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# The Anglican and Eastern Churches Association

founded 1864

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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

### *The Patriarchate of Jerusalem*

At a Major and Superior Synod held at the Phanar on 30th and 31st July under the presidency of the Ecumenical Patriarch and attended by the Patriarch of Alexandria, bishops of the Ecumenical Patriarchate from around the world and representatives of the Churches of Cyprus and Greece Patriarch Diodoros of Jerusalem was declared to be no longer in sacramental communion with the Orthodox Church. In the hope that there will soon be a rapprochement I have decided not to print the decrees of the Council in this issue. If unfortunately the situation does not improve I shall do so because ECNL ought to attempt to fulfil the role of a journal of record. Let us pray that it will not be necessary.

### *Churches Together in England*

We send our congratulations to Bishop Basil of Sergievo (formerly Father Basil Osborne) who is to be the President of Churches Together in England for the next four years. This is a recognition of the growing place which the Orthodox Church is taking in English religious life. Bishop Basil has charge of the Russian Orthodox parish in Oxford.

### *Our Anglican President*

On 31st October Bishop Michael Manktelow retired from the suffragan bishopric of Basingstoke which he had held since 1977. Warm tributes were paid to him at various farewell gatherings in the parts of the Diocese of Winchester for which he has pastoral responsibility. The Committee is delighted that Bishop Michael has agreed to remain our Anglican President.

His successor is to be Canon Geoffrey Rowell, Fellow and Chaplain of Keble College, Oxford, who delivered the 1989 Constantinople Lecture at Sarkis's Armenian Church, Iverna Gardens. It is good to know that the title "The Bishop of Basingstoke" will continue to denote a friend of the Orthodox Church.

### *Gates of Mystery*

The Victoria and Albert Museum has an exhibition of Russian icons and other religious art until 3rd January. It is said to be the most important such exhibition in the West for over sixty years. I hope that many members of the Association will be able to make prayerful visits to what, after all, is not only an exhibition but could be a devotional experience.

### *1993 Festival*

Our Annual Festival took place at St. Sophia's Cathedral, Moscow



Road, Bayswater, London W2 on 16th October. The Divine Liturgy was celebrated by Archimandrite Pantaleimon, and the Bishop of Stepney preached the sermon which is printed later in this issue.

In the afternoon after the Annual General Meeting his Eminence Archbishop Gregorios of Thyateira and Great Britain gave an address, in which he emphasised the importance of the movement for Christian Unity, and the significance of the Association's role.

#### *Samos and Patmos*

My wife and I stayed on the island of Samos in the Spring. From the balcony of our hotel in the little town of Pythagorion we could see the Monastery of the Panaghia Spiliani on the hillside of Mount Kastri. When we visited the small monastery we found that it guarded the entrance to a deep cave, in which is sited a small chapel of Our Lady, reminiscent of the Holy House at Walsingham. We were told that the chapel had been built to commemorate a vision of Our Lady "and there are still sightings!" We also visited the famous Monastery of Timios Stavros (Holy Cross) which was founded in 1582 by a monk named Neilos. I asked if Neilos was a saint as I was looking for a patron saint, and was told that he was not, but one of the monks showed great diligence in tracking down two saints of that name, SS Neilos of Ancyra and Nil Sorsky.

We made a day trip to Patmos, and saw the cave in which St John the Theologian is said by tradition to have received the Revelation, the grotto of the Apocalypse and even the ledge where his scribe wrote it down. Fortunately we two English with two Swedes were counted as honorary Dutch and were in the last party from the boats to go into the cave, so we had the advantage of quiet, which the earlier parties certainly did not have. It was unfortunate that when we visited the monastery our guide had not been told that from that day on no non-Orthodox visitors would be allowed into chapels with relics, and I was almost manhandled out of the Chapel of Hosios Christodoulos, the founder of the monastery. What irreverence on the part of Western tourists must have brought about this change in attitude!

I am hoping to pay another visit next year, and will give a further account if I can compel myself to keep a John Salter type diary!

#### *Pilgrimage to Orthodoxy*

The name of Father Charles MacDonnell, Vicar of Hayle, Cornwall, is familiar to me as at my church the Rector uses the post-communion prayers from Father MacDonnell's book "After Communion". So often the post-communion prayer is better than the ASB collect.

Father MacDonnell is now co-ordinating "Pilgrimage to Orthodoxy", with a view to establishing Western-rite Orthodox churches in England to provide for those who feel compelled to leave the Church of England, particularly because of the forthcoming ordination of women to the priesthood.

#### *Montenegro*

Montenegrin nationalists in Cetinje have set up an independent church under Antonija Abramovic, an Orthodox cleric who has



*The cave at the Monastery of the Panaghia Spiliani, Samos*



*The Monastery of Timios Stavros, Samos*



spent the last 30 years in Canada. I am not clear if he is in episcopal orders, but he is reported as wearing bishop's robes.

He has told the Serbian Orthodox clergy, led by Bishop Amfilotija, to leave Montenegro.

Montenegro was not only an independent state for many centuries until 1918, but was ruled by its successive bishops from 1516 to 1851.

#### *Kazan Cathedral*

The Cathedral in Red Square, Moscow, which Stalin had dismantled and removed has now been re-erected on its original site, largely at the cost of the State.

#### *The Ethiopian Church*

Our Chairman represented the Association at the enthronement of Bishop Joannes of the Ethiopian Church. He will be better known to our members as Archimandrite Gabriel. The Abbess and Prioress of the Anglican Benedictine Convent of St Mary at the Cross, Edgware, attended with two Ethiopian nuns who live the communal life with the Anglican community. The Ethiopian community are now using Christ Church, Down Street, Mayfair, which belongs to the Anglican Diocese of London. A rather unpleasant incident took place some months later when Abuna Paulos, the Ethiopian Patriarch was threatened by certain emigré Ethiopians resident in London, whilst celebrating the liturgy in Christ Church.

#### *The Ecumenical Patriarch*

His All Holiness Bartholomaios I of Constantinople visited His Royal Highness the Duke of Edinburgh in the second week of November and sang *Esperinos* in Hagia Sophia, Bayswater, and the Divine Liturgy for the children at the Greek Cathedral in Wood Green.

#### *The Bulgarian Orthodox Church*

With the closure of St. Basil's House in Ladbroke Grove, the Bulgarian community, who have been using the chapel for their liturgy, have had to find a new home. Thanks to the kindness of His Excellency the Bulgarian Ambassador the large garage at the Embassy in Queens Gate, London, has been converted into a chapel, which was consecrated in October by His Eminence Metropolitan Simeon, the Exarch of Patriarch Maxim in Western Europe, and resident in Budapest. The Association donated £250 towards the £10,000 needed to complete the work on the chapel, and if any members or readers would like to contribute towards this the Chairman has the details.

#### *The Church of Sweden (from "The Tablet" 4th September 1993)*

The Lutheran Church of Sweden has celebrated the 400th anniversary of its founding with an ecumenical Mass in the cathedral of Uppsala: the founding is generally agreed to date from the acceptance of the Augsburg Confession in Uppsala in 1593. A three-part homily was delivered by the Ecumenical Patriarch Bartholomaios I of Constantinople, Cardinal Edward Cassidy, head of the Vatican Council for Promoting Christian Unity and the Swedish Archbishop

Gunnar Weman, and the blessing was given by the Ecumenical Patriarch, assisted at the altar by Cardinal Cassidy and the Lutheran Archbishops of Sweden and Finland.

## OBITUARY

#### *Oleg Kerensky:*

Oleg died in the early autumn. He was the grandson of the President of the Provisional Government of Russia, which replaced the very short-lived reign of Tsar Michael, the younger brother of Emperor Nicholas II, if Michael could be said to have reigned at all. It was Oleg's grandfather who attempted to save the Emperor and the Imperial family, but his plans were foiled by the inaction of the British government at that time.

Although born and brought up outside Russia, Oleg never forgot his Russian links and was a familiar figure at the Russian Bazaar and partially earned his living as the Ballet critic of the *New Statesman*, an ideal job for a Russian exile.

Oleg was a charming and even-tempered person, always full of fun devoted to the theatre in all its forms, his friends and to eating in or out. A long-standing member of the Association, Canon Donald Allchin, took Oleg's memorial service at St James's, Piccadilly, and Jonathan Bolton-Dignam represented the Chairman at the service.

A.T.J. Salter

## VISIT TO THE PATRIARCHATE OF MOSCOW, THE CATHOLIKOSSATE OF ARMENIA AND THE CATHOLIKOSSATE OF GEORGIA

by the Revd A.T.J. Salter

Four of us, members of the Association, met at Heathrow airport on Monday 26th April 1993 – Father Philip Warner, Father Anthony Welling, chaplain to the Anglican Sisters of the Society of the Precious Blood at Burnham Abbey, Jonathan Bolton-Dignam, a Vice-President of the Anglo-Armenian Society and myself. We boarded the Scandinavian flight to Moscow which involves a half hour change of 'planes in Stockholm and a short flight of less than two hours via Riga. With the help of an English woman we were soon through the long-winded customs control at Moscow's first airport and within an hour found ourselves at the hotel in the grounds of the Danilovsky monastery, now the seat of the Patriarchate since its removal from the former Imperial German embassy in Christy Lane. The hotel is somewhat sumptuous and also beyond our price bracket at £250 per night, so we settled for the Hotel Ukraina, a vast wedding cake of a place and once, I believe, the largest hotel in the world. After interminable form fillings and working out rates of exchange, as only non-Russian currencies are accepted, we settled down for the night, feeling that as we had had two luncheons on two different



aeroplanes no further food was necessary. We were later to learn that eating in the hotel dining-room involved gawping at semi-clad females. After one evening of this we discovered we could avoid it if we did not eat until after 9 pm.

The next day we walked to the British Embassy and tried to telephone the Patriarch's priest-secretary for foreign affairs, but most of Moscow's telephone system had packed in for the morning, so we walked to St Basil's Cathedral as it is popularly called (its original dedication was the Protecting Veil of the Mother of God). The Patriarchate now has the use of this very flamboyant building but as the interior is an absolute rabbit warren of chapels and passages with very uneven floors it would be difficult for the Holy Liturgy to be celebrated in it unless the congregation was very small. We noticed that since our last visit in 1988 a small colony of churches of various architectural styles has mushroomed some four hundred yards from St Basil's and appears to have been brought from various parts of Russia. We then made our way back over the bridge that spans the River Moskva passing the British Embassy below us on our right and within fifteen minutes were at the Convent of SS Martha and Mary. This was founded by the Grand Duchess Sergei, now canonized as St Elizabeth of Russia, the wife of a former Governor of Muscovy the Grand Duke Sergei, who was assassinated some years before the Revolution, after which his widow decided to found an active religious community in Old Moscow, this area being the original settlement of Muscovy and where its inhabitants regard themselves as the only real Muscovites. The Grand Duchess paid a visit with her sister, Princess Victoria, the mother of the Earl Mountbatten of Burma together with one of our former General Secretaries, Father Fynes-Clinton, to the Anglican convent in Clerkenwell, a daughter house of the Sisters of Bethany, so that she might learn something of the active life of a community of nuns. St Elizabeth's last concession to "the world" was to have her grey habit designed by the Parisian couturier, Paquin. Her niece, H.R.H. Princess Andrew of Greece, the Duke of Edinburgh's mother, founded an Order in Athens based on the same active rule as that of the Martha and Mary Convent. Both nuns now lie together in the same Russian convent in the Garden of Gethsemane. We were delighted to find that the buildings erected by the Grand Duchess have largely survived. Some are in the hands of the Russian Church Outside Russia and others, including the lovely church copied from an ancient church in Vladimir, are under the jurisdiction of the Patriarch of Moscow, as is the very fine statue of the Grand Duchess in the churchyard, which, while we were there, stood amidst crocuses, snowdrops, celandines, violets and wood anemones, an almost English springtime woodland scene, very appropriate for one of Queen Victoria's favourite granddaughters. The young women in charge of the two school-rooms and the chapel of the Russian chapel with icons consisting almost entirely of the martyred Imperial Family and the enormous Romanov coat of arms, which the children had made for the schoolrooms in which hung more than life size pictures of Tsar Nicholas II. They pointed out the Grand Duchess's grand piano beautifully polished and in tune, and in the dispensary her favourite straight backed chair. After looking at the dispensary and the hospital, staffed entirely by female doctors and

which never closed even after the murder of the Grand Duchess and the turmoil of the Revolution, we were offered tea. I had gone well supplied with lemons so I produced some and with them and some powdered soup from London we made a meal. Father Welling asked Dr Reena, who said that never a day went past in which she did not think about St Elizabeth and her life and work, whether she had any aspirins "Oh dear! only five and they are in my flat. Have you a headache?" No, I have brought one thousand two hundred aspirins from England, so perhaps we could leave them with you". I then was able to give her lots of packets of soup for the old folk in the infirmary. Later we were able to deliver a quantity of penicillin and other medical supplies. On the walls of the chapel there was an interesting old photograph of the Imperial Family visiting the convent in the first year of its establishment. In the operating theatre the marble topped table and overhead lamp put in by the Grand Duchess have also survived the vicissitudes of the last seventy years of Russian history. The presence of this remarkable member of Queen Victoria's family, who took Holy Russia so closely to her heart, is almost tangible. Whether "Gangan" would have approved of the practices of the Russian Orthodox Church is debatable, probably the austerity of Crathie's Kirk would have been more to her taste, nevertheless, one felt sure that the Old Queen would have given her whole-hearted support to the corporal works of mercy which flowed from her granddaughter Ella's foundation in Old Muscovy. Queen Victoria and the Grand Duchess, who both liked the company of young people, would be delighted to see that the community attracts a number of young people, who, as one young member of the community put it: "Are looking for God, and feel they have a role to play in present day Russia".

On our return journey on foot back across the river we called at one of the buildings in the church museum complex and found an art exhibition mounted by the League of the Nobility, and this within a stone's throw of the Kremlin!

At crack of dawn the next day we set off for the ancient cities of the Golden Ring – Vladimir and Suzdal. It was while paying for our tickets for the hired minibus that I realized that since 1988 £200 worth of roubles is worth 40 pence today, so great is Russian inflation.

Making our way through Moscow we spotted the plinth on which, until a few days earlier, had stood Preobovskiy, the Polish aristocrat, who had founded the N.K.V.D., the precursor of the K.G.B.; it now supported a Russian-style cross placed there by the Cossacks who had knocked the statue down.

The drive to Suzdal is about two hundred miles, but the view of the sky-line alone is well worth the visit as the towers and cupolas of the various religious houses and churches are sensational. Having visited the vast Sobor, not yet a working monastery, we then called on Mother Sophia who has re-opened the Convent of the Intercession of the Mother of God known as the Prokorvsky, founded in 1364, but with walls dating from the 17th and 18th centuries. She told us that she now had twenty-five nuns in her convent and we visited those who were busy doing very heavy gardening work in the grounds. Before the nuns returned to the convent Intourist seem to have set up



holiday chalets where Russians go for weekends or longer periods. This tends to disturb the peace of the enclosure and we were told that President Yeltsin had promised that the chalets would be closed down within the next two or three years so that the nuns could lead the monastic life unperturbed by revellers and such like. We delivered more soup and tablets of soap to the community and on saying farewell to Mother Sophia she expressed a hope that during his visit to Russia the Archbishop of Canterbury would visit her community. The nuns we saw were all young women and this bodes well for the future of this restored community. In the crypt of the conventual church are the tombs of some exiled Tsarinas and Tsarevnas, among them Tsar Vassily II's first wife, who was sent there for being barren. His son, Ivan the Terrible, in his turn sent a wife there; as did Peter the Great. Their tombs are carefully tended by the nuns, and lamps and flowers adorn them. We were soon in Vladimir and made our way to the exotically baroque Uspensky Sobor, the Assumption Cathedral, where a great deal of the iconostasis is in high bas-relief, including a figure of God the Father, which one felt fell rather outside what was allowed in Orthodox art. The figures of the Mother of God and St Gabriel were similarly highly profiled. The thrones for the Metropolitan and the Tsar resembled rococo boxes at a theatre. The splendour of the baroque explosions on the iconostasis defied description, but in a more restrained part of the cathedral Rublev and Daniel Chorny seemed to have restored the original icons of 1189 in 1408. Archpriest Dmitri, the Dean of the Cathedral, who speaks English fluently, having spent some time in Egypt at the Russian metouchion in Alexandria, said to me "Father, I am a very rich man". Thinking he was referring to the architectural glories around us I agreed, but he waved those aside and said: "I have sixteen children – eight sons and eight daughters, and five sons are priests and two of my daughters are married to priests". Enough, I thought, to staff the Diocese of Ely. We were joined by his charming wife so I gave her some scented soap and Father Dmitri a very large lemon in lieu of a belated Easter egg and some Eastern Churches' News Letters. Near this cathedral is a delightful grey stone church from which it would seem that Grand Duchess Sergei had copied her church at the SS Martha and Mary Convent. This one is known as the St Dmitri Sobor and dates from circa 1194–97. Its external carvings are amongst the finest in the whole of Russia.

It was now time to be setting off back to Moscow and on our way out of Vladimir I spotted a large church in the Novogorod style which is in the hands of the Old Believers, and almost on the same campus, a Roman Catholic church.

The next day, back in Moscow, we returned to the Danilovsky monastery, where we were able to see Archpriest Victor Petulenko. In the main church there was a service for small children and young mothers, an absolute Godsend for little boys with tendencies towards pyromania.

We took a taxi to the Old Believers' cathedral at the Rogozkoe cemetery, but stopped off on the way to deliver some more aspirins and penicillin to the SS Martha and Mary convent's dispensary. In the Old Believer Cathedral of the Protecting Veil we were followed

by a youngish woman with the look on her face that one often sees on those of Strict and Particular Brethren in North London on a Sunday; attached to her was a very pale little girl who was clutching a rather scratchy kitten, which one felt might be used at any moment as a piece of deadly ammunition against a Nikonite or an Anglican. We tried to give her a wide berth and not to cross ourselves, but she trailed us round and round the cathedral muttering "Tzerkov niet Musei" "This is a church not a museum" or words to that effect. Remembering our encounters with the baboushkas in 1988 in the same church one was a little uneasy. We had also been told at one of the working convents of the Patriarchal Church that Old Believer grandmothers were "something else" so we did not linger too long. However, like some traditionalists the priests on duty were charming and sent a perpetually crossing baboushka to direct us to the dacha of the Metropolitan Alimpye of Moscow and All the Russias. I had first met the Metropolitan's Deacon-Secretary in 1988, but as the Metropolitan did not speak English and our Russian was not up to having an intelligent conversation with the Vladika we settled for leaving him some enormous lemons and a large packet of Imperial tea and a belated Easter card with Paschaltide greetings. The Deacon gave us some rather splendid coloured photographs of the hierarchy, the Metropolitan himself and various processions in which the clergy were wearing the much fuller vestments of their Church and epigonatia as large as coffee tables. She of the Strict and Particular countenance had followed us to the dacha, but seemed greatly pacified when I gave her kitten-bearing child some chewing gum, so thus emboldened I went back into the Sobor to light a candle in memory of Peter Lascelles who had first visited this fascinating shrine to Old Russia with me in 1957, thirty-six years earlier.

On crossing the campus we saw a Bepovsky or Priestless Believer entering the huge tower of the Assumption, the Tzerkov Uspeniya where the iconostasis is said to be flat against the wall, but as he had locked himself in we were not able to see this church awaiting liturgically the parousia. This is under the jurisdiction of the Pomorskoye Sogalasiye or more long-windedly the Preobrazhenskoe community of the Old and Priestless Believers of the Staropomorsk Concord – Preobrazhenskoe or Transfiguration is the cemetery of that dedication in Moscow, which was the original headquarters of this sect from 1771. The Yedinoverie or United Old Believers, i.e. those who keep their old rites but are in union with the Patriarchal Church are also on the same campus and we found a funeral in progress there. On each occasion over the last thirty-six years that I have visited these beautiful and fascinating churches there have been funerals in progress or the dead awaiting burial, this is because the churches serve as cemetery chapels as they are set on the edge of this huge cemetery. The Old Believers now have at least eight churches open in Moscow and the one in the Rogozkoe cemetery is quite large by Russian or even Western standards and has two side chapels.

We walked to the Spassky monastery recently re-opened after seventy years and inhabited by fifteen monks. The Igumen, Archimandrite Alexis, is quite young and entertained us in his rooms. He has enormous tasks ahead restoring the buildings and organizing the young men who wish to join the community. The monastic church is



very lofty and undergoing repairs. In the crypt several of the members of the Romanov dynasty are buried. As in the convents we left him well-supplied with packets of Knorr soup and soap and some booklets from England. Thence by the fabulous Underground (a "cathedral" at every stop) to the Convent of Novo-Devichy. When I was first here in 1957 there was a small number of nuns and a very old chaplain who had studied in Cambridge; then in 1988 only one nun was here. Today there are more nuns back in residence and a chaplain to minister to them and a well-stocked religious shop, and lots of people going in to pray and light candles. The restoration of the buildings has been even more lavish than that of the Kremlin. Outside the gates young artists, who find the convent very paintable, sell their wares and one can buy delightful watercolours and chalk drawings of the convent for less than four pounds apiece.

Friday found us touring the Kremlin where in the Cathedral of the Assumption, now used from time to time by the Orthodox, we ran into Mrs Carey and Lady Fall, the wife of the British Ambassador, Bishop Holland, the Assistant Bishop of Gibraltar and other members of the Archbishop of Canterbury's suite who had now arrived in Moscow. I noticed that the flight of the damned to hell on the walls of the Uspensky bore a very close resemblance to the water chute at the King Alfred Leisure Centre in Hove. In the Kremlin I bought a genealogical tree of the Romanov dynasty and was pleased to see that it contained portraits of all the Tsars up to and including Grand Duke Vladimir Kyrillovitch, who was buried with his ancestors in St Petersburg some two years ago. One was amazed at how fast events were moving in Russia.

Passing the brides laying wreaths on the tomb of the Unknown Soldier we were undecided as to whether to make for the re-opened Donskoi monastery or to make for the nunnery of the Visitation, where we heard the sisters were in need of black material for making their habits and we knew some Anglican religious and lay folk were interested in helping to supply this. We found the convent, which consists basically now of the gatehouse chapel, large enough for the present, but we felt soon to be outgrown. The Communists had demolished the large Sobor and built flats in the grounds and a K.G.B. office, which still functions there. The chaplain, Father Nicholas, the Sister Superior Maria, a trained nurse, and a few nuns were busy restoring the place and polishing the brass and floors in the chapel. We visited two sweet old ladies who were bedridden, but had been taken in by Sister Maria, who nursed them very devotedly. Over the samovar (Sister's tea, our lemons!) we were shown a faded photograph of what the convent had once been – a very large compound; and were introduced to two English-speaking young men who had recently become practising Orthodox Christians and were very keen to help the emerging community. A young man very kindly gave us a lift back to our hotel, which incidentally was exactly opposite the White House, and asked if we had any English coins for his son's collection. We managed to supply all the current coinage of the United Kingdom.

The next day was May Day, but the Russian government had abandoned that, so we went off to the Anglican church of St Andrew,

now re-opened having been closed in the 1920s at the height of the purges. It is still shared with the Melodia recording company and the narthex is still piled high with records of the Bay City Rollers, nevertheless it was full of Brits and Commonwealth Anglicans and the Eucharist of SS Philip and James was sung by the Archbishop of Canterbury, who gave gifts to the church and welcomed Canon Chad Coussmaker, a member of our Association, as the new Priest-in-charge. A fleet of cars whisked us off to the Head of Mission's house for pre-prandial drinks and then two of the staff from the British Military Mission went with me and Father Warner to collect our luggage from the hotel ready to leave for the airport after luncheon at the British Embassy. Here we were served more pre-prandial drinks on the balconies overlooking the most splendid view of the Kremlin, in what in the old days had been the palace of a sugar merchant. Luncheon was served on silver plates as King Edward VII and Queen Alexandra, King George V and Queen Mary gazed down on us from the walls. One last look at Moscow's best view and we were off on a circuitous route out of Moscow (some of the old guard were demonstrating as it was May Day) to the airport, where we were soon on our chartered Aeroflot aircraft crossing the meringue-like snowy peaks of the Caucasian range. In about three hours we landed at Erevan airport in a light drizzle and were met by a delegation from the Catholicossate and by Dr Sarkissian, the Armenian Ambassador in London. I saw Archbishop Nerses Bozabalian, the former Priest-in-charge at St Sarkis's, Iverna Gardens, Kensington, among the reception committee, and his successor and good friend of the Association, Archbishop Guederian.

Holy Etchmiadzin, the spiritual centre of the Armenian Nation, lies very close to the capital Erevan and we drove there quite quickly in the persistent drizzle and caught a glimpse of Mount Ararat, where Noah's ark came to rest after the Flood, but that lies in that other section of Armenia across the Turkish frontier. His Holiness the Supreme Catholicos Lord Lord Vazgen I greeted us all very warmly in his residency, known as the Veharan in the monastic enclosure. His Holiness has reigned as Catholicos since the early 1950s and is of Armenian blood but originally of Roumanian citizenship. The Armenian Church had gone to a great deal of trouble to welcome the Archbishop of Canterbury and his entourage and the Armenian Patriarch Karekin of Constantinople and his suite were present. The Armenian Patriarch of Jerusalem had set out for Holy Etchmiadzin but had been taken ill in Paris. Prelates had arrived from Canada, Australia and nearby Georgia, so there was a large contingent to sit down at the welcoming banquet.

After breakfast the next day we met some of the senior and junior seminarians who live in the enclosure and then made our way to the Veharan to form up for the huge procession in which the monks and prelates of the Catholicossate were all assembled together with the colourfully clad guards of the Catholicos in traditional national dress and Vardapets and married priests from Erevan and other towns, members of the diplomatic corps were also in the procession. Solemn Pontifical Sourp Patarag (High Mass) was sung by the state opera from Erevan in the presence of the Supreme Catholicos, the celebrant being Archbishop Nerses Bozabalian assisted by two deacons



and a host of sub-deacons, who jangled the liturgical fans amid the soulful and harmonious music of the operatic choir. I noticed a curious twittering sound permeating the building, which turned out to be swooping swallows who flew up and down the nave and perched over the high altar as the Psalmist prophesied they would. Before the Liturgy ended the Catholikos presented the Archbishop of Canterbury with an amethyst pectoral cross and the Archbishop preached. On leaving the cathedral we were overwhelmed by hordes of people wishing to shake our hands or to have their children blessed. We managed, after a struggle, to meet up with Patriarch Karekin of Constantinople and to go in for luncheon before setting out to see the school built by the British government in the earthquake-stricken town of Gumri. The school is earthquake-proof and is named after Lord Byron. Beautifully dressed and excited small children met us with armfuls of carnations (not easily come by in these parts) and proudly showed us their school and the portraits of the Queen and the Duke of Edinburgh in the entrance hall, before dancing some of their national dances and reciting and singing for us passages from the Bible and the psalms in Armenian and English. At the nearby cathedral of the Mother of God we were greeted by a small reception committee, before returning to supper in the refectory.

Off fairly early again the next day, this time with Mrs Carey to visit a school and a maternity hospital in Erevan. We were amazed at the handicraft and musical and artistic skills of the pupils and the happy family atmosphere that seemed to exist between pupils and teachers, everyone so eager to pass on knowledge and so eager to learn, and such dignity and professionalism and poise among even the youngest dancers and singers. In the poorly equipped hospitals we found great care, particularly in the incubator wards where the tiniest mites were struggling to make it into the world, which here has known such sorrow and natural disaster. We later met at the Presidential Palace the young President of the Republic, Mr Levon Ter Petrossian, a devout Armenian Christian, who had lectured at the seminary in Holy Etchmiadzin and had recently translated the Psalms from classical Armenian into modern Armenian. From the President's Palace we drove to the monument to the Genocide of the Armenian Nation, where the Archbishop of Canterbury and his party laid wreaths and said prayers with the Catholikos. At 2 pm we were driven over the hills out into the wilds to the very ancient monastery of Geghghat, where the abbot and the monks entertained us to a late repast of soup and a main course at which very tasty wild spinach was served washed down with a pleasantly smokey red wine. We were glad that the monastery was partially built in the living rock as we arrived in a tremendous downpour and terrific thunder. One of the monks entertained us to the astonishing acoustics in the cave churches by singing some Armenian hymns before serving us coffee and some distilled brandy. A short drive brought us to the reconstructed Roman temple at Garni. Thence to a concert in the Aram Khachaturian Philharmonic Hall at which the children's choir from the Ararat diocese sang to us, and a brilliant young organist (the Armenian Church is the only Eastern Church which uses the organ in worship) a priest, Father Manikkian Kiledjian gave a recital. In the evening we were entertained by the Supreme Catholikos to a farewell

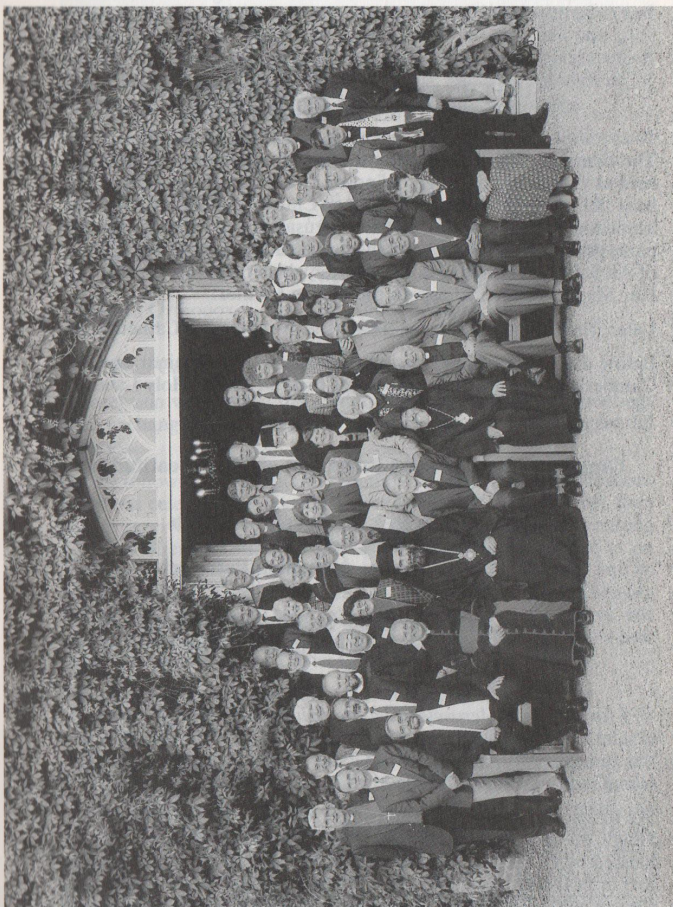
banquet in his Veharan, at which he spoke of the long-standing friendship between our two Churches. At the end of the speeches the Anglicans were presented with gifts from the Catholikos and I received an Armenian Cross of Silver and mother-of-pearl. We were reminded forcibly during the banquet of the fact that there is a civil war raging in Nagorno-Karabakh when the electricity supply suddenly failed and we were plunged into total darkness either through some further act of sabotage or a tremendous fuse somewhere further north.

A tour of the treasury was a real delight as there are a vast number of exquisite vestments and church plate on show and the arm of St Gregory the Illuminator or Holy Atsch is preserved behind curtained doors together with the lance which pierced the side of Christ. Beneath the place where the Only Begotten One touched the ground (Etchmiadzin means "Begotten One") are the remains of a Zoroastrian altar. There is above this and in front of the High Altar a Christian altar which marks the spot of this apparition of Christ. The great church of Etchmiadzin is rather austere when compared with the exotically decorated Armenian Cathedral of St James in Jerusalem, where a myriad of lamps and ostrich eggs hang before the High Altar. Here only one lamp burns, but the golden gates behind steel doors are studded with numerous diamonds and other precious stones and we were allowed to see these priceless gifts of the Armenians of the diaspora to the Mother Church.

Tuesday the 4th of May found us in Erevan Cathedral having passed the very ancient church of St Hripsime on our way out of Etchmiadzin. A youngish bishop met us with a huge reception committee of young people who greeted us in the cathedral hall with "When the Saints go marching in". Two cheerful young boys danced with a small girl some of the national dances with oodles of confidence and panache. Then a girl did a contortionist act and got herself into a tiny wooden box. After more dancing we were given an apple each and a children's choir sang the somewhat unseasonal "Hark the Herald Angels Sing". Earlier we had had a meal with the Bishop of Ararat and his junior seminarians, one of whom was a thirteen year old boy from Nagorno-Karabakh, who had lost his family in the civil war there.

On arrival at Erevan airport our Aeroflot 'plane was two hours late as the pilot had been flying around looking for fuel. As the Russians are not popular in Armenia it seems he had decided not to park his aircraft at Erevan airport. Horror stories were told us of saboteurs filling tanks with water instead of fuel and of 'planes being cancelled and then two 'plane loads of people having to fly on one aircraft, strap hanging from Moscow to Erevan, a three hour journey. Having sat with Canon Coussmaker in a sort of cherry orchard our 'plane eventually taxied in and we were soon flying to the north-east of Mount Ararat, which had revealed its peak again. While I was being interviewed by the B.B.C.'s Religious Affairs correspondent, Michael Wooldridge, we suddenly hit a thunderstorm over the foothills of the Caucasus. The 'plane bucked and rocked and lightning flashed far too close for comfort, and as I tried to explain to him the differences between the Armenian, Georgian and Russian Churches my explanation was punctuated by exclamations of "Is this 'plane





*Participants in the Cumberland Lodge Seminar, Pentecost 1993*

always been, despite trials and tribulations, to lead humankind to salvation in the Resurrected Christ. This is indeed an extremely difficult mission, if We take into consideration the culture and religious diversities of Our context.

The Church of Jerusalem has been nourished by the blood of Her martyrs, Patriarchs, Bishops, priests, and lay people. Her spiritual heritage is deeply rooted in the Holy Land while She firmly abides in the hearts of Christian souls everywhere. Through these sacrifices, the Church obtained for Her survival, certain rights and privileges which are inviolable and internationally recognized. These guaranteed, also, the continuation of Her vital universal mission.

Today, the Church in Jerusalem is profoundly concerned over the continuation of Her presence and witness because of unfavorable conditions, both internal and external. We believe this is also the basis of your concern for the Christians in the Holy Land and the purpose of your highly appreciated initiative.

The Life of Our Lord, Jesus Christ, in the Holy Land, left traces marking His Divine Presence on earth such as Bethlehem, the Calvary where the Great Sacrifice took place, and the Tomb where He was buried and resurrected. These Holy Places retain a spiritual significance for all Christians in the world who feel the need to visit and venerate Them. As the sole legal custodians of the Holy Places, entrusted with the responsibility of maintaining and guarding Them, the Patriarchates have through long years and heavy cost, fulfilled this task on behalf of all Christians in the Holy Land and all over the world.

But the Holy Land has not only those stones which bear witness to the passage of Christ, but the Living Stones, the faithful, who constitute the Body of Christ. These Living Stones are standing firmly in the Holy Land, prepared to witness to Christ by truth, justice, and peace.

In these modern times, We hope that the Holy Places will continue to be central in Our Faith and that Christians in the Holy Land will be the living link between the Church of Jerusalem and the Church in the whole world, as they are part of the Living Chain that connects the present Church with Jesus, the Saviour.

Therefore, the Church in the Holy Land is entitled to enjoy all legitimate rights, including the freedom of exercising Her pastoral activity, performing religious ceremonies, the freedom of worship and access to the Holy Places by all Her members wherever they come from. All rulers of Jerusalem, throughout the centuries, have recognized these rights of the Christian communities in the Holy Land.

With these thoughts, We joyfully greet you and pray that the Holy Spirit, Who always guides the Church, may enlighten you and grant you Divine Wisdom in your deliberations and success in your endeavours.



going to crash?" as I clung desperately to the arms of my seat and the mountains came closer and the popping in my ears more deafening. As we landed a great deal of our luggage came sailing over our heads from the back of the aircraft. As at Erevan a large reception committee awaited us on the runway including His Holiness and Beatitude the Catholicos-Patriarch Elias II. He was instantly recognizable by his headdress which resembles the veil-covered crash helmet of the Patriarch of Moscow, only in black instead of white. The welcome was very warm and we were soon ushered into stretch limousines and driven to the V.I.P.s' residency in a pretty park on the outskirts of Tblisi. Here we were sorted out into our various places of stay. The four of us from the Association were to be booked into the Hotel Azaria in the centre of Tblisi so there was just time to go there, unpack, freshen up and be driven back in the minibus placed at our disposal, to the Catholicossate. Here the Catholicos granted the four of us a private audience of some forty minutes and was eager to discover how the Anglicans had coped in the days of Empire in Moslem countries. I told him that Moslems had a great respect for those who practised the corporal works of mercy and that in Zanzibar the Sisters of the Sacred Passion had opened a leper hospital. Seemingly, there are some lepers in the Moslem areas of Georgia and His Holiness was anxious to place priests in Moslem areas to minister to the Orthodox minorities. I told him that in India, Egypt and in Palestine relations with the Moslem communities had been good, but it had to be borne in mind that Anglicans represented the then Ruling Power. His Holiness then asked for coffee and liqueurs to be served to us and presented us with icons and records of the Georgian Church music and coffee table books of the Georgian Church treasures. After photographs had been taken with the Catholicos we were then taken to dinner to the home of a lady psychologist who lectures to the Orthodox seminarians. This was our first experience of Georgian hospitality and we had to drink five toasts, three of which are to the Mother of God, Peace and friends. Then as in Armenia the lights went out, so we continued by candlelight and looked out from the large vine-covered balcony to the twinkling candlelight of the city. Father George and Father Paul, two young married priests, had been allocated to look after us so they drove us back to the hotel, where we had to climb six floors to our rooms as the power was still off and we had no intention of getting trapped in the lift. A certain amount of gunfire was heard in the night and we had a mysterious phone call, but we kept clear of the windows and spent the night relatively peacefully.

The next day we went to see a local poet's tomb on a mountain overlooking Tblisi and then called on the former seminary where Stalin had studied to be a priest from September 1894 to May 1899. The seminary is now a museum and contains some interesting portraits of the Catholicos and the Bagration-Mukrantsky dynasty, of which the Grand Duchess Leonida, widow of Grand Duke Vladimir Kyrillovitch, last claimant to the Russian throne, was a member.

Thence by minibus to the ancient capital of Georgia – Mskheta, which is dominated by a lofty cathedral in which is a large shrine containing the robe of Christ and the tombs of the dynasty, the latest being that of an exiled Prince of the Bagration-Mukrantsky family

who had died on his way home from Italy in 1992. The last two Kings of Georgia are buried here. The cathedral is known as Svetitskhoveli. Very young novice monks came to try their English out on us and were delighted with some pious cards we distributed to them. Five hundred yards from the cathedral is the nunnery of Santavro, where we met the abbess and the prioress. The abbess was an elderly lady of great dignity, who much admired the habits of the Anglican Sisters of the Precious Blood in the photographs of the community that Father Welling showed them. The Prioress was much younger and spoke English and told us that during the height of the Communist persecution nuns of the community had lived in the crypt of the convent undiscovered, carrying on the communal life. Many of the nuns were young women today and were busy farming and gardening and trying to control a pet lamb which followed them everywhere and bleated at inopportune moments during the liturgy and offices. A lovely English collie was among the animal life of this community. We spoke to a very old nun who came from far-off Macedonia.

The conventual church contains an ancient double throne for the King and Queen of Georgia, but as every seventh male in Georgia is a prince there are numerous claimants. The tombs of fourth century monarchs lie at the main entrance to the church and a fine reliquary containing part of the robe of Christ stands in the sanctuary. Outside the large church is a tiny chapel of St Nina and a tree which the saint may have planted. After lavish refreshments and a multitude of champagnes and wines had been served we left with Bishop David and a huge icon of St Barbara, which he informed me he was putting in the barrack building of the Russian Red Army, which he seemed to have commandeered as a Youth Centre. On arrival at this ugly edifice we climbed to the top floor with our icon and were met by a choir of fourteen girls in home-made white dresses and holding candles. They sang us in and then Bishop David aspersed the building. We were then processed into the grounds where, as in Moscow, a symbol of tyranny had been knocked off its pedestal, this time a huge rocket, and in its place had been erected a Georgian cross, which has a curiously curved cross bar. Having consecrated the cross we were then taken in typical Georgian style for yet more refreshments – champagne, brandy, mint tea and gooey cakes. Here we were introduced to the announcers from Georgian T.V. who promised we would be seen on television that evening attending the consecration of the former barracks. As if we had not had enough to eat we were then taken by Father George to meet his wife and son in their cosy flat where an enormous High Tea had been spread before us. We had brought ball point pens and stencils and chewing gum for the little boy. More refreshment was to follow in an hour as we were whisked off to the ultra glitzy Hotel Metechi Palace where the Archbishop of Canterbury was the host. Here we met more clergy, Roman Catholic laity, Moslem leaders and a young English Captain from the East Anglian Regiment, who was part of the military attaché's staff. Tblisi is now becoming full of embassies, which line the cliff-like banks of the river, which runs through the whole length of this long but narrow city.

The next day, while clambering up a mountain on the outskirts of the town to see an ancient church we heard our first cuckoo. From the



mountain we called again on the nuns and in teeming rain made our way to the Patriarchal Church for St George's day where the Catholikos was singing the liturgy in a church packed to suffocation. The scene was very splendid as not only the bishops but also the priests wore glittering crowns. Some of the younger priests find the wearing of crowns rather anachronistic: "They make us look like kings!" was the complaint, another was that the older priests wanted "lots of rules", these they called "the canonical priests". Later in the morning in the main cathedral I had great difficulty in convincing one of the priests that I was not the Coptic Pope! Here there was a great hubbub as a tall, massively built young priest was baptizing numerous protesting babies. Outside it was still pouring with rain, but there was yet another banquet to attend. This was hosted by the Catholikos and was attended by Madame Schevardnadze, who arrived in a flurry of red silk and with a posse of gunmen. The diplomats were out in force. We sat with the American ambassador and the second secretary to the recently opened Russian embassy. The young Moslem Chargé d'Affaires from the Iranian Mission told me he had a great devotion to the Blessed Virgin Mary, and when I repeated the Catholikos's question to me as to how Christians and Moslems could work peacefully together replied "By obeying the teaching of Christ and Mohammed and not following our own way". On my other side sat a German woman who was a Roman Catholic and a keen member of the Society of St Joan of Arc for the ordination of women. Two Jewish Rabbis were also at our table. The choir, presumably from the opera house, sang superbly during the meal. Yet another meal was to follow – this time at Father George's father's house, where Father Warner played the piano and Father George's brother played the cello to us after we had dined. No one hangs around for long after a Georgian dinner. We were not sure whether this was due to Georgian etiquette or whether it was a desire to get one's guests home safely and early before the shooting begins.

Our last day in Georgia meant we had to be up very early indeed and as breakfast was unobtainable we were met at the hotel by Marina, the psychologist, who had kindly brought us meat, tomatoes and cake for breakfast and to eat on the 'plane. We said our goodbyes, promised to find her a book she needed in London and were then off to the Residency for a farewell audience with the Catholikos at which the Archbishop of Canterbury spoke of the work of the Association. The Catholikos and several Metropolitan and Bishops together with some priests came to see us off on our flight back to Moscow. This was a very smooth flight compared with the buffeting we had received on the Erevan Tblisi route and we were taken quickly through the arrival department to the British Embassy for a light luncheon, before returning to the airport for our flight to Stockholm and London. Here I was left with only two minutes to get on the 'plane as the customs officials were convinced that the two icons given me by the Catholikos-Patriarch of Georgia were priceless antiques.

Unforgettable memories of the visit were of the outstanding hospitality in Armenia and Georgia and the great friendship extended towards us by the Catholikos of those two National Churches. I have been asked what the Armenians and Georgians and the Russians thought about the Ordination of Women to the Priesthood. The

subject was scarcely mentioned, apart from an Archpriest in Moscow who said he thought that if the Church of England could show that there was a pastoral necessity to ordain women in England then the Orthodox Church of Russia might take a more sympathetic line towards it. It was pointed out that we were not exactly in Japanese-occupied Hong Kong. However, in Armenia it is hoped to revive the religious life for women as this has become extinct in Armenia itself, although there was, I believe, until recently an Armenian convent for women in Constantinople. Whether or not the reforming ideas of the younger clergy of Georgia will ever get under way is an unanswerable question at the moment, but it might include the idea of ordaining women. There are a number of very capable Orthodox women in both the Armenian and Georgian Churches and in the latter the Religious Communal life is rapidly recovering. It remains to be seen whether or not the Armenian Church re-establishes the conventual life, but at the moment the ordination of women is not on the agenda.

It has been reported in some quarters that the reception of the Archbishop of Canterbury in Moscow was low-key due to the issue of the ordination of women to the priesthood. This was not necessarily so. The Archbishop was not returning the official visit of His Holiness Patriarch Alexis II to the Church of England. It was a courtesy call only, as he was passing through Moscow on an official visit to the Churches of Armenia and Georgia and the party passed through Moscow.

## REHALLOWING OF CHRIST CHURCH, ISTANBUL

by the Revd Dennis F. Pauley

This splendid church designed by G.E. Street was consecrated in 1868. It is in the midst of a garden situated on a steep hill in an old quarter of the city, overlooking the confluence of the Bosphorus and the Golden Horn. In the 1970s the neighbourhood in which it is located became a classic example of inner city decay, and this physical decline appeared to be so irreversible that it was decided to close the church (1976). It was a time in which both vandals and the elements did much damage to the building. Happily that era has come to an end. Just as the citizens and municipal government of Istanbul began to discover the charm of this part of the city, so the Anglican congregation became aware of the valuable heritage it possesses in Christ Church. A full scale restoration of the Church, together with its parsonage and garden has been completed, and on Saturday, 8th May of this year the Church was rehallowed by the Right Reverend Ambrose Weekes, C.B., Auxiliary Bishop in the Diocese of Gibraltar in Europe.

I was invited by the A.E.C.A. Committee Chairman to represent the Association for this occasion and was very happy to return to a city which I had visited several times in earlier years.

The warm welcome extended by Father Ian Sherwood and members of the congregation, not forgetting the Tamils who did extensive



work in getting the Church and garden in order (and who formed the band of servers at the ceremony and at Mass on the following day) was the prelude to a most impressive service – all was on a grand scale, including the use of trumpets during the singing of the hymns.

The service followed the traditional pattern, the singing of the Litany, the asperging of the walls of the Church, both interior and exterior, anointing of the walls where the consecration crosses are to be sited; the blessing of the altar furnishings and the consecration and vesting of the altar. After the Sentence of Consecration was pronounced the Bishop preached to the very large congregation which filled the building and included officials and representatives of various organisations. He then gave the Pontifical Blessing.

There were a dozen clerics in choir; the principal representatives of other Christian Churches were:–

- |                   |   |
|-------------------|---|
| Greek Orthodox    | – The Patriarchal Deacon<br>Father Terrasios                  |
| Armenian Orthodox | – The Secretary of Ecumenical Affairs<br>The Very Revd Grigor |
| Syrian Orthodox   | – The Abbot of Mar Gabriel<br>Father Malki                    |
| Roman Catholic    | – Mgr. Marcel Corinthio                                       |

A reception was held in the garden and parsonage where greetings were exchanged and friendships renewed or made. It was a splendid occasion.

On the following morning, after Matins and the Litany in Procession, Mass was celebrated in the Chapel of St George at which over sixty people received Holy Communion. At 6 pm I officiated at Evensong – Father Sherwood not yet having returned from a service at an “outpost”. There is much that can be said about the “parish” and its functions, chief of which is the fact that both Morning and Evening Prayer are sung daily. The Anglican Church in Istanbul is alive and well and I met many people who are profoundly thankful that a new chapter in the history of Christ Church has begun.

I will quote from the excellent Church brochure:

“The Future.

Although both the architectural beauty of Christ Church and its role as Britain’s memorial to her soldiers who died in the Crimean war constitute good reasons for its preservation, the most compelling reasons are those which are rooted in the Anglican congregation’s new perception of its mission in Istanbul. This congregation is no longer just a symbolic remnant; it is an enthusiastic group of people who are eager to make their witness in this city more vital. Christ Church will be an appropriate place from which the congregation can work to develop friendly relations with the Muslim community in this city. It will also be a more suitable place from which this congregation can engage in its ministry to the sizeable community of refugees and homeless people in Istanbul. The

beauty and dignity of Christ Church also make it a suitable place for the Anglican community to host ecumenical events. Such events loom large in the life of the city which is the seat of the (Ecumenical Patriarch.”

I am sure that the members of the Association will find a place in their prayers for the witness and well-being of the priest and people of Christ Church.

### THE CUMBERLAND LODGE INTERNATIONAL SEMINAR ON CHRISTIANS IN THE HOLY LAND

The Seminar, which was partly funded from Islamic sources, was held at Cumberland Lodge, Windsor Great Park from 28th – 30th May 1993. The Delegation of eighteen Church leaders and Christian academics of the Mother Church of Jerusalem and the other participants attended the Matins of Pentecost Sunday in the Royal Chapel of All Saints, Windsor Great Park after which they were received by Her Majesty Queen Elizabeth the Queen Mother.

Later, they attended Solemn Vespers in Westminster Cathedral.

Below are set out the Greeting Message to the Seminar and the Cumberland Lodge Declaration on Christians in the Holy Land.

### Greetings Message from Jerusalem of Their Beatitudes

Diodoros I, Greek Orthodox Patriarch  
Michel Sabbah, Latin Patriarch  
Torkom Manoogian, Armenian Patriarch

### To the “Christians in the Holy Land” Seminar which is to take place in London, 27 May 1993

*If I forget thee, O Jerusalem, let my right hand forget her cunning.*  
(Psalm 137:5) We, the Patriarchs of the Holy City of Jerusalem, greet this gathering with the words of St Paul, “... Grace to you, and peace, from God our Father and the Lord Jesus Christ.” (Romans 1:7)

We extend to you all, Our blessings from the Holy City where the Holy Church was first established on the Day of Pentecost. We are blessed by Our Lord, Jesus Christ, to be His Servants and Archpastors in this Holy Land where He, Himself planted and nourished the Church with His Blood. Jerusalem is the place where Christianity was born, and from which God’s Word and Love was carried His disciples to all corners of the world.

The Church had to endure persecution and suffering for centuries and Her fate could not be different from that of Her Founder. She, too, had to walk along Her own Way of the Cross. Her mission has



ality, notably from our capacity to love. Once reduced to objects the people and things surveyed by the divorced mind can be treated as means to the end of some idea of a social paradise. The divorced mind alienated from nature and from God turns and rends its own flesh in the gulags and concentration camps of this Age of Prometheus. This is why Chesterton said that the madman was the one who had lost everything except his reason.

In this country thank God we have never been directly subject to the extreme rigours of the divorced mind but even in the weak form in which the doctrine has been preached here, more and more people are losing hope that changing laws and regulations and ethical exhortations can really touch what is seen as a profound malaise in our society. Perhaps after 200 years we are seeing a migration of hope from the kind of 19th century politics inaugurated by the French Revolution. There have been huge social and economic achievements but millions are obscurely aware that there is a rebalancing overdue.

Fresh energies are generated in the relational sphere. God meant us to dwell in communion with Him and through Christ with one another and with the Holy Spirit who as Christ says dwells within us. For Anglicans, encountering the Tradition of the Eastern Churches has been of vital importance in relating us once more to a more faithful and adequate vision of the Church and the Liturgy which was characteristic of the undivided Church.

I believe that the writings of Metropolitan John of Pergamum and others marked by years of service in the ecumenical field will have increasing importance as the whole church looks together at the challenge posed by the ending of the long twilight of the nineteenth century. "We offer the Logos and the world does not accept it. We forget that the Logos is not words but a Person; not a voice but a living presence, a presence which is incarnate in the eucharist, a eucharist which is above all a gathering and a communion."

Is it possible in the power of the Spirit that our Church will once more become an anticipation of God's plan for the world that all the discrepant fragments of life should find in Christ their unity? Will the Church once more find her centre of gravity in the future? Metropolitan John again, the Church "is what she is by becoming again and again what she will be". We taste this future in the Liturgy where the Church is built. Will hope migrate now to the Church, the body of Christ, the hope of the world? Members of the Anglican and Eastern Churches Association could have a significant part to play if this hope is to be made real.

#### A FRENCH ORTHODOX DEANERY

An Orthodox Deanery has been set up in France to provide a framework for members of the Western-rite "Orthodox Church of France," which no longer forms part of the Romanian Patriarchate.

Below are set out paragraphs translated from the letter from the

Department of External Church Relations of the Romanian Patriarchate to the new Deanery dated 24th August.

"The Holy Synod, at its meeting on 6th to 8th July, having analysed the documents sent by the Council of this French Orthodox Deanery, has approved that it should be received under the canonical jurisdiction of the Romanian Patriarchate, forming an integral part of the Romanian Orthodox Archdiocese for Western Europe.

The priests and deacons of the deanery are to celebrate regularly and alternately on Sundays, festivals and ordinary days the Gallican rite and the full Byzantine rite in order that the clergy and faithful of the deanery may be effectively integrated in the orthodox ecclesial communion of France."

#### THE SERBIAN ORTHODOX: OUR TRADITIONAL "WATCHMEN AT THE GATE"

by

Protopresbyter Dr Columba Graham Flegg

In May 1992, the Patriarch and Bishops of the Serbian Orthodox Church issued a most important memorandum. It is not possible to present it here in its entirety – a summary of the main points must suffice. It contains a number of references to the past which may be lost on many of its Western readers, especially in this country, because of our almost universal failure to include Balkan history in our school and general university curricula. It contains also a number of important inferences which will also be lost on most British people, because of the way in which the less creditable actions of our leaders in the past have been carefully concealed from us. To appreciate its significance fully requires both a much more penetrating and sympathetic understanding of Southern Slav history than is possible for most of us, and the opening of our eyes to the way in which the Serbs, in particular, have been more than once betrayed by the very allies for whose cause they had fought so bravely and at such cost.

The memorandum begins by recalling the various crucifixions which the Serbian Church and nation have suffered over the centuries, together with their sacrificial support of the Allied cause in the two great wars of the 20th century. It then reminds us of the fact that the Yugoslavia, whose dismemberment the Western powers are now accepting (and indeed encouraging), was itself largely a creation of those very powers earlier this century, and that, further, the regime which the same powers are now so quick to condemn for actions, which they do not understand, is the natural successor of the Communist regime which Allied (and especially British) betrayal effectively imposed upon the Serbian people, and which for decades received Western support, both political and economic. It complains that to this day this successor regime does not allow the Church to resume her rightful place in the lives of the Serbian people, continuing to forbid religious education in schools and refusing to restore Church property. Further, it makes the point that, as this regime is not committed to national reconciliation, the Orthodox Church



continues to distance itself from it, calling instead for a government of true national unity.

The memorandum emphasizes that any solution to the problems of Yugoslavia must be just and must not perpetuate unnatural boundaries imposed in the more recent past by occupying totalitarian regimes, since these boundaries cut through the living bonds of families, friends, and spiritual kinships. It also condemns unequivocally all crimes and acts of violence against persons and property committed by armies and civilians – whether Croatian, Moslem, or Serbian – and it calls upon the European powers to give Christian protection to the Orthodox clergy, people, and Church property by exerting moral pressure upon the rulers of Croatia and upon the Muslims and Croatians of Bosnia-Hertzevovina, so that the Church may continue its pastoral ministrations to its suffering people. It points to the contrasting situation in Serbia, where the Roman Catholic bishops and clergy are entirely free to carry out their Church mission, and calls on the Serbian people to respect the rights of the minorities amongst them. It concludes with a prayer for peace between all the peoples of Yugoslavia and its neighbours. It is essential to try to appreciate something of the history which lies beneath this most moving document and without which much of its significance cannot be appreciated.

The Serbian people arrived in their present homeland from the areas around the Carpathians about the 7th century and, following the decline of the Byzantine power from the 11th century onwards, founded an Empire which came to embrace most of the Balkan Peninsula, except for Southern Greece and the coastal cities. Thus, for example, by the 14th century Albania, together with much of Bulgaria and Macedonia, were all part of this great South-Slav Christian Orthodox state under its Emperor Stephen Dushan, straddling the trade routes connecting Central Europe with the Aegean and the East. The Serbs had been converted to Christianity by followers of St Methodios in the latter part of the 9th century, each family adopting its own family saint. These family saints have been handed down through the centuries, so that today it is still families rather than individuals which have their patron saints and commemorate them at the annual family Slavass. The Serbian Orthodox Church obtained partial independence under the great St Sava, consecrated as its Archbishop at Nicaea in 1219. A Serbian Patriarchate was established at Pec in 1346 and was recognized by Constantinople some 30 years later. The 14th century, however, saw much of the Balkans overrun by the armies of the Turkish Sultan, which either abducted or enslaved the Orthodox Christian communities as they pressed westwards. In 1389 these armies defeated the Serbs in a historic battle at Kosovo, an event which has remained of enormous significance for the Serbian people to this day, and one which is commemorated each year at Vidovdan, the 15th/28th June, along with the Feast of their martyred leader, St Prince Lazar, who had led the Serbian army against the Turkish invaders.

It may seem strange that a nation should wish to commemorate a major defeat in battle, but for the Serbs this has always been a battle of great spiritual significance. It had been revealed to the Serbian

Prince in a vision that he faced a choice between the kingdom of this world and the Kingdom of God – he could mobilize his forces immediately to attack the Turks and be guaranteed victory, or he could first gather his army for the celebration of the Divine Liturgy, in which case he would be defeated. He chose the latter option – the way of the Kingdom of God. The whole Serbian army assembled at the white Church of Samodrezha and received the Holy Gifts before going out to be slaughtered. The Sultan did indeed receive a mortal wound, but Prince Lazar was captured and later beheaded. Kosovo still holds one of the most significant places in Serbian hearts, and this must be borne in mind when we view the situation there now. Bishop Nikolai Velimirovich exhorts Christians to read history in such a way that “we see the law of God engraved on it” – it is in this spirit that the Serbs view the Battle of Kosovo, and we could do well to emulate them. When the problems of the Kosovo area today are considered, it is essential that we remember that it is a place of great historic and religious significance for the Serbian people.

Groups of Serbs continued to offer resistance to the Turks until in 1489 Smederevo fell, and finally Belgrade in 1521. Although a number of outlaws remained in freedom in the mountains, the Serbian people effectively became the slave-force in a Turkish province. Their religion was widely restricted, many of their sons were abducted and forcibly converted to Islam whilst their daughters were forced into harems – a number of the Moslems in Yugoslavia today, most notably those in Bosnia-Hertzevovina, are the descendants either of Serbian Orthodox thus forcibly converted or of the heretical Bogomils who embraced Islam for reasons of personal advancement. The general choice offered by the Turks to the Serbian Orthodox was that of Islam, death, or payment of heavy tribute. The Orthodox Church, in so far as it was able to function, became the principal embodiment of Serbian traditions and hopes, many of which were also enshrined in their folk-songs and ballads. Those who remained in the mountains, most notably in Montenegro under Orthodox bishops of the House of Nyegush, continued to hurl defiance at the Islamic overlords. Serbian culture was also maintained in Dubrovnik, which succeeded in maintaining its independence, becoming one of the most important cultural and trade centres of the Adriatic. A number of Serbs also lived in the Dalmatian Coast under Venetian rule – a rule that was much less barbarous than that of the Turks.

It was in the 17th century that Ottoman power began to decline to be gradually replaced by the expanding Austro-Hungarian Empire (which was eventually to include Croatia, Dalmatia, and North Serbia), though an Austrian invasion of the Balkans towards the end of the century was a significant failure. However, the Austrians had the support of the Serbian Patriarch, Arsenios, who was therefore forced to lead an exodus of his people across the Danube into Southern Hungary, where they were granted certain privileges by the Emperor Leopold in return for services guarding the frontier, and this enabled them to set up a Patriarchate at Karlovci. Thus, in the 18th century the Serbs found themselves largely divided between the Austrian and Turkish Empires, under both of which their aspirations were kept subdued. In 1766 the Turks abolished the Patriarchate at



Pec, and 12 years later the Austrians suppressed a commission set up for the defence of Orthodox interests in Hungary, as a result of which an increasing number of young Serbs went to Russia, despairing of ever achieving political or religious freedom whilst under Roman Catholic rule.

The 19th century opened amid the conflagration lit by the French Revolution. If the idea of liberty was one of the trumpet-calls of the age, the other was nationality. Such ideas found an echo in the Balkans, but appeals to principle need an educated ear to produce any coherent response. For the most part the Serbs had been reduced by their circumstances to an uneducated peasantry. There was, however, a great intellectual revival amongst those in Austria, stimulated especially by Dositej Obradovich, a monk-scholar who travelled widely, visiting many countries in the Middle East and Western Europe (including England). After living for a while in Trieste, he settled in Belgrade where he founded the school out of which has grown what is now Belgrade University. He died in the Turkish massacres during the liberation struggle in 1809. As a result of his encouragement, schools had been founded in Austria in the 1790s as well as a seminary at Karlovitz, and Serbian printing presses were established in Vienna, though the content of their published works was to some extent controlled by the ruling power. Always there was pressure upon the Orthodox to accept Roman Catholicism. It was said that whilst the Moslems merely scourged their bodies, the Roman Catholics stifled their souls!

Life for the Serbs under Turkish rule was indeed harsh and brutal, even though they had been granted limited liberties by the Sultan following pressure on Turkey from the Russians. But the Sultan was far away, and the local janissaries were in no mood to allow their victims to escape thralldom. In 1801 they assassinated the Pasha of Belgrade and a savage massacre of Serbian leaders followed, their severed heads being exposed on pikes in the City. As a result (in 1804) the Serbs were the first of the Balkan peoples to raise the standard of active rebellion in a war of national liberation with the battle cry, "In the union of the Serbs lies salvation", their leader at this time being George Petrovich (or Kara-George), the grandfather of King Peter. Much of Northern Serbia was quickly freed from Turkish rule. In return for an oath of loyalty to Russia, a small Russian auxiliary force had been sent to support the Serbs, but it was withdrawn in 1812 when, by the Treaty of Bucharest, the Russians extracted from the Sultan an agreement that the Serbs should administer their own affairs, though Turkish troops were to return to their former fortress strongholds. A year later, however, the Turks re-invaded Serbia with a large army, and crushed Serbian resistance, enacting their exasperation with great cruelty – in Krushevats, for example, only one man in every six survived. Kara-George escaped to Hungary, but was imprisoned by the police there, whilst many priests, monks, and civil leaders were impaled at the gates of Belgrade, their bodies being eaten by dogs.

The Turks, however, preferred to rule through representatives of the local populace, where this was possible, and they found in Milosh Obrenovitch a Serb willing to collaborate openly with the Turkish

government, though in fact he was secretly working against it with clandestine assistance from Russia. Eventually, at the Treaty of Adrianople of 1829, again under Russian pressure, the Turks recognized Obrenovitch as hereditary Prince, agreeing not to interfere in administrative affairs, and to ban Moslems from Serbia except in those towns where Turkish garrisons were to remain. Thus, modern Serbia was launched – a small mainly peasant state, comprising the northern regions between the Drina and the Timok and the valleys of Western Morava and Ibar, paying tribute to the Turks, and ruled by a man who followed Turkish customs, lived in a house displaying the Islamic crescent, and held court in the Turkish manner, seated on the floor and wearing a turban.

The Prince was entirely ruthless with his subjects, and even more so with his rivals: when Kara-George returned to Serbia in 1817 to renew the struggle for total independence, Obrenovitch had him murdered in his sleep. Yet there were positive aspects of his rule: he built roads and schools; also, he laid the foundations for a Serbian civil service and army, and re-established the independence of the Serbian Church under its own Metropolitan at Belgrade. It is not surprising though, that many of his fellow-countrymen resented his rule, not least the way in which he used his right to collect tribute for personal gain. Thus, in 1839, he was forced to abdicate, being succeeded first by his elder son, Milan, and then by his other son, Michael. Further internal struggles forced Michael to join his father in exile, and in 1842 the throne of Serbia passed to the rival house in the person of Alexander Karageorgevitch. Yet he, in turn, was forced into exile with his young son Peter fourteen years later, and Milosh returned to the throne, to be succeeded in 1860 by his very able younger son Michael. Michael was able to negotiate away the last visible signs of Turkish rule from his country with the aid of political pressure from Russia and France, despite pressure from Austria (who wanted Serbia to be Austrian or Turkish) and Great Britain (who feared increase of Russian influence). So, after more than 400 years, the country was purged of its Moslem invaders.

Let us now turn to the events leading to the 1878 Treaty of Berlin – a treaty which refashioned the whole Balkan peninsula. Under Michael's rule Serbian democracy, culture, and material prosperity began to develop, along with close friendly links with the Serbian state of Montenegro, which for many years had been ruled by Orthodox bishops. A charter of 1861 provided for regular elections, and there was a second literary revival, one with which the writer Vuk Karadjitch is usually associated. Those Serbs still under Turkish rule cast envious eyes at their fellow-countrymen to the North, and the Bulgarians (though not strictly Slavs) looked towards free Serbia with hope. Thus the idea of a Serbian-led union of the Southern Slavs began to emerge.

But tragedy struck once again: in June 1868 Michael was assassinated – probably by Austrian agents – and was succeeded by his Westernized playboy cousin Milan (brought up in Paris), who turned to Austrian bankers to satisfy his greed for expensive pleasures. As we know, whoever pays the piper soon calls the tune, and Serbia inevitably became economically dependent on Austria. When he



finally abdicated, Milan left behind a debt of some 400,000,000 francs. His foreign policy was also disastrous: he failed to respond promptly enough to insurrections against the Turks in Bosnia, Herzegovina, and Southern Serbia, with the result that the Turks re-established total control in these areas and were able to throw their whole weight against Milan's Serbian forces; only the intervention of Russia and, later, Romania saved the Serbs. A treaty was imposed on Turkey and the Bulgarian state came into being, arbitrarily creating an independent Orthodox Church (excommunicated by Constantinople as it claimed jurisdiction over the Bulgarian diaspora). Significantly, this state included Macedonia, though such a situation was not permitted to last for long. The Western European powers, Prussia, Austro-Hungary, and Britain, alarmed at the Russian influence, called a conference at Berlin at which new provisions were agreed for the Balkans.

Bulgaria was reduced in size, Macedonia being removed and all Southern Bulgaria being handed over to a Christian governor appointed by the Turks, the remainder being governed by the German Prince Alexander of Battenberg under Turkish sovereignty. Turkey was confirmed in the rest of her European possessions with some concessions over frontiers with Austro-Hungary, Romania, Serbia, and Montenegro. But Bosnia-Herzegovina, although nominally a Turkish possession was handed over to Austro-Hungarian administration. Austria-Hungary was also given the right to station troops in the Novi-Pazar area. Thus, Austro-Hungarian armies separated Serbia and Montenegro. Although, strategically, Serbia was now very largely surrounded by Austro-Hungarian forces, she did gain substantially in being given total independence from Turkey together with sovereignty over areas which the Serbian army had occupied – an increase in geographical area of some fifty percent.

Austro-Hungary's ambitions lay in the direction of Salonika, and Milan, who declared himself King in 1882, concluded a secret agreement by which Serbia became de facto a vassal of Austria in return for a promise that his dynasty would remain on the Serbian throne. Thus no formal assistance was given by the Serbs to the Bosnians when they rose up against their Austro-Hungarian masters. Worse still, Milan was persuaded by the Austrians to attack Bulgaria, the result of which was a Serbian defeat at Slivnitza and the invasion of Serbia itself by Bulgarian forces; only the intervention of Austria enabled peace to be made and the status-quo to be resumed. In 1889 Milan abdicated (though nominally remaining in command of the army), and was succeeded by his son Alexander. As well as undoing much of Serbia's democratic heritage, Alexander made an unfortunate marriage, not acceptable to his subjects, and in June 1903, he, his Queen, her brothers, and a number of palace officials were murdered by a clique of officers. Thus ended the Obrenovitch dynasty, for Prince Peter Karageorgevitch, recalled from exile, was proclaimed King by the unanimous vote of the National Assembly.

Despite his general popularity, King Peter's difficulties were enormous: he inherited Milan's enormous debt; the economy was in the hands of foreigners; there was internal dissension between the Assembly and the clique of officers which had opened the way for his succession to the throne; there were still numerous supporters of the

previous dynasty, and he was under a cloud of general European disapproval because of the murder of his predecessor. But under their new monarch, Serbia made a remarkable recovery. Despite what amounted to an Austro-Hungarian economic blockade, her markets in Europe were so successfully expanded that Austria-Hungary had to ask for economic peace, and in 1910 signed a treaty of commerce with Serbia. Yet there was still much to be done: many of the Serbian people remained under Turkish rule, and it was not long before Bosnia-Herzegovina was annexed to the Austro-Hungarian Empire, making eventual conflict between Serbia and that Empire seem inevitable. A pamphlet, widely distributed at the time by the National Defence Society, declared: "It is wrong to assert that Kosovo is past and gone: we are in the midst of Kosovo today – our new Kosovo is the overhanging gloom and ignorance in which our people have to live, of which a principal cause is the pressure against our Slavonic South exerted by the Germans and Austrians".

We must, at this point, briefly look a little beyond Serbia itself to the other peoples who formed what was until recent months 20th-century Yugoslavia. In 1848 the Hungarians had rebelled against the Austrian Emperor Franz Joseph, and the Slavs in Hungary had united in support of the Hapsburg monarchy, hoping by this means to obtain some degree of freedom. They were, however, betrayed: after the Magyars had been crushed, even such privileges as had been enjoyed by the Croats, Slovenes, and Dalmatians were removed from them, and, when the dual Austro-Hungarian monarchy was established in 1867, they found themselves divided between rule from Vienna and rule from Budapest – the Croats in particular receiving harsh treatment from the latter. It became clear to the various divided Slav races that their independence could be achieved only if they united in action against their overlords. In 1905, meetings took place between the Croats and the Serbs, the outcome of which was a Serbo-Croat coalition, centred on Zagreb, which established links with the Hungarian opposition. In Spring 1907, that opposition party came into power, but once again the Slavs were betrayed – those who had spoken of freedom when in opposition proved themselves to be persecutors when in control, instigating a vicious campaign against the Serbo-Croats, declaring them to be unworthy of equal rights with Germans and Magyars.

The situation was compounded when, in 1906, Baron von Aehrenthal ruthlessly attempted to do for Austria-Hungary what Bismarck had done for Prussia. It was at precisely this period that Turkey was distracted by the revolution of the Young Turks, so the opportunity was taken (with the collusion of the Bulgarians) to annexe Bosnia-Herzegovina to Austria-Hungary and proclaim the independent Kingdom of Bulgaria, both acts in flagrant violation of the Treaty of Berlin. Imperial eyes were also turned in hostility upon Serbia, and a campaign of lying propaganda and forgery was started – a campaign intended to divide the Southern Slavs against themselves, and also to justify a future invasion by the Austro-Hungarian armies. Numerous arrests were made amongst the Serbs of Croatia: possession of a portrait of the Serbian King, use of the Cyrillic alphabet, or membership of the Orthodox Church being regarded as sufficient evidence of participation in a conspiracy against the Catholic Dual Monarchy.



Fortunately, the campaign backfired and the attempts to discredit the Serbs were exposed before all Europe – though Austria-Hungary remained unrepentant.

The change of government in Turkey to one which took its stand on nationality rather than on religion provided an opportunity for the formation of a Balkan league (involving Serbia, Bulgaria, and Montenegro) with which Greece allied itself as the inevitable war against Turkey began. Although the Turks had some initial success, they were eventually driven back to the Monastir plane and, after a desperate struggle, forced to retreat into Albania. Thus, after more than five centuries, the Serbs were able once again to set foot in Kosovo, and those in Turkish-occupied Old Serbia were reunited with their fellow-countrymen. They had also occupied Northern Macedonia and secured a foothold along the Adriatic Coast – one that they were compelled by pressure from the Western Powers, however, to relinquish. This success of the Serbs was certainly not to the liking of Austria-Hungary (nor for that matter of their supposed ally Bulgaria, who wished to push a wedge between Serbia and Greece), and a new campaign of lies to justify agitation for war against Serbia began. Further, although the Albanians had a reputation for being ungovernable anarchists, the Dual Monarchy was intent on setting up a satellite Albanian state cutting the Serbs off from the sea, and was infuriated when Montenegro successfully took the Turkish fortress of Scutari – the inevitable war being postponed only when King Nicholas agreed to hand it over to an international force.

It is at this point that events become increasingly complicated, not least because of secret negotiations which were carried out between most of the states involved so that official treaties and alliances became little more than a mockery. The outcome was that Austria-Hungary, hoping to destroy the Balkan Alliance, persuaded Bulgaria (who wanted all Macedonia) treacherously to attack the Serbs. But, after very heavy fighting, the Bulgarian army was driven out of such Serbian territory as it had initially occupied. At the same time, Romanian and Greek armies advanced into Bulgarian territory. After a month, Bulgaria was forced to cease hostilities and, by the Treaty of Bucharest (August 1913), had to cede territory to Romania, Greece, and Serbia – in particular, Macedonia was divided between the last two of these. Serbia, though impoverished by the wars, was now greatly strengthened. Her achievements had been remarkable: she had played a decisive part in humiliating both Turkey and Bulgaria, and was now a major Balkan power politically and (potentially at least) economically, since her new extensive territory contained many of the natural resources which in the past had had to be imported. We may well wonder why Austria-Hungary had stood by watching the Bulgarian defeat – this is a difficult question to answer, but it seems that Italy's refusal to join any attack on Serbia was a major factor. Also Germany, a powerful and sinister force lurking in the background, had plans to establish a chain of satellite states giving her domination from the North Sea to the Persian Gulf, but was not yet fully ready for an all-out European war to achieve this aim.

The murder of the Archduke Ferdinand, heir to the Austrian throne, and his wife by a Bosnian fanatic at Sarajevo on 28th June 1914 provided the spark which ignited the Great War of 1914–1918. The full truth of this crime will probably never be known. Serbia was immediately blamed, although no convincing evidence of direct Serbian complicity was ever found. Many historians have subsequently pointed the finger at Austro-Hungary itself, which clearly wanted an excuse for war against Serbia. A number of factors support this view: the Archduke was unpopular with the Emperor; no precautions were taken by the police to protect him, even though he was in a highly hostile environment and warnings had been received of a likely assassination attempt – indeed, the police failed to find bombs placed under the dining table and in the chimney in the very room where the Archduke was to be entertained; the trial which followed was held in the closest secrecy so that the evidence given was not made public; and, finally, callous indifference was shown to the deceased by the Emperor's master of ceremonies. It seems pretty clear that the event was staged in order to give an excuse for the forthcoming attack on Serbia. It was followed by an ultimatum, to which a surprisingly accommodating reply was sent by the Serbs, but to no avail, since it was an ultimatum sent only in order that it might be rejected – indeed the hasty withdrawal of the Austro-Hungarian legation from Serbian soil provides proof that no reply, however conciliatory, would have prevented war. The Serbs appealed to Russia for help, but, whilst the other major European Powers were considering how war might be avoided, Austrian guns were already bombarding Belgrade. There was no chance of preventing a general European conflagration, for Germany – the devil in the shadows – had already determined on precisely this, and on 1st August declared war on Russia. France then declared support for Russia, and Britain for France – thus the Great War of 1914–18 began.

Serbia's situation in 1914 was precarious: Romania was pro-German; Bulgaria was awaiting revenge for the Treaty of Bucharest; Austria-Hungary was bribing the Albanians to raid the Serbian South; and her Orthodox ally, Greece, was anxious to avoid further involvement in fighting. Further, the Serbs lacked the military resources of their enemies. Yet she performed miracles: three times the Austro-Hungarian armies attacked, committing atrocities against the civilian populace wherever they went, for the High Command had ordered the systematic wasting of Serbia – both the land and the people. But three times they were eventually thrown back: by the end of the year the only foreign troops on Serbian territory were 70,000 Austrian prisoners of war. The Serbs were able to enter Bosnia, and the Montenegrins Herzegovina, both to a great welcome from the local populace – something for which they were to pay dearly later. Austria-Hungary was now forced to offer favourable terms for peace, but the Serbs would not desert their allies who, so they thought, had entered the war at least indirectly on their account. Nevertheless peace did come, but, sadly, along with it typhus and cholera which Serbia was in no position to overcome alone due to a desperate shortage of doctors – for the medical students, many of whom were studying in Vienna, had been illegally interned in Austro-Hungary. She appealed for help: medical units were sent in



response from Britain, France, Russia, and the United States, and, after a desperate winter and spring, by the Summer of 1915 the plagues were finally overcome and Serbia was able to enjoy a period of comparative peace.

Alas, this peace was not to last. The Central Powers began amassing forces for a fourth attack, and Serbia appealed to Britain and France for military help. But these two countries prevaricated – even attempting to suggest naively that, as an alternative to their direct assistance, Bulgarian forces, currently being assembled, might come to the Serbs' aid. Bulgaria had its own ideas, however, and, at the same time as protesting to the Western Powers that it would remain strictly neutral and having come to a secret agreement with Greece, launched a treacherous attack against Serbia a few days after a major German-Austrian bombardment of her northern frontier had begun. Britain and France, having been deceived by the Bulgarians, reacted too late. The result was inevitable: betrayed by Greece and unsupported by her allies, the Serbian army was forced from two sides onto the Kosovo plain. Retreat or annihilation faced it, and retreat was possible only through hostile Albania. It was a phantom army of starving, exhausted, and dying men that eventually arrived at Scutari (where a British mission awaited them) after suffering the most terrible privations in the Albanian mountains. After many further deaths from disease and starvation, a remnant were at last evacuated from Albania to the Island of Corfu. The Serbia which they had had to leave was strewn with the carnage of their comrades and crucified with the atrocities perpetrated against the Orthodox bishops and clergy, the women and children, and the troops left behind by the conquering armies, which were committed to the obliteration of Serbia from the map of Europe. Yet such was the resilience of the Serbian troops that this very remnant in Corfu was soon able to be re-armed and to join in the Allies' action against the Central Powers, playing a significant role in their eventual defeat – indeed, the accounts of the campaigns in which the Serbs were involved at this time are full of examples of their remarkable courage and their staunch loyalty to their allies. It is a pity that they cannot be recounted here – we need to be reminded of the debt which we owe to the Serbs for their role as allies in the Great War of 1914–18.

It was the victors of the War who were responsible for the setting up of the South Slav state which we have known until recently as Yugoslavia (which just means "South Slav"). In November 1918 a historic conference had been held in Belgrade attended by delegates from Serbia, Croatia, and Slovenia. The Croats, in particular, had been chafing under their Habsburg rulers, and even before the War there had been widespread demonstrations in Zagreb for unity with the Serbs despite differences in religion and culture – something we should remember when we consider the rush to recognize an independent Croatia today. On 1st December the conference voted unanimously for the creation of a Kingdom of Serbs, Croats, and Slovenes under the Serbian Karageorgevich dynasty. This was entirely in tune with the principles of the three main architects of the Treaty of Versailles, Wilson, Clemenceau, and Lloyd-George, who were determined that the post-war settlement should make those held responsible for the carnage pay dearly. In particular, the

principle of self-determination – especially dear to Wilson – provided an opportunity for reshaping the map of Europe.

The new South Slav state was both recognized and welcomed by the Allies, its boundaries being widened by the inclusion of Roman Catholic Dalmatia, much to the annoyance of the Italians, who had had aspirations of substantially increasing their hold on the Adriatic. Italy was indeed allotted the Trentino, Trieste, and Zara, and helped herself to Fiume, but that Dalmatia should be put under Serbian (and hence effectively Orthodox) rule was a matter of considerable concern. But it was, as we now well know, not only in the Balkans that the decisions of Versailles were to sow seeds which would eventually erupt and engulf Europe in a further Great War. In particular, the failure to establish what was to become known as Yugoslavia as a federation from the beginning meant that extreme separatists, and especially those of Croatia, were always in a position to claim that they had merely exchanged the Austro-Hungarian Hapsburg rule for the Serbian rule of King Alexander, since it was inevitable that the new South-Slav state would be dominated by those who had themselves fought for and established their own freedom as well as that of the other peoples now politically married to them.

*(To be continued)*

*(This contribution first appeared in "Orthodox News")*

## EXTRACTS FROM EKKLESIA

Translated by  
The Revd Harold Embleton

*No. 4 of the 1st March, 1993*

### *The Church of Bulgaria*

The Church of Bulgaria, although still undergoing the traumas of schism, is making rapid progress towards the Clerico-Lay Assembly. Already the first steps have been taken:

(a) On 1st November 1992 were held the elections of parochial representatives (4–6 from each parish): they will hold office for four years.

(b) On 24th January 1993, from among the parochial representatives, were chosen the provincial electors, six from each episcopal district (3 clergy, 3 lay): these are important bodies, since they elect (1) the provincial representatives to elect the Patriarch, (2) the members of the Clerico-Lay Assembly, (3) the Metropolitan Bishop of the province, and (4) the Metropolitan Council.

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The formation of the new Government under Ljuben Berov raised some hopes among the Orthodox faithful of Bulgaria, who believed that he would help to end the illegality and uncanonical situation in the Bulgarian Church, since he himself promised to do so. But a way out of the impasse did not come either from the Synodical Palace occupied by the "appointed Synod" of Pimen of Nevrokopio nor from Metodi Spasov in the Directorate of Religious Affairs: the latter, by his unauthorised, illegal and unconstitutional interference in the internal affairs of the Church ("dismissal" of Patriarch Maximos and Metropolitans Joseph of America & Australia and Arsenios of Plovdiv; proclaiming the canonical Synod of Patriarch Maximos to be illegal; and appointing a new "Synod") created an unpleasant schismatic situation at its very heart.

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From 9th to 13th January 1993 a delegation from the Ecumenical Patriarchate (comprising Metropolitans Chrysostom of Ephesus, President of the Committee on Inter-Christian Affairs, Joachim of Chalcedon, and Protopresbyter George Tsetsis, the Patriarchate's Permanent Representative with W.C.C.) visited the Church of Bulgaria to give real expression to its solidarity with and aid to a suffering Church, bringing sacred vestments, utensils and money. On Sunday 10th January they concelebrated with the Patriarch Maximos and Bulgarian Bishops in the Patriarchal Church of St Alexander Nevski; on the 11th they visited Plovdiv and the Batskovo Monastery; and finally on the 12th they were received by the Prime Minister, Ljuben Berov. On the latter occasion they voiced their disquiet that under the pressure exerted by organs of the State on the Church of Bulgaria a serious schism had been created which prevented the Church from giving its undivided attention to its task among the Bulgarian people. The Prime Minister announced that he was ready to help in overcoming the schism which had been created. On 13th January the Ecumenical Patriarchate's representatives were brought up to date by the Bishops of the Bulgarian Church on the problems and needs faced by the local Church, both those caused by the activity of the schismatics and also those due to the intense efforts being made by other confessions in Bulgaria. In the afternoon of the same day the visiting prelates held a Press conference and answered a lot of journalists' questions.

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For some considerable time (even before the fall of Communism), the activities of the Old Calendarists in the Bulgarian Church have been well known – based in Athens and Thessaloniki. Indeed, on 18th January (the Feast of the Holy Cross in the old calendar) "the Holy Synod of the Opponents" (headed by Metropolitan Kyprianos of Oropos & Phylis) proceeded to ordain a bishop for Bulgaria. He ordained Rosen Sirakov, spiritual child of Archimandrite Sergios (a Bulgarian Old Calendarist) as Bishop of Triaditsi with the name 'of

Photios. Certainly this action adds another burden to the Church and leads to the further weakening of its unity and influence. We recall that the Church of Bulgaria introduced the Julian Calendar into its liturgical life and ordered it relatively recently in 1968.

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The Church's official weekly paper *Carkoven Vestnik*, which has been published since 1900, entered a phase of rebirth and renewal in December 1992. This is sponsored both by Bishop Nathanael of Kroupnitero who is responsible for its publication and also by its chief editor Ivan Zelev, a university lecturer. New columns, new contents, illustrations, topical problems, urgent questions and responsible answers. Not before time!

#### No. 6 of 1st/15th April, 1993

"Love has not fled"

Those who follow the international ecclesiastical Press have noted with satisfaction that the widest publicity throughout the Christian world has been given, in the matter of Roman Catholic/Orthodox relations, to the choice of words in the Ecumenical Patriarch's address to the Church of Rome's Delegation which visited the Ecumenical Patriarchate for its Enthronement Festival.

Among other things, His All-Holiness said: "It is well known by all that in recent days peace between a large part of the Roman Catholic and Orthodox Churches has been disturbed to such an extent that obstacles have been put in the way of the Theological Dialogue between the Churches, to the deep disappointment of those who had set great hopes on it. But if peace has been impaired, we would like to believe that love has not fled ... Love, "Stronger than death" will overcome the impediments and difficulties, so that relations between our two Churches may return to the point reached by the late Church leaders before us".

We note also that the All-Holy Primate of the Church of Constantinople, who "has the duty of serving the first throne in all Orthodoxy", referred in the same address to "the demand for the unity of divided Christians". This demand, as he said, "consists not only of prayer offered up at every service in the Orthodox Church: today it is also the demand of our times. It is demanded by Christian peoples rent by fratricidal disputes, by peace-loving citizens threatened by religious fanaticism, by those suffering oppression and injustice at the hands of the world's powers and looking for the unified and indivisible witness on the part of those who believe in Christ: moreover, the material creation is threatened with total destruction because of the sins of men. So many and so urgent are modern man's problems that the unity of Christians has become imperative, and any deliberate prevention of it is criminal".

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### *The Church of Russia*

The Russian Orthodox Church has founded the Metropolis of Berlin-Germany, with its see in Berlin: the new diocese comprises the districts of Dusseldorff, Baden and Berlin-Leipzig, and the new incumbent is Metropolitan Theophani Galinski. There are 20 parishes and 22 priests; but the number of the faithful is not known.

The Holy Synod of the Romanian Orthodox has decided that the Republic of Moldavia is part of the jurisdiction of the Church of Rumania, although hitherto it has belonged to the Patriarchate of Moscow. This has been opposed by Moscow, which called the act "an unacceptable interference in the internal affairs of the Russian Orthodox Church in Moldavia". Patriarch Alexei II says that this decision was taken against the will of the faithful and clergy, and the act is likely to provoke new schisms. The Moscow Patriarchate granted autonomy to Moldavia, called the Metropolis of Kisinjevska, some time ago. Before the Second World War this area was under the jurisdiction of Bucharest, both politically and ecclesiastically.

The Orthodox Theological Academy of Kiev recently began to function again after a suspension which lasted 74 years. This Academy sprang from the monastic school founded in 1615, and was one of the four higher theological education institutions in Russia before the October Revolution (the other three were: Moscow, St Petersburg and Kazan).

Since 2nd October last year, on the initiative of both clergy and laity, there has been a theological institute for the instruction of the laity. Some 650 young people – men and women (all graduates and working in various fields) – will be taught catechetics, teaching skills, iconography and ecclesiastical music, so that they may offer their services in the parochial centres (in Moscow there are about 120) and schools, in which the teaching of religion is voluntary. The Institute will bear the name of St Tikhon of Moscow, who was proclaimed a saint in October, 1989. Responsible for the training are Father Vladimir Vorobiev, Director of the Institute, and Father Valentinus Asmus, whilst the work of the teaching has been undertaken voluntarily by 85 teachers. It is, however, facing a serious problem, the provision of essential equipment: library, furnishing, photocopiers, etc.

In a recent encyclical H.B. Patriarch Alexei II of Moscow and All the Russias strictly condemned the proselytising of various heretics, as well as "certain churches" which he did not name. In the present difficult times for Russia they are trying to exploit and fill the spiritual vacuum. He also condemned the schism in the Ukraine caused by the former Metropolitan Philaret of Kiev, and the ethnic clashes in parts of the former Soviet Union which aim at disturbances and victims.

With the approval of Patriarch Alexei II, the Russian Metropolitan Eirenaïos in Munich received into Orthodoxy and into the order of clergy the well-known Roman Catholic Professor of Church History in Würzburg, Petros Plank (aged 41). Plank told the Press agencies that he could no longer teach the Vatican's view on "the general authority of the Bishop of Rome over the whole of Christendom" and on "the Pope's infallibility".

Edward Shevardnadze (aged 60), for many years head of the Soviet Diplomatic Corps and staunch collaborator with Gorbachev, and now leader of Georgia, was baptised recently in an Orthodox church in Georgia. He took the Christian name of 'George' but will use the familiar name of 'Edward': he said, "today I have a new icon in my office, where not long ago hung a photograph of Stalin". On this the London *Times* wrote: "Shevardnadze's office is decorated with the icon of the Virgin".

*No. 10 of 15th June, 1993*

### *The Church of Russia*

The President of Russia, Boris Yeltsin, has promised to return to the Churches and the various religious communities all their property and furnishings which had been confiscated under the Communists. At his meeting in Moscow with representatives of the Orthodox Church, Judaism, Islam and Buddhism, Yeltsin said that he would establish a special Ministry of Religious Affairs for this purpose. The return of the confiscations would be achieved in the coming months.

Patriarch Alexei II of Moscow has inaugurated the return to service of the Cathedral Church of the Kremlin, dedicated to the Annunciation: since 1918 this church has been a museum of the Soviet State.



Representatives of the Russian Orthodox Church met in Moscow with representatives of the American Methodist Church: at this meeting it was decided to convene a Joint Committee to organise bilateral dialogue and cooperation.

*No. 11 of 1st/15th July, 1993*

#### *The Autocephalous Church of Albania*

The deportation from Argyrocastro by Albanian authorities of Archimandrite Chrysostom Majjdoni had shocked Greek public opinion and the Greek Government, which in retaliation has ordered the deportation of many Albanian illegal immigrants from our country. Archbishop Anastasios of Albania, in statements on Greek television, has expressed his fear that he would be the next victim of Islamic fanaticism. However, on Sunday 22nd June, the Divine Liturgy was celebrated in many churches of N. Epirus. It is worth mentioning that, according to some Press reports, a section of the Moslem clergy has expressed sympathy with the deported Orthodox priest, and one of them has been wounded in incidents by other Moslems.

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#### *The Church of Serbia*

H.B. Patriarch Paul of the Serbian Orthodox Church last April received the Greek Prime Minister, Constantine Mitsotakis, and had a long discussion with him. His Beatitude expressed his thanks to the Greek people and the Greek Church for the invaluable moral and material aid sent to the suffering Serbian people of the former Yugoslavia. In reply, Mr Mitsotakis said that Greece would continue to send humane aid to the Serbian people. Also present at the meeting were the Serbian Metropolitans Amphilochios of Mavrovounio, Paraliai & Skodra and Nicholas of Dabronbosanki and Bishop Eirenaios of Batska.

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At the beginning of April 1993 the Metropolitan Amphilochios of Mavrovounio and Bishop Eirenaios of Batska visited the Vatican, where they met Pope John Paul II. On 5th April, at a Press conference, it was stressed how important the visit was for the future relations of the Serbian Orthodox Church with the Vatican. The visit to Rome had been planned a year ago, and Metropolitan Amphilochios made the following points: it was the first meeting in the past 700 years between representatives of the Serbian Church and the Pope, and it was not strange that the Pope called the meeting between the Holy See and the Patriarchate of Pec "historic". A meeting with the Italian Foreign Minister, Emil Colombo, was proposed. Further, it was said that in the future there would be close

relations with the Vatican, and it was agreed that there was a need for a permanent mission there of a suitable representative/observer from the Serbian Orthodox Church. Pope John Paul II expressed his desire that the Serbian Patriarch should visit him, but this matter was left open: not because the Patriarch did not agree, but because in the situation of the Serbian people the Serbian Patriarch (in accordance with canonical order) was obliged first to visit the sister-Orthodox Churches. It was also said, by the Serbian delegation, that because of the distorted image presented to practically the whole world, all are responsible for the Serbs. Finally, as regards the criticism of the Vance-Owen plan, it was emphasised that the Church of Serbia stands for the struggle to make peace prevail, but it is also mindful of the will of the Serbian people.

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#### *The Church of Bulgaria*

The Greek Foreign Minister, M. Papaconstantinou, visited Patriarch Maximos on 12th February, to pay his respects. The Patriarch brought him up to date on the Church's activities, especially on its contribution to the unity of the nations. The Minister said that "Orthodoxy is a very great power in the world" and called on the Orthodox Churches to take initiatives that peace might prevail in the bilateral exchange of students and researchers, and in the problem of re-manning the Zographou Monastery on the Holy Mountain.

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The Greek Prime Minister, K. Mitsotakis, on his official visit, did not forget to call on Patriarch Maximos, on 12th March. The latter briefed his eminent visitor on his Church's activity and asked him to help in facing the problems of the Zographou Monastery. The Prime Minister stressed the contribution of the Orthodox Churches to the creation of good neighbourly relations between Bulgaria and Greece, and among the Balkan peoples in general; and he promised to take a personal interest in the Zographou Monastery and its problems.

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At the end of March and beginning of April there was a changing of the guard at the Directorate of Religious Affairs. The Government of L. Berov dismissed Metodi Spasov, who by his illegal acts had become the cause of a schism in the Church, and appointed in his place Hristo Matanov. The new Director is an historian and a researcher in the "Ivan Dujcev Centre of Slav-Byzantines Studies".



## BOOK REVIEWS

Theodore Micka and Steven Scott (Tr.): *A Treasury of Serbian Orthodox Spirituality, Vols. 1-5*, New Gracanica Metropolitanate (Diocese of America and Canada), from 1988, \$5 each.

In these present times, when so much adverse publicity concerning the Serbs is rife in the Western media, it is particularly appropriate that these five volumes of works by Bishop Nikolai Velimirovich (1880-1956) and his disciple Archimandrite Justin Popovich should be made available in English to remind us of the Christian heritage and calling of the Serbian nation.

Volume 1, *The Serbian People as a Servant of God* (92 pp), is a translation of Bishop Nikolai's *Srpski Narod kao Teodul*. It presents a history of the Serbian people with a special emphasis on the Serbs' belief in *sudba* (providence) and in their calling to be suffering servants of God. In 99 short sections it covers the period from the reign of Stevan Nemanja (the father of St Sava), until the turbulent times of the Second World War, and includes translations of the poems which occur every twenty sections. There is a useful addendum entitled "Commentary and Footnotes" at the end of the work.

Volume 2, *The Faith of the Chosen People* (99 pp), also by Bishop Nikolai, is a sentence-by-sentence commentary on the Orthodox Creed – the Symbol of Faith. Volume 3, *The Mystery and Meaning of the Battle of Kosovo* (127 pp), comprises three works, Fr Justin Popovich's *The Life of the Holy and Great Martyr Tsar Lazar of Serbia* and Bishop Nikolai's *The Tsar's Testament and St Lazar's Victory*, the latter a homily delivered over the reliquary of St Lazar at Ravanica Monastery after the First World War. A postscript gives the hymns for the feast of St Lazar and for the commemoration of the holy Martyrs of Serbia. Taken as a whole, this third volume provides a penetrating insight into the crucial place which Kosovo holds in the hearts of the Serbian people, and enables the reader to understand precisely how defeat on the battlefield has become for the Serbs the symbol of spiritual victory, for "the earthly kingdom lasts only for a brief time, both the heavenly kingdom always and forever".

Volume 4 (163 pp) comprises a selection of writings of Bishop Nikolai and Fr Justin Popovitch, beginning with the Bishop's *The Struggle for Faith* and four other short works. The second part contains six works of Fr Justin, including *How to Read the Bible and Why*, *Perfect God and Perfect Man*, and *A Deer Lost in Paradise*. The last of these is a most beautiful poetic essay viewing the sad state of mankind and creation through the sorrowful eyes of a deer. A useful glossary of theological and other terms is provided.

Volume 5, *Prayers by the Lake* (215 pp), is a translation of Bishop Nikolai's *Molitve na jezeru*, a hundred prayerful meditations written in 1922 in his monastery overlooking Lake Ochrid. In these 'prayers' we find explorations of relationships between God and man, the Creator and His creation, life and death, heaven and earth, reality and illusion, eternity and time, and between fallen man and the "Ultimate Man", Christ. Again, a useful glossary of terms is appended.

Each volume includes a Foreword by Metropolitan Ireney and introductory comments by the translators. They are all to be highly commended, though Volumes 1 and 3 will be of greatest interest to those wishing to discover the real spiritual depth of the Serbian nation as an antidote to the recent blare of anti-Serbian propaganda in the Western media. Taken together, they provide a rich source of spiritual treasures, as might well be expected from those who have encountered other writings of Bishop Nikolai (most notably his four-volume work *The Prologue from Ochrid* available in English from the Serbian Church in Bournville, Birmingham). The publisher of these new volumes, now known as "The New Gracanica Metropolitanate" (under Metropolitan Ireney), was formerly "The Free Serbian Orthodox Diocese of America and Canada" but is now reconciled to and included within the Serbian Patriarchate. It has done a great service to the understanding of Orthodox spirituality generally and Serbian Orthodoxy in particular in making these writings available in English.

Columba Graham Flegg

Michael Quenot: *The Icon, Window on the Kingdom*; Mowbray, 1992, 176 pp & 64 plates, n.p.

All of us who read this *Newsletter* are familiar with the dominant place of icons in the Orthodox Church, and are aware of the role of the icon in public worship and private devotion. Moreover, most of us know the importance of the 'icon corner' in an Orthodox home; and now it is common to find icons in non-Orthodox buildings, both churches and houses, used either as ornaments or as aids to devotion – or, perhaps, both.

In our days the icon has been much discussed, principally as an art-form; and our materialist culture has not failed to exploit this Christian art as just another 'valuable' commodity. In the East as well as in the West, a profusion of icons adorn the walls of museums instead of maintaining the spiritual atmosphere of their original shrines, often small village churches or remote monasteries. Nevertheless, through its sheer beauty and tenderness, the icon continues to channel the divine light to the world's darkness, as a silent witness to the Truth.

In this comparatively short book Michael Quenot has done us a great service by condensing, in very readable prose, the essential facts about icons: their history, their form and structure, their spiritual significance, their use, and their variety. It is good to have this attractive compendium, written with such knowledge and expertise, and communicating the essential rapport between the artist and the beholder – and God.

As important as – if not more important than – the essay are the 64 plates, half in fine colour, which so ably convey the range of this Christian art-form, from St Luke and the Catacombs to the great monasteries and churches of Greek and Slavonic lands, and also to the icon-painters of our own times.



Mr Quenot is to be congratulated on a *tour de force*: the publisher, too, for the excellent reproductions of great beauty. "This art was meant to be didactic", (p. 18); it also "invites us to lift our hearts heavenward" (p. 43); "the icon is a model of holiness, of presence, and a revelation of the cosmic transfiguration to come; it offers itself to all of us like a beautiful open book" (p. 159).

Harold Embleton

*Grace for Grace: The Psalter and the Holy Fathers*, Patristic Christian Commentary, Meditation and Liturgical Extracts Relating to the Psalms and Odes. Compiled and Edited by Johanna Manley, Monastery Books California 1992, pp. 746 + xiv. No price given.

One does not have to be deeply read in the writings of the Holy Fathers to realise just how central was the Psalter to their theology, doctrine, devotion and spiritual life. It supplied for them types of Christ, of the Church and of the Christian life. Recited daily in the monastic offices of the desert, sung in the public liturgy of the town and learnt by heart by priest, monks and laity alike, the 150 psalms were used as more than a 'hymn book' of the early church, more like a source of riches out of which the wise scribe brought out treasures with which to enrich his prayer life.

In this book Johanna Manley takes us through the psalms one by one (using the Septuagint numbering; Anglicans and hebraists must subtract 1 from psalms 10 to 147), followed by the nine biblical odes, printing the text in full and then a selection of meditations, exegeses, reflections and prayers from theologians from both eastern and western traditions, well known and more obscure as well as from the Liturgy. A comprehensive index allows the reader to pinpoint subjects dealt with as diverse as old age, bees, idolaters and self-delusion. The whole is illustrated with line drawings taken for the most part from ancient Psalters, which would add much more to enjoyment of this book if they were a little more distinct.

Not a book to be read from cover to cover at a sitting, but without doubt one to be used in conjunction with one's praying of the psalms in daily prayer, and to enrich one's understanding of the psalter in the life of the church.

*'Gathered under Apostles', A Study of the Catholic Apostolic Church*, Columba Graham Flegg, Clarendon Press, 1992, pp 524, £50.00

There is a story, apocryphal no doubt, that locked away in a sacristy at the Catholic Apostolic Church in Gordon Square, London, (until recently used as the University Church of Christ the King) is a set of vestments. They are ready for Christ and his apostles to wear when He comes again in glory. The apostles, however, are not Peter and his fishermen colleagues, but twelve Victorian gentlemen, the college of apostles referred to in the title of this important work by Father Flegg, who was for many years the editor of this newsletter.

The history of the Catholic Apostolic Church is known to students of 19th century church history, and Father Flegg devotes the second section of the book to the historical facts: the charismatic ministry of The Revd Edward Irving, (after whom the church was called in its

earlier days), his parting of ways with the Church of Scotland, of which body he was a minister; the charismatic and prophetic utterances which led in turn to the founding of the college of apostles, completed in 1835. The apostles, coming from a variety of backgrounds (the twelve included 3 ordained ministers, 3 lawyers, and 2 M.P.s) and under the inspired leadership of John Cardale and Henry Drummond set about presenting their Testimonies to the religious and national leaders of the day. It is not known how the Archbishop of Canterbury, the Pope, the Emperor of Austria and the King of France, or indeed any of the other European bishops and leaders responded to the apostles' critique of contemporary church life and their claims to be the chosen vessels of God's grace, but during the years 1837 - 1840 the apostles, always in response to prophecies, separated and travelled throughout Europe to spread their message. Father Flegg tells how the church flourished in England, Germany and Scandinavia, but made no headway in orthodox or Catholic countries, except that having experienced the rich worship of both ancient traditions, they 'imported' much in terms of liturgy and ritual into their own, developing liturgical style. Church buildings of high quality were erected, congregations grew and paid for clergy to minister the sacraments, and at a time when the most 'advanced' of Anglican churches were beginning to use vestments and other outward signs, the Catholic Apostolic Church used vestments, incense, reservation, and a four-fold ministry. Father Flegg devotes one section of his book to Ecclesiology and one to the Liturgy, in which he expounds the 'ritual reason why' of the church's worship, and how everything was related to typology and symbolism.

The fifth section of the book, on Eschatology, helps to explain how the church declined due to the termination of ordinations to the priesthood with the death of the last apostle in the light of the perceived imminent second coming of Christ. The last priest, Dr Davson of the Paddington Church, died in 1971 at the age of 95 (one finds that Catholic Apostolic clergy lived to great ages), and with him ended for ever the Eucharistic celebration. His funeral, taken by the Anglican parish priest, Father John Foster, had to be in an Anglican church building because Father Foster was not 'of the faith'. *Quis custodiet ipsos custodes?*

Even so, the church survives under lay leadership, but whereas some of the faithful receive the Sacrament in their local parish church, others see the situation in terms of Elijah in the wilderness, as keeping a eucharistic fast. We are left in no doubt by Father Flegg of the difficulty he sometimes faced in finding and using some of his sources. He was warned off in one instance with the words: 'The Apostles' doctrine and fellowship belong in the Church, not the University.' However, students of church history must be grateful that Father Flegg did persevere, for he gives us in this book, which began as a doctoral thesis, a magisterial study of a body of Christians who can still teach us today how necessary it is to hold in balance the structure and order of ministry, worship and authority with true evangelical zeal and an openness to what the Spirit is saying to the churches.



*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.

Columba Graham Flegg

D. Preman Niles (Ed.): *Between the Flood and the Rainbow*, WCC 1992, 192 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 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 Father 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 in the footsteps the Christ "the sorrowing and suffering servant of Yahweh".

Columba Graham Flegg

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' as 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 episcopates 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

David Reed: *Jehovah's Witnesses Answered Verse by Verse*, Baker Book House 1986, 139 pp, £4

Here is a work which sets out not only to refute the Jehovah's Witnesses who come knocking on the door but also to provide the ammunition for Christians to undertake serious debate with them – something often thought near impossible! David Reed (now a Baptist) is a former Jehovah's Witness and writes from an inside experience as a one-time elder and presiding minister of the sect. His plea is that the duty of Christians is not merely to reject them by closing the front door upon them but to make a serious effort to convert them to Christianity. The only possible way is, he believes, by showing them the contradictions within their own writings, including their own version of Scripture – for their Bible was rewritten to accord with their peculiar beliefs. Ordinary rational argument is of little use with those who have been brainwashed: the seed of the Gospel must be



sown from those things which they need to be put back into the context of Scripture as a whole. This book should prove of considerable value to those seeking to learn sufficiently about the history and beliefs of Jehovah's Witnesses to be able to challenge them upon their own ground.

Columba Graham Flegg

#### Notice

The Fellowship of Saint Andrew  
A Scottish Group for Fellowship with Orthodox Christians

Saturday 5th March 1994 in Dunblane Cathedral and Hall.

"The Desert in the City", as Study Day jointly with the Russian Orthodox Community of St Nicholas, led by Father Serge Hackel, beginning with the Divine Liturgy and ending with Orthodox Vespers

Fellowship Conference 1994 1st-3rd July 1994

"Visions of a New Society for East and West". Main speaker:  
Bishop Basil of Sergievo. Venue and other speakers to be arranged.

For details apply to the Honory Secretary of the Fellowship,

Mr John A. Forshaw,  
90 Meadowburn,  
Bishopbriggs,  
Glasgow G64 3NQ



# **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)