment, which is the result of human actions. The Church considers it a sin and calls on all human beings to repent of it. There is a tendency to seek a new morality; but for the Orthodox the solution of the problem lies in the liturgical and eucharistic life, as well as in the ascetic ethos of the Orthodox tradition.

(b) The Orthodox Church has no desire to identify itself with any ecological movement, party or organisation, and does not wish to resolve the ecological problem by the philosophy or to use their methods and programmes. Orthodoxy first and foremost looks upon itself as *the Church*, and this means a *presence* and a *witness* to a concrete way of living which results from a particular theological vision of the relationship of man with God, their fellow-men and nature.

III.

Bearing "in mind" these general principles, the participants in the Inter-Orthodox Conference would with respect submit to their Churches the following proposition:

(1) Let the Church draw attention to its Orthodox eucharistic and ascetic character. The Churches ought once again to offer both to the faithful and to the world in general this simple, ascetic but all-embracing way of life. Mankind needs a simpler way of life, a renewed asceticism for the sake of the Creation.

(2) Let each Autocephalous Church dedicate 1st September as a day of special prayers and intercessions for the whole Creation – as a day for the protection of God's whole Creation.

(3) Let each Church undertake to draw up programmes for Christian environmental education which would include: all branches of theological education to draft courses of instruction, create material for the Catechetical Schools and prepare suitable material for use by Teachers of Religious Studies in State Schools. This material could also be used in places where the Church has control of Schools of Demotic and Middle Education. In particular it recommends that 1st September be regarded as a suitable day for both teaching and preaching, thus satisfying the need for us to protect God's Creation.

In countries where the Church has control of Schools of Higher Education it should encourage research in the field of promoting the environment – e.g. alternative sources of energy.

(4) Let each Church concern itself with works of local initiatives designed to revalue the worth of the whole Creation. Let the Church request to undertake the production of projects and the execution of works at the local (i.e. the parish and the wider episcopal area) level, as for example:

In the parishes: to organise programmes for recycling paper, glass, metal and chemicals which can be made into fertilisers;

to economise on energy in ecclesiastical buildings by means of proper insulation and controlled lighting;

to encourage economy in the use of water;

to encourage less use of motor cars;

In the dioceses: to localise opportunities of producing and using alternative forms of energy (solar, wind) in a direct and practical way.

(5) Each Church should examine the use of land, buildings and clothing where it has the right of inspection and has influence in order to ensure that they are used or serve in such a way that they will not cause damage to the environment but rather improve it.

(6) Let each Church organise meetings of its members to examine subjects which are hidden apparently from Theology until the advent of scientists involved with the environment to assist the Church's efforts to concern itself more closely in areas related to the environment and bio-ethical questions. In these meetings the Orthodox Church must make approaches to those who are involved in Science

and Ecology but who are not members of the Church, and seek to get them to put their knowledge and experience at the Church's disposal.

(7) Let the Autocephalous Churches in an area cooperate on special environmental matters which go beyond the limits of a local Church.

(8) Let the members of Conference address an appeal to the United Nations' Conference on the Environment and Development (UN-ECD), due to meet in Brazil in June 1992. It should include:

(a) In accordance with the Lord's words "As you would that men should do unto you, even so do unto them" (Luke vi 31), no product or industry should be exported nor any reject found a place (and not thrown away), when the country of provenance will not accept it in its own territory or jurisdiction;

(b) In accordance with the Christian proposal for the right handling of resources, all possible efforts should be made towards an efficient use of energy. Eventually this should require less taxation on the cost of insulating materials and the abolition of subsidies for the production and use of non-renewable sources of energy, which are particularly damaging to the environment. It is possible, too, that an increase in taxation might be required in order to reduce the use of fuels, resulting in a more rational use of energy-sources such as coal and petrol.

(9) Let the Orthodox Church encourage young men to undertake works and programmes of an environmental nature, like camps on environmental subjects and educational programmes.

SYNDESMOS, the International Movement of Orthodox Youth, should encourage Orthodox Young People's Organisations to work in these fields, and to assume the role of coordinating the development and advancement of our Youth programmes throughout the world.

Andreas N. Papavasileiou
D. Th. – Headmaster

No. 1 of 1st/15th January 1993

A CONTEMPORARY ADDRESS ON "HOLY ORDERS" FOR WOMEN

by
the Revd Anastasios D. Salapata, priest;
St David's College, Lampeter

I. A brief introduction

Holy Orders is one of the principal Sacraments of the Christian Church according to our 2000 year-old Tradition. It is true that Orthodoxy has never considered it essential to set an absolute and definite number of Sacraments; but it has always held Holy Orders in the centre of its sacramental life, for the simple reason that by it and through it all the other Sacraments are communicated to the faithful and their sanctification achieved.

The traditional theological view of Holy Orders is that only males can

be admitted to them: more precisely, the three degrees of Holy Orders to which one is admitted by ordination, i.e. deacon, priest and bishop, are a blessing which the Church bestows (and not without reasons) only to men. Of course, there are other ecclesiastical ministries (monasticism, sacristans, etc.) to which one is admitted by laying on of hands: they are available to both sexes, men and women.

Most certainly we cannot not mention the important institution of deaconesses.¹ This is a special category of women ordained for a specific ecclesiastical ministry, clearly distinguished from that of deacons. This tradition had its roots in the ancient Eastern Church. But whilst experience has demonstrated the need for the existence of this institution, the contemporary Eastern Orthodox Church exhibits a certain hesitation in continuing to bestow this particular blessing on its women members. Anyhow, at the Inter-Orthodox Theological Conference which took place in Rhodes in 1988, it was decided that "the apostolic institution of deaconesses should be revived".

II. The "Ordination" of women in the modern West

This phenomenon which we Orthodox call Western Christianity, or more simply "the West", consists of very many branches, as should be made clear. Certainly the largest and best known is the Roman Catholic Church, which can have its own views on Holy Orders but which has not reached such a stage as to accept the "ordination" of women. The remainder of the Western Christian world is divided into hundreds of Protestant Churches. The largest and most important of all is the Anglican Church (or Communion): this is divided into many small local or national Anglican Churches, on the model of the Orthodox Churches. The Church of England considers itself the Mother-Church of the Anglican Communion.

The "ordination" of women began to become a reality in the early years of the twentieth century, being accepted in most Protestant Churches (Congregational, Methodist, Presbyterian, etc.): the last bastion of the protesters was the Anglican Church, but in recent years some isolated parts of the Anglican Church (America, New Zealand, Ireland) have begun, by decision of their local Synods, to "ordain" women. Social and ecclesiastical pressure created thereby has led even the Mother-Church of the Anglican Communion to decide definitely to clothe this new idea with canonical authority. The General Synod of the Church of England, meeting in Church House in London on Wednesday, 11th November 1992, ratified the new Canon, receiving the required 2/3 majority in each of the three Houses of Synod (Bishops, Clergy and Laity). Now it is an official part of Anglican Canon Law.

Maybe this whole ecclesiastical adventure on the part of the Anglican Church, and of Protestants generally, is of no great importance for the Orthodox East; but it is clear that the relevant theological stirrings and the many and varied discussions in the West over a decade are not theologically of any real interest or significance. A fair number of Orthodox Theologians³ (especially those living in the West) have been obliged to present theses, to give definitive answers and sometimes to publish articles or even books, containing the views

of the Orthodox Eastern Church on the matter under discussion. So, one is aware of the whole argument, both of that of the West but also more fundamentally of that of Orthodoxy. That is why the subject (or rather the problem) is certainly so very great, not only as concerns its historicity but fundamentally as concerns the new ecclesiastical era which we are entering: an era in which there will be – precisely by reason of its new rhythm – some intense theological frictions between East and West, wherein instead of the desired drawing together of the two ecclesiastical regions only a greater division seems to be in prospect.

III. The western position on women's "Holy Orders"

In the great (both in breadth and depth) theological dialogue provoked by modern ideas on "ordination" of women, many arguments have been put forward and analysed from theological, ecclesiological and sociological standpoints. Some of them, as the Westerners themselves express them, can be summarised as follows:

1. "Holy Orders" for women is a phenomenon affecting not only one Protestant Church but several. This means that there is a wide consensus and that Christians of different confessions and shades of opinion throughout the West are occupied with the question, believe in it and (in many of these Churches) are actually experiencing the "ordination" of women.
2. Jesus did not promote any women to the Apostolic office, nor by extension to the episcopate, because in his time women had a very low social position and therefore it would not have won general acceptance. After women's social position had finally changed, there is today a need for equal treatment.
3. St Paul, who had very definite ideas on the equality of the two sexes, did not prohibit the ordination of women in his writings and teaching.
4. Jesus Christ is the model High Priest. The New Testament teaches us that we are ALL called to represent Christ in the Church's life.
5. Women have already entered "Holy Orders" by the institution of the order of deaconesses: there is therefore no problem in advancing them to a higher degree.
6. In the New Testament is found a significant example of a woman Apostle, Junia⁴ which can mean that she had been given the same ecclesiastical authority as the male Apostles.
7. "Ordination" of women marks a step into the future.⁵

IV. The importance of the arguments

As one can clearly deduce from what is written above, many of the Western arguments are literally naive, without ecclesiastical force or any trace of reality or spiritual dimension. Here it should be made clear that this whole adventure began when certain women presented themselves to the Churches and said that "they felt a call to Holy Orders"⁶. This "feeling" of a "call", then has created the whole theological struggle which has resulted in the "ordination" of women to the orders of Presbyter and Bishop.

The heart of this particular problem, however, does not seem to be the feeling of a priestly vocation on the part of women in the Western Church: it is not even that so many heretical beliefs torment the Christians of the West and have made them spiritually disabled. It is obvious that the whole problem began to be serious when the "women's feminist movement asserted itself. The movement's members then saw that they had the power to influence many things: so, they persuaded themselves that they ought to unleash a determined war against their "adversaries", men, who hitherto (according to the feminist) had kept them confined to the home, had not allowed them to work, had compelled them to remain outside the University, positions of management, places in government, and finally outside Holy Orders.

On this sole basis and justification, then, this matter (which is quite obviously sociological, and not at all theological or ecclesiastical) is a creation of the feminist movement in the soul of its women followers, – this ontological need for confrontation with what will be labelled "male establishment". To analyse the feminist movement and its spiritual character (if it has one) whole books would not suffice: we need only mention that the results of this attempt were, are and will be tragic for those civilisations, as also for those Churches, which have adopted it.

A Characteristic example which supports absolutely this view are those curious scenes which one witnessed on British television (BBC 2) in the evening of 11th November, after the passing by the General Synod of the Church of England of the new Canon on the "ordination" of women. Women, some already deaconesses, others lay-women, demonstrating outside the Synod-house, were beside themselves with joy, shouting passionately, shaking hands, embracing and kissing one another, and finally drinking wine from the bottle in front of the television cameras.

The very next day, a simple British citizen of middle age, who had no theological or other learning, said characteristically that "women have struck to enter another stronghold". This is the confirmed impression in the minds of all thinking men in the Western world who live amid this contemporary wave of feminism with all the negation which it brings with it: it has proved itself so powerful that it seeks to alienate even ecclesiastical consciences.

The argument concerning Junia is perhaps the most serious and noteworthy of those used by the supporters of women's "ordination". The text is as follows: "Greet Andronicus and Junia, my kinsmen and fellow-captives, who are eminent among the apostles, who were in Christ before me"⁷. What should be particularly borne in mind in examining this text is the precise meaning of the term "apostles": does it signify here the apostles as we know them in those great figures Peter, Paul, Andrew, and the others? According to the late Professor P. Trembelas⁸ the term "apostle" should rather be understood here in its broader meaning of evangelist: he translates it characteristically "he who is concerned with the mission of preaching".

The Orthodox Church has never thought that Junia was an Apostle

and Bishop: so, it cannot support any of the modern arguments based upon it. The Fathers certainly considered Junia to be very probably the wife of Andronicus (referred to in the same text), and so ranked them both among the Saints. Their memory is honoured on 17 May.

V. Some Orthodox opinions

As well as any Western ideas in support of the "ordination" of women, there are of course opinions to the contrary: they are expressed primarily by all members of the Orthodox Church who, whether living in the East or in the West (geographically speaking), have their own steadfast Orthodox and traditional ideas. Moreover, over against these new and liberal views is set the Church of Rome, as well as a large party of Anglicans, the Anglo-Catholics as they are commonly called. The latter now see the ground falling beneath their feet and consider themselves literally lost.

The Orthodox Church, then, like most Roman Catholics and Anglo-Catholics, believes that the "ordination" of women is a mistaken ecclesiastical movement which does not at all help the Church's Ecumenical dialogue or draw them together: on the contrary it will divide, it will arouse the feelings of those who think and act rightly, and it will harm relations between male and female Christians.

First and foremost there is a need to speak clearly (and it must be recognised by all who support the new ideas) that neither the New Testament nor the Holy Tradition furnishes us with arguments for women's "ordination". Christian Holy Orders and the concept of the Apostolic Succession have been preserved through the centuries by the ordination of male-members of the Church. This has been established for ecclesiastical, not historical and sociological, reasons: the former have remained unchanged for centuries, whilst the latter can vary with changing times.

All this can be described simply as follows:

Holy Orders come from Jesus who in his human form is male. The ordained male Bishop (and Priest) represents Jesus in the Church. This representation has to act in the completion of the supreme Sacrament of the Holy Eucharist, and it can be schematised as: Christ → Priest (male) → complete Sacrament.

Our Panagia, too, the Mother of the Son and Word of God, honoured by the Apostles and all the first Christians, never considered it essential to be ordained a Priestess. The subject certainly never concerned the Apostles or the Church, not even the All-holy Theotokos herself.

In subsequent times the Church decided to consecrate deaconesses, who were to give great assistance in the better service of the Church's pastoral work. Later on, the Church was blessed by the presence of women-monks who have always given tremendous service to faithful members of the Body of Christ. Important work is also done by the wives of Priests, the so-called *Presbyteras*. But none of these categories of women has performed priestly work. The Church has accepted, welcomed and encouraged the loving offerings of deaconesses, nuns and *presbyteras*: their work is inestimable and tremendous, but it is not nor ever has been (not even in those earliest

and formative times) judged necessary by the Church to recognise it as priestly and liturgical.

Briefly, "in the sacramental Holy Orders the woman has no place"⁹, because these Holy Orders are excluded from her nature, since it is contrary to the concept of "fatherhood", "the paternal role of Christ and God the Father"¹⁰.

Church History teaches us that the only ones who had women priests in the Church were the Gnostics of the Primitive Church: they were condemned by the Church's authority as heretics, and were no longer regarded as Orthodox Christians.

VI. Conclusion

Women's "ordination" is already a fact and an historical reality of our times. Orthodox Christians worldwide have no cause to be terrorised by this truth, but there is a need to be continually prepared to confront this new wind of heresy and error. Heterodox Christians often think of fleeing to Holy Orthodoxy: now it seems that there will not be simply isolated cases of interested persons but whole spiritual waves of hungry people, who will seek refuge (it is beginning already) and consolation in the true Church of Christ.

Orthodox Christians, therefore, ought now to be aware of the need for us to serve as physicians and healers of those our wounded brethren. Maybe many of us have no specialist knowledge: maybe we have no material or other means to offer. Let us simply offer our love and our prayers: our distressed guests will be grateful even for that. Moreover, we ought to beseech the Good God to give us insight and wisdom, so that we may not have to experience ourselves this present misadventure which has befallen the West.

Finally, let us seek from our Creator enlightenment, that Satan may not tempt us and we underestimate (amid this whole business which, of necessity, is developing in such circumstances) the form and the role of women in the Church.

The contemporary question of the "ordination" of women is one of the most serious problems of our times. It is a new and certainly very great problem, which we cannot ignore. The members of the Holy Orthodox Church, who are not for the present involved in this matter, will keep themselves, as they have always done in the past in similar circumstances, steadfast and faithful to the Traditions of the Holy Fathers, in an attitude of humility and prayer.

1. Evagg. D. Theodorou, *The "ordination" or "laying-on of hands" of Deaconesses*; Athens, 1954
2. Christine Hall (ed), *The Deacon's Ministry*, Gracewing, 1991, pp. 191-2
3. Thomas Hopko (ed), *Women and the Priesthood*; St Vladimir's Seminary Press, New York, 1983. Elisabeth Sigel, *The Ministry of Women in the Church*; Oakwood Publications, 1991
4. Romans 16, 7
5. From the speech of the Anglican Bishop of Guildford to the General Synod of the Church of England, 11 Nov. 1992
6. This is an habitual expression of Western Protestant Christians who do not permit their spiritual father (who in most cases is non-

existent) to advise or direct them in the Church's life, nor the local Bishop to decide and take responsibility for admission to Holy Orders or in the Church at large to approve and accept a candidate to its bosom – as a shepherd of its sheep. Their basic idea is that they themselves feel that they are called to Holy Orders; and so they simply inform the local Bishop who, according to common practice, sets the whole relevant process in motion.

⁷ Romans 16, 7

⁸ P. Trembelas, Commentary on the N.T. Epistles, vol. 1; "The Saviour" Publications, Athens, 1978, p. 221

⁹ V. Kalogeropoulou-Metallinou, Woman in the East in our time; Armos Publications, Athens, 1992, p. 47

¹⁰ *ibid.*, p. 48

The Church of Russia

H.B. Patriarch Alexei of Moscow and All the Russias has decided to hasten the work of renovating the Valamo Monastery and reviving the monastic community. Accordingly, last July, he visited the monastery accompanied by President Yeltsin of Russia. It was built in 1329 on an island and Lake Lado near St Petersburg, and for many centuries it was one of the most important Russian monasteries. After the Bolsheviks seized power, the monks were forced to leave the holy site and to found new Valamo in Finland.

* * *

The Russian Orthodox Church has decided to build a chapel at the place where the last Tsar Nicholas II and all his family died. The consecration of the foundation stone was performed last October. It is well-known that Russia's neo-martyrs were killed in the house of the merchant Ipatief, which was destroyed by the Communists; but crowds of the faithful visited it daily.

* * *

According to a study by the Department of Social Sciences of the University of Minsk, 60% of the inhabitants of White Russia claim to belong to the Orthodox Church, whilst a third say that they are atheists. It is clear, also, that only 1% of White Russians claim to be Uniates and approximately 8% (800,000) Roman Catholic, a number much smaller than the 1,500,000 claimed by the R.C.s.

* * *

The Holy Synod of the Russian Orthodox Church has sent a letter to the government of Russia, asking them to bear in mind the feelings of the Greeks in the matter of their non-recognition of the Skopje Republic with a Greek name.

The Church of Roumania

Recently in Bucharest the preliminary results of the first census of Roumania since the Second World War were published: it also registers the religion of the country's 22,760,449 inhabitants. It shows that 87% state that they are Orthodox, 5% Roman Catholic, 1% Uniates, 3.5% Reformed, 1% Pentecostals and .5% Baptists. It should be particularly noted that the number of those who call themselves atheists (11,000) agnostics (25,000), etc., is very small.

* * *

In Moldavia, a former Soviet republic, there are today 22 Orthodox monasteries, whereas until a few years ago there were hardly any. Recently the State has returned the monasteries to the Church, although there are still insufficient monks.

Most important of all, the Kaprijana Monastery, built by Stephen the Great in 1429, already has eight monks and eight novices. The Monastery's church is being renovated, as until 1989 it was used as a sanatorium.

Translations by the Revd Harold Embleton

BOOK REVIEW

Philip Sherrard: *The Greek East and the Latin West*, Denise Harvey & Co. 1992, pb., 212 pp. n.p.

This is a reprint, with some corrections and additional material, of a work first published by OUP in 1959 which has been for far too long out of print. Its reappearance as the twelfth book in the Romiosyni Series – studies and translations in the field of modern Greek culture – is warmly to be welcomed. Readers of Dr Sherrard's more recent works – *The Rape of Man and Nature*, *The Sacred in Life and Art*, and *Human Image: World Image. The Death and Resurrection of Sacred Cosmology* – see earlier issues of ECNL for reviews – will be aware of his penetrating insights into some of the present problems of Western society. He writes not only as a Christian scholar-philosopher with a deep reverence for Patristic principles but also as a Christian prophet in our modern post-Christian age, recalling us to the traditional Christian roots of Western society and warning us of the dire consequences of continuing the present headlong rush towards purely materialist goals – a rush which has already led to moral and ecological crises which may well herald the destruction of Western civilization as we now know it. Indeed our present condition is described in this work as one of "spiritual dereliction, not to say slump into systematic barbarity".

The original text of the 1959 edition has been retained in its entirety apart from "the elimination of certain errors, theological and historical", but there is a new Foreword to this edition and an interesting

and revealing Appendix entitled "The Church and State in Modern Greece". Although a number of authors have treated this subject in some depth since the 1959 edition, Dr Sherrard justifies the re-issue of the original text, which therefore cannot take account of any subsequent debate, on the grounds that it deals with fundamental forms of "conceptual understanding" and with "shifts of vision" involving lapses into "increasing degrees of illusion" in such a way that what are enshrined are fundamental principles which do not change with lapses of history. This is an entirely reasonable claim: the work is not a history book which needs to be brought up to date in the light of more recent events and discoveries, but rather a penetrating diagnosis of a spiritual sickness, one which remains as true today as it was thirty or more years ago – only the symptoms have changed, becoming more pronounced and more obviously apocalyptic. The Author's recent works, mentioned above, reflect the increasing extent to which Western culture has become infected by the spiritual sickness whose causes are so well diagnosed in *The Greek East and the Latin West*.

Following the first appearance of this work, a number of reviews appeared which adversely criticized detailed points of history and theology. Such 'nit-picking' served to reveal for the most part, however, that the reviewers had failed to grasp Dr Sherrard's essential argument: that the West, by very largely divorcing itself from Greek Christian thought, has followed a path which has inevitably led to the moral disintegration and materialism which are all too evident today. This thesis is of a trans-historical nature: history can and does provide evidence for it, but it cannot provide the principles upon which it is based. The whole argument is developed within the context of a Christian tradition which the Author accepts as the natural basis for society, both West and East.

The main text falls into two parts: *Christianity and Christendom* and *The Dissolving Order*. The first part begins with a survey of the Roman Background, and follows with the establishment of the Christian Empire and its principles, the beginnings of the breach between East and West and its causes, and the development of rival concepts of ecclesiastical authority and organization. The second part treats with the relationship between Christian doctrine and Platonism, the regression from theology to philosophy in the Latin West and its non-Christian outcome, and there is a short Epilogue in which it is claimed that "the 'paganism' of the modern West would seem to be of a lower order than that of the Hellenistic and Roman world", being "more general and more exclusively materialist".

In the course of the book, there are a number of interesting and valuable discussions, of which the most significant is perhaps that concerned with the divine Essence – a concept which recurs in a number of chapters. It is here that the diverging views of East and West touch on fundamental belief in the nature of the Trinity. The *filioque* was able to take root in the West because the West had confused 'essence' with the 'principle of causation', the latter being correctly seen in the East as belonging to the hypostasis of the Father. The West's misunderstanding of 'essence' and its capitulation to Augustinian and Thomist forms also made it difficult for its theo-

logians to appreciate or accept the distinction between 'essence' and 'energies' or to penetrate the Eastern concept of 'theosis'. These differences of view are seen by the Author to underpin not only the continuing schism of Rome from the other ancient Patriarchates but also the extreme materialism and moral decline of Western culture as a whole even though "Christianity is the spiritual tradition of the West", a tradition which today the West largely fails to realize. Thus, the problems of the West are seen to derive primarily from a theology which has diverged from that of the Fathers, and their solution depends upon a recovery of the essential principles to which Eastern Christianity has, for the most part, remained faithful. This is a very well presented and highly compelling argument. It is warmly commended, particularly for those who are able to open their minds and perceive the critical nature for humanity of a 'correct' Christian doctrine of God as Trinity.

Columba Graham Flegg

Short Notices

In Spirit and in Truth, 2 Vols. WCC 1992, 125 & 74 pp, £5.95 & £3.95 (£7.25 together)

These two volumes, with the title *In Spirit and in Truth*, are collections of prayers, hymns, and responses prepared for the WCC congress at Canberra, Australia held in 1991 with theme "Come Holy Spirit – renew the whole Creation". Volume I has the subtitle *Prayers to the Holy Spirit* and Volume II the subtitle *Hymns and Responses*. The material has been collected from many sources (including Orthodox sources) and is presented in several languages (including English) with music, where appropriate. Whatever exception may have been taken to the Canberra debates, there is little in these two volumes to give rise to controversy; indeed, there is considerable evidence of a desire to deepen spiritual experience through appropriate invocation, though no doubt some of the material has charismatic overtones and could be used less appropriately. Most is, however, eminently suitable for ecumenical worship, though it will no doubt appeal most particularly to those from the Western Protestant traditions. There is a suggested order for daily worship whose day-by-day details are then filled in by reference to the contents of the two volumes. This order requires an "affirmation of faith", and both the Apostles' and Nicene-Constantinopolitan Creeds are included for use, the latter without the *filioque*. Altogether, this is useful source material for those who are required to plan prayers and hymns for gatherings of Christians over and above the norms of formal liturgical worship.

D. Preman Niles (Ed.): *Between the Flood and the Rainbow*, WCC 1992 pp. £6.50

This work, which has the wordy subtitle *Interpreting the Conciliar Process of Mutual Commitment (Covenant) to Justice, Peace and the Integrity of Creation*, is a collection of essays by members who took part in the debates on JPIC launched at the sixth assembly of the WCC in 1983. These essays seek to interpret the principles of JPIC

from a number of differing standpoints. The Editor providing the Introduction and a historical survey of its progress. The title was chosen to illustrate our present situation, poised as it is between disaster and hope. There are three main sections entitled respectively *Interpreting the Process*, *Responses after the Convocation*, and *An Unfinished Agenda*. Much of the material reflects the by now well-known principles of the WCC, which to some at least appear to be too rooted in this present world with its emphasis on, amongst other things, liberation theology, and feminism. There is, however, a refreshing Orthodox contribution by Fr Gennadios Limouris (of the WCC Faith and Order Commission) entitled *New Challenges, Visions and Signs of Hope: Orthodox Insights on JPIC*, which emphasizes the sacramental nature of Creation together with man's priesthood, and interprets "justice, freedom and peace" in the absolute sense – man, with the freedom given to him as the image of God, is required to liberate Creation from its natural boundaries so that it too can be fulfilled. Orthodoxy rejects "the way of Papal encyclicals and Anglo-Saxon social activism" together with all "triumphant and terrorist" notions of religion, for it has discovered through experience that "there is no more disarming answer to modern forms of atheism" (struggling to build the kingdom on earth) than the Church following the footsteps of Christ "the sorrowing and suffering servant of Yahweh".

Archbishop Aram Keshishian: *Conciliar Fellowship*, WCC 1992, 125 pp. £6.75

In this book subtitled *A Common Goal*, the Armenian Orthodox Primate of Lebanon explores the notion of 'conciliar fellowship' is used by the Assembly of the WCC at Nairobi to express the nature and goal of unity. The kernel of the material presented here was developed during doctoral research at Fordham University, New York, conducted during 1979-80 but not completed until 1988, though the Author tells us that it has been updated and "much of the material indispensable for academic research has been left out". The Author considers that 'conciliar fellowship;' provides "the most challenging and promising model for a common vision of unity" – one that "should not be marginalized in the life, work and thought of the WCC". In the course of a broad survey of what being a 'conciliar' Church entails, the Archbishop emphasizes Baptism as its 'foundation' and the Eucharist as its 'heart' – the sign of its catholicity and the locus of its unity. He contrasts the WCC view of Christian unity with that of the Roman Catholic Church, seeing the former as closer to the Orthodox position. He points to the apparent softening of the Roman view at Vatican II, but stresses that this was primarily an attempt to restore the authority of the Roman episcopate within the framework of the Papal primacy and infallibility defined in Vatican I, though he admits that Vatican II expresses the concept of the Church in less legalistic terms than formerly. The Archbishop is realistic, however, about the possibilities of full conciliar Christian unity – much has to change at Rome as well as elsewhere for this to be achieved!

Columba Graham Flegg

NOTICES

Directory of Orthodox Parishes & Clergy in the British Isles 1992

If you bought a copy you are entitled to receive the 1993 supplement free of charge. Please write to the Orthodox Fellowship of St John the Baptist, 26 Denton Close, Botley, Oxon OX2 9BW

1993 FESTIVAL

Saturday 16th October 1993

**St Sophia's Cathedral
Moscow Road, Bayswater, London W2**

11.00 Divine Liturgy

(Preacher: The Right Revd Richard Chartres*
Bishop of Stepney)

2.00 Annual General Meeting

and address by His Eminence

Archbishop Gregorios of Thyateira and
Great Britain

1993 PILGRIMAGE

The Anglican and Eastern Churches' Association's 1993 Pilgrimage to Brittany:

Wednesday 1st September to Friday 10th September

Staying at Landivisiou, the Abbey of St Guenole and Josselin, and visiting St Pol de Leon Saint – Thegonnec, Guilmiliau etc. and attending a *pardon* at Cameret and the *Grand Pardon de Notre-Dame*, one of the most important Breton pilgrimages, with a visit to Mont St Michel on the last day.

Departure 20.30 September 1st, Portsmouth to St Malo ferry.

Return in the early hours of Friday September 10th.

The cost is not yet known, but it is hoped that it will be between £350 and £450 per person.

For further details, please apply to Fr Philip Warner, The Vicarage, St Mark's Road, Teddington, Middlesex TW11 9DE.

1993 CONSTANTINOPLE LECTURE

“Chalcedon – A Step too Far?”

Tuesday 7th December 1993

6 p.m.

at King's College, The Strand,

London WC2

Lecturer: The Right Revd John Dennis
Bishop of St Edmundsbury and Ipswich

To be preceded by Evensong in King's College Chapel at
5.30 p.m. and followed by a reception at St Dunstan's-in-
the-West, Fleet Street (for which admission will be by
tickets available at the door: £2.00 each)