

E.C.N.L.

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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 Ethiopian Orthodox Church

In 1991 the Eritrean People's Liberation Front won the independence of Eritrea from Ethiopia after thirty years of war. Pope Shenouda III of Alexandria consecrated two bishops for the Eritrean Orthodox Church in 1991, and in June of this year consecrated another five, an action which has caused the Ethiopian Orthodox Church to sever relations with the Coptic and Eritrean Orthodox Churches. The present Abuna of Ethiopia's offer to consecrate bishops for the church was refused. Two bishops were consecrated by his predecessor. We hope that this dispute, which has its origin in political conflict, can soon be resolved.

I learn that the Ethiopian Church refused burial in her local church to Aberash Dabala, a 22 year old woman who died in December 1993, because she was teaching Qubee, an alphabet based on the Roman one for the use of those speaking the Oromo language. Ethiopic script, which has 251 syllabic signs, is one of great beauty, but I can understand that it may not be suitable to be used for other languages. No doubt here again strong political factors are at work, and that the use of Oromo as language of education could be seen as an act of subversion. Nevertheless, it is sad that Aberash Dabala had to be buried many miles away, and that those who took part in the funeral had to be re-baptised.

Westminster Abbey

In the Spring/Summer issue I mentioned the two large icons which have been set up in the nave of the Abbey, where visitors can place votive lights. Later in this issue appears a letter from the Cathedral of St John the Divine about the use of votive lights there.

I learn from the journal "Sobornost" that the icons were commissioned by the Dean and Chapter of Westminster from Sergei Fedorov, and were blessed by the Bishop of Stepney, Bishop Basil of Sergievo, and Canon Vincent Berry (on behalf of Cardinal Hume).

Andy Warhol

I knew from a television programme last year or earlier this year that Andy Warhol, the American painter and film-maker, was of Orthodox or Uniate origin, so I was interested to see in a book called "Warhol, the Biography" by Victor Bockris, in which I have browsed, that his parents Ondrej and Julia Warhola were "Rusyns from the Ruthemian village of Mikova in the Carpathian mountains near the borders of Russia and Poland", and I assume came from the area which was under Hungarian rule until the First World War, part of Czechoslovakia until 1939, and is now in Ukraine. His parents were described as devout Greek Catholics, "today referred to as Byzantine Catholics", and his funeral at Holy Ghost Byzantine

Catholic Church, Pittsburgh had prayers in English and "Old High Church Slavonic". I think the author must be conflating "Old High German" and "Church Slavonic" into a new mythical language – but one I would readily use for worship!

This issue

It is with great regret that I compile the second of the 1994 issues so late in 1994 that it will not reach readers until 1995. I always welcome contributions, and look forward to receiving material early in the New Year, with a view to publishing an issue in the Spring.

CHAIRMAN'S NOTES AND DIARY

Bulgarian Orthodox:

It was a great pleasure to meet and to hear, earlier in the year, the Revd Professor Chivarov of the Bulgarian Orthodox Church, who was staying at St Stephen's House, Oxford, and gave an illuminating address on the present state of his Church to the theological students.

Romanian Orthodox:

Some of our members joined with us at St Dunstan-in-the-West for Orthodox Easter, which this year was extremely well attended. We were very grateful to Fr Pufulete and his helpers for laying on such a splendid reception.

Having been taken ill the day before, I was unable to attend, at St Dunstan's, the gathering of those British and Irish couples who have adopted Romanian orphans, but as in the previous years it was a happy occasion and an ideal time to swap tips on the adoption procedure. The question has been raised as to whether when they become adults these adoptees will have any Romanian behaviour patterns or characteristics. One wag has suggested that should the adoption be the other way round and Romanians were adopting English babies there might come the day when at thirty years of age a young man may be remarking, as he wanders through the mountains of Transylvania: "Isn't it mild for the time of year?"

Father Pachomie, whom we all met in Romania at the monastery with the former dictator's candelabra and carpets, stayed with me on the night of 25th October on his way from Mirfield to Oxford, where he is writing a thesis on the history of the Anglican Religious Orders

Œcumenical Patriarch:

On the feast of the Visitation of Our Lady, 31st May, the Œcumenical Patriarch Bartholomeos I was awarded a Doctorate of Divinity by the University of the City in St Paul's Cathedral. The ceremony was preceded by Choral Evensong at which the choir sang a Troparion to the Mother of God in between the verses of the Magnificat. This was to a setting by John Taverner, the young composer who is a convert to the Russian Orthodox Church. His Royal Highness the Prince Philip was present and the Papal Pro-Nuncio together with representatives of many Churches was in choir. Fr Salter and Fr Beal represented the Association at the ceremony.

Ordination:

On 3rd July Fr Salter and two other members of the Association were present in Christ Church Cathedral, Oxford, for the ordination to the diaconate of one of our members, Fr Victor Bullock, who is serving his title at St James', Cowley. We wish him many years! Fr Victor lived for some time before going to St Stephen's House, in the vicarage of Fr Warner, our General Secretary, at Teddington.

Cardinal Martini's Visit:

It is thought that Cardinal Martini is "papabile" – Pope material. His visit to Canterbury as the guest of the Archbishop seems to have been a very happy one and is a return visit following the Archbishop's visit to Milan. When asked if the Roman Church would ordain women, His Eminence replied "Not in this millenium", but as a Roman Catholic priest friend of mine pointed out the millenium has only five and half years to run and Martini is a Jesuit after all. He sounds as though he could be a dry Martini!

Papal Fifth Column?:

A young monk I met recently in Wallachia offered his sympathy on the fact that the Pope had intruded women into the ministry of the Church of England with the sole purpose of destroying it. Well, I had no idea that all those lady clergymen were undercover agents for the Vatican!

Conditional Ordination:

The former Bishop of London, Dr Graham Leonard, was recently ordained to the priesthood by the Cardinal Archbishop of Westminster, but the ordination was conditional, insofar as Dr Leonard had an Old Catholic line of succession in his apostolic tree (incidentally, since the retirement of Archbishop Geoffrey Fisher all the Anglican hierarchy in England have Old Catholic successions in their pedigrees, the first being Bishop Simpson of Southwark. Most have several different lines emanating first from the Bishop of Haarlem and others directly from Utrecht itself and others from the Bishop of Bonn. It was something I spent a year working out with old copies of Crockford when I was a theological student at St Boniface's College, Warminster). According to the Holy See Dr Leonard and the ordaining bishop had to have the right intention, however, to receive and to hand on Catholic Orders and somehow the Old Catholic line may have made the ordination and consecration "valid". This, of course, is a very individualistic and indeed, "Protestant" view of the Sacrament of Holy Orders, which would not be acceptable in the Orthodox Churches or, for that matter, in the Anglican Communion, where the intention of the Church is paramount and not the views on Orders of individual members, but the Roman Church has never been reliable on Holy Orders (or on the permanency of the Sacrament of Holy Matrimony) witness Leo XIII's Bull *Apostolicae Curae* and the Pro Armeniis letter of Pope Eugenius IV, which successfully invalidated all the Orders in Christendom for the first thousand years. This throws doubt, in some quarters, as to whether the recent pronouncement of Pope John-Paul II on ordination has the weight of infallibility.

For those who would play the "magical" line on Orders it is often not realized that all Anglican Orders go back to a bottleneck at Archbishop William Laud, one of whose consecrators stood in the Irish succession in which Church there was no "Nag's Head Controversy"; and another was co-consecrated by that curious and enigmatic figure Archbishop Marco Antonio de Dominis of Spalato (now Split in Dalmatia, but then in the Venetian Republic, where the Inquisition had no powers) who having been befriended by King James I was given the Deanery of Windsor and the Rectorship of the Collegiate Church of St Peter, Wolverhampton, a town he never visited. He later returned to Venice and went on, unwisely, to Rome, where he was imprisoned by the Holy Office, but not before he had advised the then Pope on the suitability of the marriage of the future King Charles I and the Roman Catholic Princess of France, Henrietta Maria. All our Holy Orders, throughout the Anglican Communion, are derived from this Italian or Venetian Archbishop whose orders were conferred in the Roman Church.

The Queen's Visit to Russia:

In the last few years H.R.H. the Prince Philip has taken a keen interest in the Orthodox Churches. His mother, H.R.H. Princess Andrew of Greece and Denmark, founded in Athens a religious Order based on the rule of her aunt the Grand Duchess Sergei now St Elizabeth of the New Martyrs of Russia's community, the Convent of SS Martha and Mary in Old Moscow. In 1993 four members of the Association visited the convent in Moscow – Fr Welling, Fr Warner, Fr Salter and Jonathan Bolton-Dignam. The latter wrote to the Queen to inform her of the state of the Convent with the account of our visit in the News Letter. As a result of his letter, and the E.C.N.L. Buckingham Palace wrote to say that this information had prompted some enquiries about the possibility of a visit to the Convent during the Queen's State Visit to Russia and that they were glad to say that it had been arranged that Prince Philip should spend some time there during the visit, as His Royal Highness is very keen to see the Convent founded by his great aunt, St Elizabeth, and that he and Her Majesty were both most grateful that their attention had been drawn to the Convent of SS Martha and Mary. The Court Circular reported that the Duke of Edinburgh had visited the convent and was received by the Director of the Icon Restoration Centre, Mr Adolf Ovchinnikov on 20th October 1994 (the restoration studio is housed in part of the convent campus). His Royal Highness later visited His Holiness Patriarch Alexis II.

Thanks to the Foreign Office's Moscow bag I was able to send 1,200 aspirins to the convent via the Chaplain at the British Embassy and Rector of St Andrew's Anglican church, Canon Chad Coussmaker, one of our members, who has written to say that he has visited the community and delivered the pills. He also says that it is hoped that Melodiya the recording company will soon vacate the premises of St Andrew's. In the meantime a kind soul has donated a large box full of more aspirins, which I hope Canon Coussmaker will take with him when he next visits London.

I believe there used to be another Anglican church in Moscow – St Saviour's, which seemingly was closed at the Revolution. A German

Evangelical Church in St Petersburg has, so one hears, been returned to its owners.

It is with regret that I report that the English edition of the Journal of the Moscow Patriarchate is to cease publication owing to lack of funds. It was always published in impeccable English and contained very informative articles and fine coloured and black and white photographs. The Russian edition is still obtainable.

The Orthodox in Nice:

Whilst on holiday with Fr Seeley, one of our members, at his family's house near Cannes I visited the Russian cathedral in Nice hoping to see Bishop Paul of Tracheia, who led the pilgrimage to Brittany from the Orthodox side last year. Alas! he was not at home. However, I left him a note to say that I had called. The cathedral is magnificent and well worth a visit if any of our readers is visiting the Cote d'Azur. There is another older Russian church in Nice and a fine church in Cannes. In the grounds of the Cathedral in Nice is the chapel covering the site of the room in which the Tsarevitch Nicholas Alexandrovitch died while on holiday on the Riviera. His body was re-buried in Russia.

Fr Seeley and I also visited the Carthusian communities of the abbaye de Lerins on St Honorat, an island off Cannes, just beyond the ile St Marguerite, of Man in the Iron Mask fame; and at St Bernard Chartreuse de la Verne the partially destroyed monastery near Colobrierres in the foothills of the Alpes Maritimes. The latter was badly damaged during the French Revolution. The community is mixed, male and female. What is of great interest is the fact that the furnishing of the Verne monastery is entirely Russian Orthodox, even the Blessed Sacrament is reserved in a silver dove-like pyx, while at the entrance to the sanctuary are two large icons of the Saviour and the Theotokos in the Orthodox liturgical position. At the abbaye de Lerins the liturgical chant is Slav-Byzantine and the community have made some good recordings of their offices. We were unable to see whether there was any Byzantine liturgical influence on the Mass or the Divine Office as we were not able to stay for any of the services.

New Reredos Consecrated:

On the patronal festival at St Silas's, Pentonville, the new mosaic reredos was consecrated by the Bishop of Stepney. The figures of the saints depicted included St Elizabeth of the New Martyrs of Russia (see above), who had done a crash course on how to found an active order lasting one afternoon at the Anglican Convent of the Sisters of Bethany in nearby Lloyd Square, whither she had been brought in a horse-drawn carriage by her sister Princess Victoria of Battenberg and Father Fynes-Clinton, when he was General Secretary of the Association, before World War I. Present at the Mass and consecration were the Countess Mountbatten of Burma, Janet, Marchioness of Milford Haven and Lord and Lady Ivar Mountbatten, relatives of St Elizabeth, together with members of the Romanov Family, Archbishop Guederian of the Armenian Church and Father Milun Kostic of the Serbian Orthodox Cathedral of St Savva. The preacher was the Very Revd Malcolm MacMahon the Father Provincial of the Domin-

ican Order. Greetings for the occasion were received from H.R.H. the Duke of Edinburgh and H.R.H. Princess Margarita von Baden.

It is believed that this is the first image of St Elizabeth of Russia to be placed in an Anglican church. The figure contains a fragment of rock from Mount Athos and the figures of St Paul and St Silas pieces of stone from Phillipi.

Visit of His Holiness Pope Shenouda III:

On the 22nd September His Holiness Pope Shenouda III received a large gathering of ecumenical and inter-faith guests at the Egyptian Embassy in South Audley Street, the splendid house of the late King Farouk. Fr Salter, Fr Warner and Fr Beal attended on behalf of the Association. Four Imams from the London mosques were also present.

The British Orthodox Church under the jurisdiction of the Patriarch of Glastonbury, Mar Seraphim Newman-Norton, has been received into full communion with the Coptic Patriarchate and Mar Seraphim has been created a Metropolitan within that jurisdiction.

The Church of Eritrea:

A bishop of the Eritrean Orthodox Church now resides in London.

Greetings for the Ethiopian and Eritrean New Year have been received from Abba Mehary Waldemariam of the Catholic (Uniate) Eparchy of Eritrea. A Capuchin friar from Eritrea now lives in the Roman Catholic presbytery of the church of the Assumption, Warwick Street, formerly the chapel of the Royal Bavarian Embassy near Piccadilly Circus. He is authorized to celebrate the Ethiopic Rite.

The Assyrian Church of The East:

A group of Assyrian Christians led by Father Stephan and Mme Lucrece de Matran, niece-in-law to His Holiness the late Catholicos-Patriarch Mar Eshai Shimun XXIII, visited St Dunstan-in-the-West for prayers in their own rite in October.

Archdeacon Geoffrey Evans, formerly of The Aegean, told me that he had managed, with the aid of an army jeep, to visit the ancient seat of the Assyrian Prince-Catholicos at Qu'adshanes in the Hakkari mountains near Mosul.

Dr J.F. Coakley's book "The Church of The East and The Church of England" has been printed by the Clarendon press at £45. It is the history of the Archbishop of Canterbury's Mission to the Assyrians. There are some fascinating pictures, which will not have been published before, for the most part; and also formerly unpublished documents of English and Syriac origin.

Annual Festival:

We are grateful to Fr Scott of St Mary's, Bourne Street, for making us so welcome; and to Father Andrew Midgley of the Romanian Patriarchal jurisdiction for preaching to us so movingly and eloquently on our need to understand the Hebraic sitz in leben in which the Saviour moved and in which the Gospels were born. In the afternoon Father Elliot, formerly Dean of Jerusalem, spoke to us of

the Churches of the Holy City and of his ecumenical and inter-faith experiences both in the Holy Land and in the Gulf.

St Mary's is an appropriate church at which to gather as it contains a fine icon of Our Lady of Perpetual Succour, or Our Lady of the Passion, venerated in East and West alike. It was here, too, that Viscount Halifax worshipped, who did such a tremendous work for the reunion of the Western Churches, but was also a friend of that great Ukranian Uniate prelate, Metropolitan Andrew Sheptytsky of Lvov, also styled of Kiev-Halych and All Rus, both of whom were ecumenists when the movement for Christian Unity was unfashionable.

Anastasia:

I first met Archimandrite Nicholas Gibbes on a cold, bright day in 1954 at his house at 17, Robert Street, Camden Town. He had, the day before, interviewed in Paris the woman claiming to be the Grand Duchess Anastasia. He told me that it was all a great mystery. He had taught the Grand Duchess English and in her autobiography Anastasia, so-called, had accurately described Fr Nicholas' appearance and his habit of holding his head on one side when he talked. She did not, however, speak Russian, and she held a newspaper in front of her face when she spoke to him, and told him that she had learned the names of pets and servants from postcards. He remained unconvinced. Some years later I was to meet a second Anastasia at the Russian cathedral in Emperor's Gate. A woman with an American accent, who was far too short to be Anastasia. Claimants came and went. There was even a woman in London claiming to be the Grand Duchess Tatiana, whilst the real Tatiana was still imprisoned in Ekaterinburg. In Poland a retired Colonel claims he is the Tsarevitch Alexis Nikolaeivitch. On leaving the British Embassy in Moscow on a coach for the airport last year I met up with two young English doctors who were returning from Ekaterinburg, where excavations had recently taken place and several human remains had been found. They told me that Prince Philip was to provide hair and tissue for the D.N.A. testing. Now, it would seem, the mystery has been solved "Anastasia" was a Polish imposter. One would have hoped it would all remain a mystery, but so far neither Anastasia's nor Alexis's body has been found, so part of the greatest mystery of the twentieth century, around which books have been written and films have been made, remains unsolved.

Christians in Saudi Arabia:

This is, of course, an impossibility or rather it is not permitted for Christians to practice their religion openly in that kingdom, where basic human rights as to worship are non-existent as they are in Kuwait; whilst, ironically, several different Churches are open in Baghdad under the Saddam Hussein regime. But things were not always thus in Saudi Arabia, or so it would seem, for excavations made recently in the desert, have revealed ruins of ancient Nestorian or Assyrian chapels and crosses dating from the early centuries of the Christian Church. These pre-date, of course, the Islamic era and would seem to point to a flourishing Christian community in those parts, with its main base in what is now Baghdad.

A.T.J. Salter

OBITUARY

LORD LORD VAZGEN I, SUPREME CATHOLIKOS OF ALL ARMENIANS.

Catholikos Vazgen I died this summer. I first met His Holiness in 1956, when he walked with Archbishop Geoffrey Fisher under the Blessed Sacrament canopy of St Mary's, Bourne Street, Pimlico, S.W.1. Neither prelate was actually carrying the Blessed Sacrament in procession as that would have been outside the boundaries of their respective liturgical and doctrinal practices. The occasion was the first official visit to the Church of England of a Supreme Catholicos of the Armenians. With that wonderful panache and sense of occasion that characterized the then Canon John Satterthwaite's time as secretary to the Council for Foreign Relations, the canopy in all its baroque extravagance had been borrowed from St Mary's to give added dignity to the Catholicos's and the Primate's arrival and reception at the tiny but exquisite church of St Sarkis in Iverna Gardens, W.8. It was a splendid spectacle and I remember standing with the late Peter Lascelles and the late Barbara Moreshead (Metropolitan Anthony of Sorouzh's secretary/chaffeuse) as the procession moved from the Armenian Vicarage, as it is Anglicanly named, to the church. Huge mitres crowned the heads of the Catholicos and Archbishop Bessak Toumayan, but the Anglican end was kept up, not by the Primate of All England, but by the Abbot of Nashdom, whose mitre was only an inch shorter than the Armenians'. This was the first of many meetings I was privileged to have with the Supreme Catholicos; the second one being after a long wait in the V.I.P. lounge at Heathrow airport, where we were plied with iced champagne and caviar for over two hours, thanks to the benevolence of Nubar Gulbenkian and the lateness of Aeroflot. My last meeting with him was in Holy Etchmiadzin in 1993, when he entertained the Archbishop of Canterbury and other Anglicans to a splendid banquet. This was to be his last great gesture of friendship towards the Church of England.

Vazgen I was an Armenian by blood but by nationality a Romanian. For some years he was in charge of the large Armenian church and its complex in the centre of Bucharest. It was from there that he eventually returned to the land of his Fathers to assume in the mid fifties the mantle of Supreme Catholicos. It was at a very difficult time for the Armenian Church, but then for such a martyred nation all times are, to put it mildly, "difficult". The Communists were oppressing the Church in the Soviet Armenian Republic, life for Armenians in the diaspora, due to the Suez Crisis and the troubles in Cyprus and Turkey was not easy. The Catholicossate of Cilicia in the Lebanon had separated itself for political reasons from union with the Catholicossate of Holy Etchmiadzin and many Armenians looked to Cilicia as being a free agent in the Armenian Church. Due to Vazgen I's serenity, patience and courage he rode out the storms, and the Church in the Soviet Republic carried on its life, whilst due to his own pacific personality and the noble and irenic character of the new Catholicos Karekin Sarkissian of Cilicia, the schism was healed amicably; and under these two Catholicoi the Armenian Church

took its place in Christendom and on the stage of the World Council of Churches. But further troubles were to disturb the peace of the Church and Nation during Vazgen I's Catholicossate – there was the horror of Nagorno-Karabakh and then the devastating earthquake, which troubled his last years. It was as a figure of a well-known and popular Monarch, a real Patriarchal person par excellence, that Vazgen appeared to his long-suffering Nation and Church. He it was who always arrived on the scene of suffering to offer help and sympathy amidst the victims of war and natural disaster. Like so many Eastern Patriarchs he was a symbol of hope and of continuity. To whom else could his flock turn? Happily he lived to see his country, or that part of it in the Soviet Union, free after many, many centuries of foreign domination and genocide.

A familiar and well-loved figure has been taken from the world-wide Christian community as well as from his own martyred Church-Nation. We salute a great Christian leader who fulfilled the Lord's promise:-

"Qui me confessus fuerit coram hominibus, confitebor et ego eum coram Patre meo".

A.T.J. Salter

THE PRESENTATION OF HIS ALL HOLINESS THE ECUMENICAL PATRIARCH BARTHOLOMEW I FOR THE DEGREE OF DOCTOR OF DIVINITY HONORIS CAUSA BY THE BISHOP OF STEPNEY IN THE CITY UNIVERSITY

St Paul's Cathedral, 31 May 1994

Vice-Chancellor, I have the honour to present His All Holiness Bartholomew I, Archbishop of Constantinople, New Rome and Ecumenical Patriarch, for the degree of Doctor of Divinity honoris causa.

In the person of His All Holiness, the university of the city of Londinium, once capital of a frontier province of the Roman Empire, seeks to honour the enduring traditions of the New Rome established by the first Christian Emperor on the shores of the Bosphorus. Established by the canons of the Second and Fourth Ecumenical Councils of the Church, the 'venerably eminent Proto-Throne of the Eastern Church of Constantinople' has been adorned by a succession of notable Patriarchs. We might recall St Gregory I Nazianzus, 'the Theologian', with his gift of poetical fire; St John Chrysostom with his inspired eloquence; St Photius the Great with his encyclopaedic learning and, closer to our own time, His All Holiness's predecessor, Demetrios I of blessed memory, whose sweetness of life and saintly humility was an inspiration to millions of Christians, East and West.

Like the brain, the Christian world has two hemispheres – the Eastern and Western traditions, and it is a cause for joy that in our own time there are signs of the healing of old lesions and of an entry

into a new period of fruitful inter-connectedness. The music of John Tavener at Evensong this evening is one such sign of the renewed influence of the traditions of Orthodoxy on the life of the Western Church. His All Holiness has already made a unique contribution to the cause of reconciliation between religious traditions, and the City University seeks to honour not only the glories of the Patriarchal Throne but also His Holiness's own passion and work for the spiritual life of the human community in our day.

Born during the Second World War, in Turkey, on the island of Imbros, His All Holiness attained early distinction as a scholar. It is sometimes the case that those who make presentations for honorary degrees must pass rather hurriedly over the subject's academic record, but His Holiness studied not only in the renowned Theological School of Halki but also in Munich, at the Ecumenical Institute in Bossey and at the Oriental Institute of the Gregorian University in Rome. Here he was awarded a doctorate for a thesis entitled 'The Codification of the Holy Canons and the Canonical Constitutions in the Orthodox Church'. Besides Greek, Patriarch Bartholomew is fluent in Turkish, Latin, Italian, French, English and German, significant qualifications for a true Pontifex, a bridge builder. Familiar with recent scholarship both Eastern and Western, here is a Patriarch who in his recent address to the European Parliament in Strasbourg could with impressive ease invoke R.H. Tawney to support his thesis.

His All Holiness ascended the Patriarchal Throne in 1992 and immediately demonstrated his sense of the *Kairos*, the crucial moment to which he had been called. In its work the City University also seeks to discern those areas of study and action which are most crucial for the well being of our contemporaries, so we salute the initiatives already taken by one who is heir to a glorious tradition but who also sees profoundly into both the anguish and the potential of our own time.

In February, Patriarch Bartholomew was a principal sponsor of a 'Conference on Peace and Tolerance' which brought together, in Istanbul, representatives of various Christian churches as well as leaders in Judaism and Islam. The concluding declaration of this conference, whilst upholding 'the freedom of religion of every minority' also deplored the use of religious symbols to further the cause of aggressive nationalism, and a particular reference was made to the tragic civil war in former Yugoslavia. As a true scholar, the Ecumenical Patriarch indicated that 'one of our future duties ought to be to make a genuine effort towards creating, without inflaming passions, an objective history', since distorted history becomes the basis on which destructive nationalism is justified.

Likewise, in His All Holiness's address to the European Parliament there was no shirking the most crucial issues. The Patriarch expressed his conviction that 'the ecological problem of our times demands radical re-evaluation of our understanding of how we see the entire world'. Upon the initiative of the Ecumenical Patriarchate, Orthodox Christians have established 1st September of each year as a day of meditation and prayer focused on 'the continuing ecological destruction of our planet'. In collaboration with others

and notably His Royal Highness the Prince Philip, the Patriarch has continued to inspire urgent study of the issues involved in protecting our environment. Vice-Chancellor, at a time when the perils which confront us arise more from tensions in our inter-personal relationships and in our relationship with the Earth itself rather than from any external enemy, His All Holiness has brought to the prestige of an ancient throne and a great tradition, the gift of discerning the signs of the times.

The poet Cavafy tells us that

Some of our men just in from the border say
there are no barbarians any longer.
Now what's going to happen to us without barbarians?
Those people were a kind of solution.

The day of finding unity and a purpose by pointing a finger at our enemy is over. The City University seeks to recognize the work undertaken by His All Holiness Bartholomew I, Archbishop of Constantinople, New Rome and Ecumenical Patriarch, to heal antique enmities and to mobilize the full strength of the world's religious traditions. East and West, in the service of the whole human community. As I have the honour to present His All Holiness to you, Vice-Chancellor, for the degree of Doctor of Divinity *honoris causa*, in the name of all those present I humbly cry '*Axios*' - 'He is worthy'.

The Rt Revd Richard Chartres, Bishop of Stepney, is a member of the Council of the City University.

REMARKS BY HIS ALL HOLINESS THE ECUMENICAL PATRIARCH BARTHOLOMEW UPON RECEIVING AN HONORARY DOCTORATE FROM CITY UNIVERSITY, LONDON

We are deeply grateful for the honour you bestow on us today, which we accept not on behalf of an individual, but on behalf of the Ecumenical Patriarchate and the entire Holy Orthodox Church in whose rich vineyard we are privileged to labour. We may toil in this vineyard, we may plant seeds here, we may harvest its fruits, but it is God's vineyard, they are God's seeds, and it is God's fruit - and all glory is due to Him.

The joy that we feel in receiving this degree is increased by the company in which we receive it: His Royal Highness The Prince Philip; the Lord Bishop of London; and, of course, the administration, faculty and students of this extraordinary university, which serves and enriches London, the largest city in Europe. We warmly thank His Grace the Bishop of Stepney for his most kind and generous introduction.

Our joy is even further multiplied because this honorary degree is being conferred upon us on the momentous occasion of the centenary of City University. One hundred years is indeed a landmark achievement worthy of praise and recognition. We are deeply touched that you have chosen to include us in your celebrations. To you, the esteemed administration and faculty and beloved students, we ex-

tend our heartfelt congratulations, and paternal prayers that God, the giver of Light, will continue to illuminate your hearts and minds as you grow in knowledge and wisdom. May God bless you with another centenary.

The ancient Greeks believed that human beings could rise to their full potential only in a city. This great university and its talented students are proof of that ancient wisdom. But more and more these days we see another, darker aspect of life in our cities: children without clothing, food, or shelter; people without jobs; brothers killing brothers; broken families, broken lives, and broken dreams. We ask ourselves: Why? What went wrong? How can this be? Our first instinct is to doubt the wisdom of the ancients; but our better instinct is to believe it all the more. For if we truly believe that cities offer great opportunities, we will be driven to discover why so many are not finding those opportunities. What is missing? What is lacking? The answer, we believe, is faith: not knowledge, not wealth, not political action – just simply *faith*. Knowledge expands the minds, but faith can open the heart. Wealth builds houses, but faith can move mountains. Politics does the possible, but faith can do the impossible.

Western civilization has brought about the greatest human achievements – from medical miracles to men on the moon; from stable democracies to the high standards of living – but they have not come without a price, and that price is most evident on the streets of our cities. Politicians and professors alone cannot heal the problems of Western society, be they pornography, pollution, drugs, poverty, crime, war, or homelessness. Religious leaders have a central and inspirational role to play in bringing the spiritual principles of brotherhood, tolerance, morality and renewal to the fore.

We consider this degree such a special honour because it is bestowed by a secular university on a spiritual institution, thus demonstrating that the one is not antithetical to the other. More than this, it brings our two worlds closer together, and for this we are truly grateful to God.

We are convinced that our mission today – that of bringing the healing power of the Holy Spirit to all the children of God – is more vital than ever. The spirituality of the Church offers a different sort of fulfilment than that which is offered by the secularism of modern life. Here, too, there is no antithesis.

The failure of anthropocentric ideologies has left a void in many people's lives. The frantic pursuit of the future has sacrificed the inner peace of the past. We need to regain our religious outlook. We must urgently counter the effects of secular humanism with the teaching of the Church on man and the world, and elevate the pursuit of the temporal toward a healthy respect for the eternal by bringing the one into harmony with the other. More than this, we must repair the torn fabric of society by reminding ourselves every day that the misfortune of some of us affects the fortune of all of us.

Our society is like the lawyer who asked Jesus, 'Teacher, what shall I do to inherit eternal life? And Jesus said, 'What is written in the law?' The lawyer answered, 'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind; and your

neighbour as yourself' (Luke 10: 25-27). This led to another question – one that is extremely relevant to our world today – 'Who is my neighbour?' (Luke 10: 29). Jesus answered with the story of a man who was robbed and beaten on the road from Jerusalem to Jericho. A priest came upon him and – just as we step over a homeless person today – he crossed to the other side of the road. Then a Levite came, and he, too, avoided the situation by crossing the road. But a Samaritan travelling down the road was moved to bind up the man's wounds, take him to the closest inn and care for him. And Jesus asked, 'Which of these three, do you think, proved neighbour to the man who fell among robbers?' (Luke 10: 36). When the lawyer chose the Good Samaritan, Jesus said, 'Go and do likewise (Luke 10: 37).

Today, there is hardly a more important question than, 'Who is my neighbour?' The future of humankind rests on how we answer it; and, sadly, we are not always answering as we should. In Bosnia where warfare still rages, like the priest in Jesus' parable, too many have crossed the road rather than confront the situation. In Los Angeles, London, and St Petersburg, too many of our children have been abandoned to the urban warfare of the streets. In South Africa, on the other hand, we have seen millions of our fellow human beings behave like the Good Samaritan. The South Africans are proving themselves true neighbours.

If God would grant us the power to plant just one idea, as though it were a seed, in the fertile minds gathered in this great cathedral today – thus, to return the favour for this degree by offering to this secular institution a simple yet profound spiritual exhortation – it would be this: Go and do likewise. Know that *every* human being is your neighbour and behave accordingly. Above all else, 'love your neighbour as yourself' (Luke 10: 27).

Thank you and God bless you.

ANNUAL FESTIVAL 1994

The Annual Festival was celebrated on Saturday, 1st October, 1994 at the historic Anglo-Catholic Church of St Mary's, Bourne Street, SW1 by kind invitation of Father William Scott, the incumbent.

This year the Festival Liturgy was celebrated according to the rite of the Church of England by the Anglican President, the Right Reverend Michael Manktelow, Assistant Bishop in the Diocese of Chichester.

Father Andrew Midgley of the Romanian Orthodox Church was the preacher. This year's Festival was concentrated upon the Holy Land and the local Christian community there, the Mother Church of all the world. In pursuing the main theme, Fr Andrew took as his text two quotations from the Book of Psalms: Psalm 122, verse 1: "I was glad when they said to me, 'let us go up to the house of the Lord'" and from Psalm 137, verse 5 "If I forget thee, O Jerusalem, may my right hand forget its cunning". In his exegesis Fr Andrew observed that ever since King David captured the hill-top shrine-city of Salem and purchased the hallowed threshing floor from the Jebusite farmer

Arauneh until now the City of Peace and the Temple-Shrine for long standing there, built by David's son Solomon – whose name "Shlomo" means "Peace" – has become and remains the heart of Hebrew belief and aspiration. Although 1924 years have passed since the destruction of the Temple and longer since the loss of Judaeae independence, Jerusalem stands supreme in the assertion and preservation of Jewish identity.

For the religious mentality of the ancient world, including that of the Jewish people, "Worship" and "Sacrifice" were well-nigh coterminous. Hence the enormous significance of the decree of King Josiah ordering the cessation of local sacrificial activity in the "High Places" and centralising the offering of sacrifice upon the national shrine, the House of the Lord in Jerusalem.

Nothing could be imagined to advance further the importance and sanctity of the Temple beyond the fact of the localised Presence there of God Himself in the Sacred Ark of the Covenant, but the liturgical cycle of prayer and sacrifice ensured that the religious faith of the nation was daily confirmed by the daily worship activity of the People upon the Temple Mount. So it was for more than half a millennium, only finally ending (temporary interruptions apart) with the Roman sack of the Temple in 70 AD.

During the Solomonic period (970-931 BC), the First Temple was constructed over a seven-year period to house the Ark which had accompanied the People of Israel through the long progress through the wilderness to the Land of Promise. The Ark itself, fashioned of wood and gold, was made to house the Tablets of the Law. The localised Presence of the Lord was identified in a mysterious way with those Tablets.

A remarkable fact is that at some time, shortly after the reign of King Solomon, certainly by 587 BC, when the Temple was ravished, the Ark had been removed from the Holy of Holies. It was never to reappear in Jerusalem. When the Romans came much later sacrilegiously into the innermost sanctuary they found it altogether empty.

The Ethiopian Orthodox Church claims to have the answer to the mystery. The tradition among them is that, in the face of foreign threat to Jerusalem, a sacred guard of priests and levites bore the Holy Ark away secretly by night. It was carried, the Ethiopians claim, to Egypt, to sanctuary with the Jewish mercenary frontier guard garrison stationed at Yeb near Aswan upon the island of Elephantine. To house the Ark a "second" Temple was built there: to house the Ark was the sole purpose of the Jewish temple. And, despite the decree of King Josiah, sacrifices were carried on at Elephantine as was never done, for example in Babylon during the great Captivity. Only the presence of the Holy Ark itself could have served to override the authority of the King's decree.

When the Persians invaded Egypt, as ever – probably because both Persians and Israelites were monotheists – they favoured the Jews, demolishing Egyptian temples but sparing the Jewish Temple of Yeb at Elephantine. The Egyptians retaliated upon the Jews when the Persians withdrew. In anticipation of Egyptian revenge the Temple

staff, and how many of the wider Jewish settlement it is difficult to estimate, fled along the course of the Nile up into Ethiopia to the island of Tana Kirkos on Lake Tana. The emigrant Jewish community settled there for a stay of eight hundred years, its life centred upon the Ark housed in a simple tabernacle.

Clearly the emigrant Jews, if they did but marginally assimilate with the indigenous population, at least took wives from within it. The Syrian St Frumentius converted the ancient kingdom of Axum to the Egyptian form of Christianity in the first half of the fourth century. Not all the Ethiopic community of Jewish faith converted to Christ. The continuing community were the ancestors of the Falashas.

Ethiopian Christianity was deliberately built up as a natural development of First Century Jewish Christianity. The Ethiopian Church still displays strong features of this unbroken continuity with Biblical Judaism. The Christianized Falashas secured possession of the Sacred Ark and it was then removed to and housed in the sacred royal city of Axum, where Ethiopian Tradition asserts it still is, guarded by a Monk-Guardian who never leaves the shrine.

All Ethiopian churches are structured upon the model of the Jerusalemite Temple. Each has its Holy of Holies, the *mak'das* where the *tabot* (of wood or stone, a replica of the Tablets of the Law) rests and to which only priests are allowed access.

As scholars like Dr Kenneth E. Bailey, have observed one of the greatest catastrophes of Christian history was the loss of continuity with the Judaeo-Semitic tradition.

At the outset of the Christian era Judaism, including to a greater extent than previously understood, Judaeae Judaism, had undergone quite extensive Hellenisation. The great centre of Hellenistic Judaism as of Hellenism itself was Alexandria. If we may borrow a contemporary expression – "Messianic Judaism" – and apply it to the earliest phase of the Christian Church, we may view the spread of the Christian movement as the spreading of Messianic Judaism increasingly out of its original semitic environment into an Hellenistic diasporic environment which was more and more exclusively Hellenistic in its human composition as much as in its intellectual and cultural environment. Apostolic Christianity in the Diaspora was mostly an extension of Hellenistic Judaism.

The effective heartland of the Church moved from Jerusalem to Antioch, which quickly became the foremost springboard centre of Christian world mission in the Early Church. But Antioch came to be, politically and culturally, overshadowed by Alexandria. Until the Fourth century, the Alexandrine Church was of Greek and Graeco-Jewish composition. Native Egyptians did not join the Church in substantial numbers until the suppression of paganism in the Age of Constantine. When they did this served to restore some Semitic input into the Church. And in the Church of Syria, the Syriac revival restored something of the original character and atmosphere to the local Church. However, the decisions of the Council of Chalcedon had the effect of separating the majority of Christians of the Semitic tradition from the communion of the Great Church in which the rise of Constantinople had greatly reinforced the dominance of Hellenis-

tic ideas and modes of thought in the churches already vastly influenced by Hellenistic Alexandria. The most authentic church of the Semitic tradition, the great Church of the East, which moved its centre from Antioch with the Roman Empire into the rival Empire of Persia was and remains the most completely removed from the world of Greek Christianity.

Of the Oriental Communion of non-Chalcedonian Churches, the Church of Ethiopia most completely preserved continuity with the original Jewish Church, the Church of Jerusalem.

The recent official, if cautious, rapprochement between the Byzantine and Oriental Orthodox Churches is of enormous importance, not only as foreshadowing restoration of unity between Christians in the Holy Land(s) but as opening a prospect of more general participation, as much spiritually as intellectually, in the authentic ethos of the Judaeo-Christian religion to which we all claim to adhere.

The non-Semitic mind finds considerable difficulty in discerning where, in Scripture, one should identify an account as a literal record and when Truth is being set forth by means of allegory. The ancient Jewish mind instinctively recognised and made the necessary distinction. Rabbinic Judaism and Gentile Christianity both took their rise at more or less the same time. The edifice of Rabbinical Judaism, Talmudic Judaism, is, in some sense, paralleled by Patristic Christianity, which embraces not only the Patristic writings but the whole corpus of Œcumenical and local Conciliar decrees. Rabbinical Judaism deliberately rejected the whole development of Hellenistic Judaism, including the Septuagint (Greek) version of the ancient Scriptures and the Hellenistic Jewish cultural traditions of Alexandria, and "drawing a fence around the Torah", devoted itself exclusively to the Hebrew tradition proper. The Church, on the other hand, came to repudiate any form of "Judaising" and concentrated itself upon the Greek tradition erected upon the Septuagint (which was and remains the authoritative Canon for Orthodox Christians). Ultimately, however, our religion was created and structured in and through the Semitic and Hebrew mind and in the life of a Hebrew and Aramaic speaking people of which we are children by adoption. To understand Scripture and to understand the context of the life of Christ, the God-Man, we must needs go behind the mental world of Greek Philosophy to the world of instinct and intuition of Biblical Hebrew faith.

Much of great spiritual and even dogmatic significance is quite frequently missed by students of Scripture who are ignorant of the context of recorded episodes as understood in Jewish tradition. To give but one example: a Christian church is derived from the Jewish synagogue. The essential element in the constitution of a synagogue involves the assembly of a *Minyon*. A *Minyon* consists of a minimum of ten "adult" Jews, i.e., males who have passed their *Bar Mitzva*. There was no actual ceremony until modern times (14th century AD) but a boy was deemed "adult" at a time close to his thirteenth birthday. He then came to shoulder the "burden of Torah".

The Lord undoubtedly had this requirement in mind, when He said: "when two or three are gathered together in My Name, there am I in

the midst of them". There is something more important than the authoritative reduction by the Lord of the size of a *Minyon*. It has been held from distant Jewish antiquity that when a *Minyon* assembles for sacred study and prayer the Holy *Shechinah*, the Divine Presence, descends upon it. By asserting that when two or three are gathered in *His Name* He Himself is there in the midst of them, Christ identifies Himself with the Lord God, i.e., He asserts that His Presence and the Divine Presence are One. In short, this is one of the many incidents in which the Divinity of Christ is asserted clearly for those who understand the Jewish context and the Jewish idiom, missed altogether by so many who do not have this advantage.

The Rabbis and the Fathers are agreed that the Divine Presence is everywhere. Yet both bodies of Holy savants also readily agree that there are places and situations in which the Divine Presence is especially present in a specifically localized way. Christians see no conflict between the general and particular Presence of God in the Church itself, in sacred sites like the Church of the Resurrection, many other sanctified locations, in the Sacraments, above all, in the Eucharist.

In ancient Judaism, it is an astonishing fact that the loss of the Sacred Ark and the Foundation Tablets of the Law from its house in the Jerusalem Temple seems not to have given rise to major distress when it became generally known – *if it ever was*. Empty as it remained for so very long, the understanding of the localized Presence itself had undergone change, a sort of liberation. Even denuded of the Ark, the supreme sanctity of the Holy of Holies remained and the Presence, real but not normally visible, manifested itself abroad, e.g., in the many local assemblies of Jewish worshippers.

Immediately after the Resurrection, until, arguably – it cannot be proven – the Fall of Jerusalem in 70 AD, the Christian believers "continued daily in the Temple" but with the fall of Jerusalem, this traditional form of continuity of worship was broken. After the Second Jewish War, when Jews were banned from Jerusalem, and a pagan Gentile city, Aelia Capitolina, erected on the plough-dug site of the Holy City, the original Jewish Christian community was mostly dispersed and the local Church, when reorganised, began its new life as a Gentile rather than Jewish – Greek speaking – community. Eventually, Jews reinfiltated their ancient shrine-city but it was Antioch rather than Jerusalem which preserved the original Semitic Christian tradition.

With the eventual revealing of the ancient Christian sites under the patronage of Saint Helena, mother of Emperor Constantine the Great, there was bestowed on the local Church of Jerusalem its own particular shrines, the most important of which were encompassed within the precincts of the new Church of the Resurrection, which now finally supplanted the Old Temple-shrine as the "Centre of the World".

The Church of Jerusalem in the Roman and Byzantine phase became largely Greek in thought, language and liturgy. A prominent aspect of the formulation of the basic *raison d'être* of the Greek Church of the Holy City was the defence of Greek Christianity as expressed in

the Greek Scriptures (the Septuagint), the (Greek) Gospels and the Epistles and the Divine Liturgy in Greek. But the Church never ceased to exist in the Holy City and many of the Palestinian believers of today claim that their own families have been and remained Christian since the Resurrection or before. And the indigenous Christian families preserved the continuity of the Semitic folk tradition.

Today, the Church of Jerusalem, indeed the whole Christian community of the Lands of the Bible, is in apparently irreversible decline. Under the pressure of militant Zionism within the territory of the State of Israel and the not yet truly independent erstwhile Occupied Territories, and militant, in varying degrees persecuting, Islamic Fundamentalism in almost all the Arab lands, the young, best educated, most active and motivated Christians have contributed to a steady stream of emigration to Europe, the Americas, Australasia and Africa. Few ever return and, in the case of Israel, tend to find it well nigh impossible to return even when they might wish to do so.

Believers of the Mother Church, which almost certainly include descendants of the extended family of Our Lord Himself, feel isolated and abandoned by their often politically powerful spiritual kin who are spread across the world. From Apostolic times it has been an obligation resting upon all individual Christians and Christian communities to give relief and succour to the Mother Church. The Christian world is not discharging this obligation in any way which can be termed "adequate". We who are sons and daughters of God by adoption reject Our Lord and His brothers when we fail to come to the aid of His family after the Flesh. Let us pray for the Peace of Jerusalem but include in that active prayer support for the Living Stones of the Church of Jerusalem.

All who visit the Holy Land as genuine pilgrims rather than mere tourists should insist on meeting local Christians and local Church communities. Parishes can twin with parishes in Israel, Palestine, Egypt and Syria. The world Christian community is to be found in microcosm in the Holy Land but all feel themselves as members, in some real sense, of the Mother Church and look to the Greek Patriarchate for leadership and coordination, both informally and through the Middle East Council of Churches.

* * *

After a break for a picnic luncheon, the assembly adjointed to the Presbytery for the AGM and a talk by The Very Reverend David Elliott, Vicar of St Paul's, Covent Garden.

The business of the day was expeditiously dealt with and members reassured to know that the Association is satisfactorily solvent.

An enthusiastic report was made on the great success of the 1994 Pilgrimage to Romania, from 6th-17th September, led by Father Petre Pufulete, pastor of the Romanian Parish of St George, located within the Anglican Church of St Dunstan-in-the-West. It was claimed to have been the most successful ever. Like most pil-

grimages, it was physically very demanding, the long journeys by road proving particularly demanding but unavoidable as the party's route traversed Romania from one part to another most comprehensively.

The afternoon speaker, The Very Reverend David Elliott, formerly Anglican Dean in Jerusalem, had had wide in-service direct experience of the Anglican Church in the East Mediterranean area and the Arab world. He has close contact with the Patriarchate of Jerusalem and considerable rapport with the ancient Churches of the East. His talk was informal, reminiscent and anecdotal which gave it much warmth. One of his most telling accounts was of the occasion when he asked a senior Palestinian Christian how long his family had been Christian: "Since the Resurrection of the Lord", came the reply. [Most Anglican Christians in the area are descendants of former Arab Orthodox believers.] The Patriarchate of Jerusalem functions under the direction of the Greek Brotherhood of the Holy Sepulchre, whose especial responsibility for the care of the Holy Places is well-known. The body of the faithful is Palestinian, descendants of the ancient Aramaic-speaking Church of Jerusalem. Arabic has replaced Aramaic as the liturgical, as well as day-to-day, language of the indigenous community which is closely self-identifying with the wider Islamic Palestinian community in terms of ethnic identity and political aspiration. Dean Elliott emphasised the fact of the continuous haemorrhage of the young with its real threat to indigenous Christian survival in the Land of the Bible.

Father Andrew Midgley

PILGRIMAGE TO ROMANIA

The Association's 1994 Pilgrimage was to the monasteries of Romania, and a party of thirty or so pilgrims, mainly Anglican but with a strong Orthodox minority, met at London Heathrow airport on 6th September, prepared for spartan conditions, as we had been warned that we could not expect more in the monasteries, and expecting, from television stories over the last few years, to encounter much misery. It is true that there were beggars at most of the monastery gates, and the high rise apartment blocks which ring every town or city are unattractive from the outside, and probably cramped inside, but the side of Romania which we say displayed the strength of the Church and the devotion of the people, warm hospitality, and friendship for the Church of England, a long-standing feature of relations between our two Churches, the beauty of the country and the fertility of the countryside.

Our Pilgrimage was led by our Anglican President, Bishop Michael Manktelow and by the Romanian priest in London, Father Silviu-Petre Pufulete, who as a doctoral student at the University of Salamanca was present when in 1977 that University conferred an honorary Doctorate in Theology on our former Anglican Patron, Archbishop Michael Ramsay. It was Father Petre who organised the "Romanian end" of the Pilgrimage, and we were all grateful to him for his work on our behalf.

Once we were airborne, in an Ilyushin G2 of Tarom, the Romanian national airline, after an hour's delay which scattered the party among the airport's shops and cafes and bars, we had our first opportunity to hear Romanian spoken. It reads like a strange form of Italian (indeed I am told that Romanians can learn Italian without much difficulty) but it sounds completely different. The Romanians are "neither Slavs nor Greeks, but neo-Latins" and it was to the only Orthodox Church of a Romance-speaking people that our party, some more Latin in appearance than others (when 39 button cassocks and birettas were donned on arrival at monasteries) was paying a visit.

Our flight took us over the River Danube and Lake Balaton in Hungary, and we landed at Timisoara, Romania's fourth largest city, where we stopped for half an hour or so. In a Hungarian-language Reformed Church there the 1989 Revolution began. Our pilgrimage was to Wallachia, Moldavia, Bukovina and Transylvania, but our brief stop at Timisoara allows us to say that we have been to the Banat as well. We arrived at Bucharest ("Bucuresti") in the late afternoon, and experienced the very warm weather which was to accompany us throughout our stay. We were soon at the Hotel Parc in the suburbs of the city and made the acquaintance of our courier, Sorin, and our driver John or "Nolu". Our first meal on Romanian soil started with plum brandy, a custom which was repeated at every meal, except of course breakfast, and I believe that in some places it is even served then! Cheese fritters were followed by beef in gravy with fennel-flavoured rice. I realised that my wife, who is a vegetarian, would not have survived long in a country where meat is so important that even plates of vegetable soup have large lumps of meat in them. She would have had to have gone hungry on all days except Wednesday and Friday, when, being fast days, in the monasteries we had wonderful vegetarian food.

The following morning we paid a visit to His Beatitude Teoctist, Archbishop of Bucharest, Metropolitan of Muntenia and Dobruja and Patriarch of the Romanian Orthodox Church, in the Patriarchal Palace in the centre of Bucharest. We drove through the broad boulevards which are evidence of the strong French influence on the newly-independent Romania of the late 19th century, and then saw the grandiose scheme of re-building on which President Ceausescu embarked during the megalomania of his final years, dominated by the vast unfinished House of the People, from the balcony of which the dictator was to have addressed vast crowds of admirers. Although many historic buildings were sacrificed it is fortunate that the Patriarchal Cathedral (1658) and Palace are on a small hill, slightly out of the path of the great processional way which Ceausescu created.

We climbed a flight of steps to the front door of the Palace, a charming white painted building built in 1875, and were welcomed by one of the Patriarch's clergy. We waited in the low painted hall, and after a short time the Patriarch came in dressed entirely in white. I believe that he is the only European bishop, apart from the Pope, to wear only white. Bishop Michael presented His Beatitude with a glass paperweight containing on the bottom a reproduction of a



Pilgrims are received by the Patriarch



Clergy on the Pilgrimage in the street at Iasi

medieval fresco of the Virgin and Child in the private chapel of the Bishop of Chichester, in whose diocese Bishop Michael is now an assistant Bishop. Bishop Michael had brought several of the paperweights with him, and presented them to the Metropolitan of Moldavia and certain abbots and abbesses. The Patriarch gave us all photographs of himself, which he gladly signed, and to Bishop Michael and other leading members of the party he gave signed copies of a book published with his blessing called "Romanian Orthodox Church". I had already bought a copy in St Dunstan in the West, and when we met the Patriarch individually I was able to have it signed.

The Patriarch spoke warmly of the Church of England, and commended Father Petre's work in London.

After leaving the Palace we went to the Cathedral, a small building dating from 1658 which was a reminder of Bucharest as it was when Wallachia was a semi-independent part of the Ottoman Empire. In the narthex are the tombs of several of the Patriarchs, and on the wall is a stone tablet with a list of Metropolitans from 1359 to 1849, of Metropolitan Primates from 1850 to 1919, and of Patriarchs since that date. Some of us venerated the relics of SS Constantine and Helena in the church.

We went then to the Antim monastery founded in 1715 by Stephen Cantacuzino which has a remarkable stone iconostasis with mosaic icons. The iconostasis had been dismantled and replaced by a wooden iconostasis, which a decade or so ago was itself removed and re-erected in St Dunstan in the West, the church in which Father Petre's congregation worship, when the stone one was restored to its original position. The monastery is called "Antim de la Iver" because of its original links with the Iveron on Mount Athos, when Moldavia and Wallachia were ruled, under the Turks, by Phanariote Greeks.

The buildings of the monastery contain the Synod Hall of the Romanian Orthodox Church, perhaps the building in which the Synod recognised Anglican orders in 1936, and fittingly it was made available to us for an Anglican Eucharist, before which, in the courtyard, we practised Cwm Rhondda and Hyfydol. The Hall, like many public monastic rooms was as covered with murals as the interiors of the churches.

On our way back to the hotel for lunch we had another and closer view of Ceausescu's "Palace". In Romania lunch is the main meal of the day, and we were never given less than four courses, all rather overwhelming to those of us who are used to a quick sandwich at our desks.

In the afternoon some of our group went into the centre of Bucharest, but most of us went to the monastery of Cernica. I have read in a biography of Queen Marie of Romania of an outing in the spring of 1893 which the newly married princess in the early stages of pregnancy took with her husband's uncle, King Carol I. "Riding in a carriage pulled by four apricot-coloured Norwegian ponies, she and the king travelled first to Cernica, a monastery built on an island in swamps abloom with yellow iris. Her artistic nature responded to the old church, with its dim, frescoed sanctuary; to the monks themselves, with their silver beards and melancholy eyes: ... on this day

she felt the first stirring of the love and understanding that was to grow up between her and Romania." The monk who acted as our guide had neither a silver beard nor melancholy eyes. Father Jerome was a happy and ebullient youngish monk, the fifth generation of his family to be a monk there. He took us into the cells of two of the other monks, and we saw that their lives were indeed ascetic. The monks are strictly vegetarian, and Father Jerome told us that when he went home once his mother had cooked him chicken, which he told her he could not eat because his abbot had forbidden it, to which she replied "In this house I am the abbot - now eat it!"

The monastery is set on two islands, St George's on which stand three churches, and St Nicholas's, which has a large cemetery and the cemetery chapel of St Lazarus. We first saw the Church of the Transfiguration, where the relics of St Calinic de la Cernica, who was canonised in 1955, are enshrined, and where there is a strange "trick" icon near the iconostasis which when looked at from one angle is of St John the Baptist, from another Our Lady, and from another of Our Lord. I have only seen the technique used on advertising hoardings before, and hope that it will not take a hold in icon painting. Father Jerome showed us the decorated refectory, and told us how difficult he finds reading to the monks during meals when it is his turn to do so because the smell of the food the others are eating keeps distracting him. As we were about to leave the precinct of the Church of the Transfiguration Father Jerome met an old blind monk, and sang a solemn duet with him which Father Petre soon turned into a trio.

On our way to the cemetery chapel we stopped at the recent grave of Father Dumitru Staniloae, a spiritual writer well-known in the West whose books we saw on sale at several of the monasteries.

The chapel itself had a painting on the west wall of King Carol II. I had not thought that this picture would have survived the period of Communism, and we later found paintings of members of the royal family in several churches, although in at least one church pictures of bishops had been painted over them, but not well enough to obliterate all traces of the original. Was this deliberate, I wonder?

The church of St Nicholas, a purely monastic church, is nearby, and has a gold-painted iconostasis similar to that in the Church of the Transfiguration. We returned to the hotel to learn that some of the pilgrims who had gone into the centre of Bucharest had been the victims of a theft, which, in view of its results, must almost have ruined the pilgrimage for them.

The following morning, 8th September, in both the East and the West the Feast of the Nativity of the Mother of God, we set out for Iasi (pronounced "Yash" with a slight "e" at the end), the capital when Moldavia was a semi-independent principality, and a great centre of Orthodoxy in the Ottoman Empire because of the relative freedom enjoyed there. The journey was of 250 miles, and throughout, as on our other journeys, we saw a mixture of Dacia cars and horse-drawn vehicles. One pilgrim remarked that horses are better treated in Romania than in other Latin countries.

We were soon out of the countryside around Bucharest and passing through the great Romanian oil field, which was of such strategic

importance during the Second World War. I had seen a wartime film of "nodding donkeys" in the oil fields, and was delighted to see one working among the modern equipment.

The scenery from then on was uneventful, the wide Wallachian plain with low foothills in the distance. We had hoped to have been able to attend part of the Divine Liturgy at Buzau Cathedral, but we arrived during the closing moments, and there was no point in listening to the sermon in a language we could not understand, although one of our Orthodox pilgrims who could transform herself from an English lady to an Eastern European peasant in an instant merely with a headscarf, stood nodding with the other women at all the right places! It was noticeable that even on a weekday the church was full, and we were all impressed by the beautiful way in which the short passage of music which we had been able to hear had been sung.

We stopped at a hotel restaurant in the town of Bachau for another four-course lunch, and then as we approached Iasi the scenery became more interesting, with a hint of the existence of the Carpathian mountains.

Iasi, the seat of the Metropolitan of Moldavia and Bukovina, is close to the border of the Commonwealth of Independent States. Over the border is the Republic of Moldova, known when part of the Ottoman or Russian Empires as Bessarabia, named after the ruling family of Basarob. It formed part of Romania between the Wars. There the Romanian language is written in the Cyrillic alphabet, not in Roman Letters as it has been in Romania for well over a century.

We were unprepared for the standard of comfort of the Theological Seminary where we were to stay for two nights. It is just behind the City Hall and near the fine National Theatre. We learned that the Seminary was built for use by top Communist officials, and the Church stepped in and took it over after the Revolution. Bishop Michael was housed in the luxury of the suite prepared for President Ceausescu, but because it was unfinished was never in fact occupied by him. Dinner was a simple meal accompanied by herbal tea, as being English it was thought that we would rather drink tea than wine. We soon disabused our hostess of this illusion, and bottles of wine were brought. Our hostess, who had her baby with her, was the wife of Father Daniel, the deacon assigned to us by the Metropolitan during our stay in Moldavia. Many of us spent the evening strolling around Iasi, and a few of us met a medical student from the Sudan who was at Iasi because the Charles University, Prague, where he had started his studies, had put their fees up beyond his reach, and he was starting again in a new language.

The following day, after an early morning Anglican Eucharist of the Nativity of Our Lady (transferred) and breakfast, we crossed the road to the Metropolitan Cathedral of St George, with a secondary dedication of St Paraskeva ("Sfadia Parascaiva") whose relics are in the church, and in whose honour a great pilgrimage is held on 14th October. The church, which was built in 1833, is served by 10 priests, and is baroque in style.

We then walked to the church of Trei Ierarhi, which is famous as one of Romania's most beautiful buildings. The Three Hierarchs are, "St

Vasilecel Mare Ioan Gura de Aur and Grigorie Teologul" or Saints Basil the Great, St John Chrysostom and St Gregory of Nazianzus. The outside walls are decorated with intricate patterns imitated from wood carvings and medieval illuminated manuscripts, and two fine decorated towers capped with tiled roofs rise from the church, which was founded by Voivode (Prince) Vasile Lupu in 1639, and contains the grave of Prince Alexandru Ioan Cuza, who was elected ruler of both Moldavia and Wallachia in January 1859 and thus modern Romania was formed. He died in exile in Germany in 1873, and we were told by our guide that as an Orthodox the Prince had refused the last rites from a Roman Catholic priest.

A Gothic refectory near the church is now used as a museum, containing amongst many other items the original 17th century icon of the Three Hierarchs and the long velvet palls for the funerals of Voivode Vasile Lupu and his wife with their full length portraits on them.

After the baroque of the Cathedral and the Gothic/Saracenic of the Three Hierarchs Father Daniel took us to the simple 17th century byzantine church of St Savva, which stands on the site of the wooden church of Iasi's first monastery, with a Romanesque entrance to the church site. The interior of the church had old, damaged mural paintings, and it is difficult to think of it in its heyday when the monastery was still there, and the monks printed books in Slavonic Syriac and Arabic for Christians throughout the Ottoman Empire, and the first Academy (a Slavonic and Greek School) was set up.

We then went the short distance to the red-brick church of St Nicholas, founded in 1492, which has an exterior covered with icons. Not all are of Saints. Some are of pagan philosophers, a feature which is also of some prominence in the painted churches of Bukovina. At St Nicholas I noticed "Filosoful Platon" and, with the prefix "Filosoful" Plutarch, Filon (Philo), Solon of Athens, Sophocles, Tucidide (Thucydides) and "Aristotel". "Sivila" was there also, but which Sibyl is meant? The same one perhaps as in the Dies Irae "Teste David cum Sibylla".

Father Petre and Father Daniel then tried to shepherd us to Golia monastery, but on the way we came across a church with the intriguing notice at the gate "Biserica Crestina Ortodoxa Armeana Sfinta Maria" (Christian Armenian Orthodox Church of St Mary). We went inside, thus missing the Metropolitan at the monastery, but had the compensation of visiting the oldest church of the 52 in Iasi, built in "Annul 1395", and last restored in the 1920s. The priest told us that there are 50 Armenian churches in Romania. The building was in a poor condition but the priest hopes that wealthy overseas Armenians would provide funds for another restoration. In contrast to the "mysterious altar" of the Orthodox (and of medieval Catholics) where the altar is hidden, and the "ministerial altar" of the modern Roman rite, the altar in the church we visited was a "dramatic altar" like those of the Counter-Reformation. Instead of being behind the iconostasis the altar was its main feature, lifted up on steps and ornamented with ten candles on three gradines, with a large icon of the crowned Virgin and Child over it. There was also an old icon of an Egyptian saint, St Menas.

We resumed our walk to the monastery, and passed beneath the impressive entrance tower into the monastic complex. The church was visited in 1711 by Tsar Peter the Great, who, according to a notice commented that it had been built in three styles "Polish, Greek and Russian", the first two adjectives meaning "Renaissance" and "Byzantine". There is another connection with Russia. We were told that in 1791 Potemkin's viscera had been buried there. At one time the church was the Metropolitan Cathedral, perhaps until the building of the Cathedral of St George. The icons and iconostasis had been restored in 1883; we were not told the date of the installation of fairy lights around the cross on the iconostasis.

Coffee and nuts then followed in the sitting room and refectory of the monastery. The coffee was made very strong and then diluted with cool fizzy mineral water. We found this novel drink most refreshing, as the day, like every day of our pilgrimage, was very warm.

We moved on to the Barboi Church, built in 1840 to replace an 18th century church damaged in an earthquake, and dedicated to SS Peter and Paul. It is intended to be a copy of St Sophia, but we were to see a much closer copy later in Sibiu. As the church was restored 10 years ago under the aegis of Patriarch Teoctist when he was Metropolitan of Moldavia his portrait appears on the west wall of the interior.

We returned to the Seminary for another large lunch, and then a free afternoon. During my wanderings I came across an ordinary bookshop where in the window was displayed a copy of "Ierarhia Cereasco" and "Ierarhia Bisericeasca" of "Dionisie pseudo Areopagitul". It is inconceivable that in England the Celestial Hierarchy and the Ecclesiastical Hierarchy of pseudo-Dionysius the Areopagite would even be available in a high street bookshop, let alone displayed prominently in the shop window.

In the evening we visited the parish church of St Michael and St Gabriel, a former monastic church within a fortified enclosure, known as "the Beauty Church" either because of the beauty of the owner of the land, the daughter of Prince Gregory Gikha (who founded the church), or because of the beautiful gardens which formerly occupied the site of the monastery. The church dates from the 18th century, having replaced a small wooden church built in 1583 but destroyed by fire. Substantial works of rebuilding to the monastic buildings were carried out in the 19th century and the interior of the church was re-painted in 1840-41. The church has a fine silvered icon of the Virgin and Child.

We were told by the young parish priest, who is also a lecturer at the Theological Institute and had studied in Glasgow, that the Liturgy is celebrated three times a week, and that young believers are very interested in the spiritual life and holy communion. Twice a week the church holds educational programmes (for example French and English are taught), and the church is active in charitable work.

The evening was spent at the monastery of Cetatua on a hill overlooking Iasi. Within the enclosure stands the church of SS Peter and Paul built in Byzantine, Gothic and Baroque styles, which we visited before being led to a wooden room on top of one of the monastic buildings, where with windows all round we had a 360° view

of the surrounding landscape and saw a fine sunset. The Abbot in welcoming us to the meal alluded to the Upper Room of the Last Supper, and we then enjoyed a splendid vegetarian meal, the day being a fast day. At the end of the meal under the expert direction of Petronella Burnett-Brown we sang "Glory to Thee my God this night" to Tallis's Canon, which became our way of giving thanks for any meal or other refreshment at whatever time of day, even for coffee and cakes at 11.00 am! Often only one voice took the last entry, always the same singer, and it was fortunate that he is an experienced member of his church choir. Other rounds followed, and a sing-song developed, in which the comic English songs and the serious and patriotic Romanian songs made such a contrast.

The following morning we left Iasi with our new friend, Father Daniel, and set off on our journey to Neamt in the Carpathian mountains. We could have been in "Sound of Music" country, except that the nuns all wear chic little black pill-box hats under black scarves. I am convinced that in Iasi I saw a nun wearing high heels under her long black skirt.

The Theological Academy near Neamt Monastery is for the training of lay people and is dedicated to St John of Neamt. The monastery itself has a beautiful courtyard showing Austro-Hungarian influence. In the Church of the Ascension built by Stephen the Great in 1497 is a miraculous icon of Our Lady of Constantinople which a Turk tried to steal early in the century. While he was drilling a hole in the back to make it easier to carry away he fell, paralysed, to the ground, and the paralysis did not leave him until he repented and became a Christian. The murals in the church were fine. We also went into the Church of St George, where behind a Palladian facade was a surprising Byzantine interior. On the other side of the country road from the monastery was a large wooden bell-shaped building for the blessing of water with paintings of many scriptural events involving water.

Metropolitan Daniel of Moldavia and Bukovina, Archbishop of Iasi, presided over lunch in the Academy and spoke in the most friendly terms. He told us that we were to visit two monastic super-powers, and indeed we did two days later.

In the afternoon we were driven up into the mountains to Sihastria monastery. The monastery started when hermits from the mountains came together, and like many of the monasteries which we visited it is set among beautiful wooded hills. There are 146 monks, mostly young, and 25 more in a skete.

The Church of the Nativity of the Mother of God was built in 1800, and has modern paintings by Father Bartholomew, who spoke to us and whose work, of course, is traditional in style. I noticed that an icon of St Constantine and his mother St Helena was captioned "Sf impurati Constantin si mama Sf Elene" "mama" being Romanian for "mother", of course, but it did seem quaint for an Emperor to have a "mama". Father Bartholomew had taken two years to paint the icons and was now engaged in painting icons for the second church used as the winter chapel for four months of the year. It had one of the tiled stoves which we often encountered in our travels, because Romania, although hot in summer is very cold in winter. There was also an epitaphion of the Dormition of the Mother of God. Apparently a

popular custom has grown up in some places of having a procession on the Feast of the Dormition similar to that on Good Friday.

We were then taken to a part of the monastery where up on a small hill stood a simple Hansel and Gretel type of wooden house, and sitting outside, waiting to address people from a parish was the 85 year old staretz, Archimandrite Elie Cleopas. We were accompanied by Father Vasilie, a local priest from Neamt, who played an unobtrusive part in making our stay so successful. He asked us to put questions to Father Elie, and Bishop Michael asked what had given Father Elie most strength in his spiritual life. He answered "Prayer" and then spoke of the stages of prayer, beginning with prayer of the lips, then of the tongue, the voice, the mouth, the mind ("a bird with a single wing"), the heart (the mind is not enough – "the devils know theology"), seeing what goes on in other places, continual self-moving prayer and culminating in spiritual prayer participating in the Divine Life, which only one person in a generation experiences.

Our destination then was Secu (known in the Greek world as "Secos"), another fortified monastery to which the last forces of Alexander Ypsalanti retreated, and were there massacred by the Turks together with the 40 resident monks.

The following day, Sunday, we went to the Divine Liturgy in the convent chapel at Durau, celebrated by Father Maximos Lavriotes, the Orthodox chaplain to Cambridge University, a well-informed and lively pilgrim, Father Petre and the Convent chaplain, with Father Daniel as deacon. An elderly priest acted, rather raucously, as the male choir, and a dozen nuns sang very sweetly as the women's choir. Father Maximos gave a short sermon in English, which Father Daniel translated. The monastery used to have two monks, but now instead it has 20 nuns: the community is only three years old. From the gate of the convent we could just see on the top of Mount Ceahlau the tower of the Church of the Transfiguration, part of a monastery built in 1992-3 with the help of Romanian Airforce helicopters.

We were much impressed by the Abbess's hospitality. We had lunch at long tables on a verandah overlooking a mountain stream, an idyllic occasion spoiled only by the wasps.

After lunch we went further up into the mountains past alpine meadows full of crocuses to a new monastery with a wooden church which is being decorated inside with modern icons by a good local painter, Michael Gabor, whose paint box was lying in the church. The iconostasis had a reproduction of Leonardo's Last Supper over the central door, something we saw several times in Romania. There are fewer than 20 monks, but then 2 years ago there were none. They have a flock of sheep and intend to lead a semi-contemplative life in that remote place.

At the Academy, Anglican Eucharist was celebrated, with music by Palestrina and Byrd, in the small first floor chapel, another "Upper Room." As a non-singer, I was amazed at the proficiency of Petronella's "scratch" choir. After the service we walked to a nearby field where trestle tables had been set out by a shepherd's shack, where we had a meal of cheese, meats and maize porridge, with hens and their chicks clustering round for food. As the sun set the sheep

were rounded up with much whistling. The sheep seemed to be obeying the whistles, the men acted as sheepdogs, herding the sheep, and the dogs, contrary to all my illusions – is "One Man and His Dog" just staged for TV? – did nothing. It turned out that they were not sheepdogs but guard dogs to protect the flock from wolves in the night. The following day, Monday, at the small monastery or skete of Pocrov we saw a wolf.

We had walked for an hour or so along a track through the woods, with a gentle slope at first becoming steep at the end, and there in alpine fields above the woods were wooden buildings, and a small church. Father Ghervase, who lives there with a few younger monks is renowned as the monk who talks to the animals, and one can see how someone living in such a beautiful place can become attuned to nature. He has cows, a deer, a donkey, some dogs, and there seem to be plenty of rabbits too. The wolf, a cub, seems quite tame, but no-one ever touches it. Its mother comes down from the mountains to visit it from time to time, but it seems quite happy to stay in the monastery grounds and not roam.

The church has a delightful naive "folk" iconostasis, and in the porch is a diptych with the crucifixion on the left, and on the right a gruesome picture of a crucified monk being tormented by demons of temptation, with, for me, the effect being lightened by the fact that the devil of smoking was carrying a curly Sherlock Holmes pipe.

Then came our visit to the two monastic super-powers, Varatec and Agapia, the two largest religious communities in Christendom. We first visited Varatec, which dates from 1785, where there are 500 nuns and 5 priests. I remember particularly the baroque metal "curtain" behind the pulpit and the miraculous icon of St Anne and the Virgin Mary in the nave, the museum of icons and embroidery, including an epitaphion in gold and silver threads on silk which took 18 years to make. We had a magnificent lunch presided over by Mother Nazaria, whom Bishop Michael, Father John Slater and perhaps others had met on the 1983 Pilgrimage. Mother Nazaria attends many ecumenical conferences, and is clearly able to govern even a super-power without difficulty. She told us that 200 women had joined the community since the Revolution. The young nuns who had waited on us were allowed to sit and listen to the speeches, which the nun who had been our guide translated. They seemed delighted to hear the warm expressions of friendship between the Church of England and the Romanian Orthodox Church.

Father Anthony Welling presented a number of reading glasses to the Reverend Mother for use by the more elderly nuns. Other glasses were distributed in other places and were met with great gratitude.

Seven kilometres away is Agapia, with rather more than 500 nuns. The Church has an iconostasis very much in the St Magnus-the-Martyr style, "inexplicable splendour of Ionian white and gold". Agapia was founded for monks 350 years ago and was converted to a nunnery in 1803. The church was last plundered by Turks in 1821, and was restored in the 19th century; the icons were painted by the famous artist Nicolai Grigorescu (1838-1907) when he was 20, and in a realistic style based on Raphael and Titian. Unusually, if not uniquely, models sat for the icons and when painting the painter held

his brush in one hand and the Bible in the other. There is a 15th century icon of the Mother of God given by the Emperor of Constantinople to Alexandra cel Bun (Alexander the Good). As he ruled Moldavia from 1400 to 1436 the Emperor must have been either John VII or his cousin John VIII, the immediate predecessors of the last Emperor, Constantine XI.

We saw not only the museum but the carpet-weaving looms, the knitwear clothing workshop and the icon studio, where many of us bought icons, some with the paint still wet. We were told that five years ago a school was started for Religious Education teachers, a great need once RE was allowed in schools.

The next day, Tuesday, we left Neamt and set out for Bukovina, where we were to visit three of the famous painted churches. Until the end of the First World War Bukovina was in the Austrian part of the Austro-Hungarian Empire, and is now divided between Romania and the Ukraine.

The first church we visited was Voronet, which stands almost on its own, whereas at Moldavita and Sucevita the churches are surrounded by fortified walls. The church is in a village at the foot of the mountains, and was built in 1488 by Stephen the Great. In 1547 the exterior was painted with hundreds of images, with a unique blue background. There is a lovely Tree of Jesse with each figure standing on a different flower and as in Iasi some of the Greek philosophers are to be seen, as our guide explained "not inspired men but deep thinkers who asked important questions". The west wall has the Last Judgment ("the Sistine Chapel of the East") with an image of God the Father (not to the liking of Father Maximos) above images of Our Lord flanked by Our Lady and St John the Baptist. From Our Lord flows a red stream of fire, with, among the damned on one side, Emperor Maximos the Iconoclast, Mehmed II and King Herod, and on the other side the blessed, including King David playing a Romanian zither.

At the top angels are rolling up the signs of the zodiac on a scroll ("and the heavens shall be rolled together as a scroll" – Isaiah 34.4).

The 15th century murals inside the church had been damaged by candle smoke, and then by rain after the Austrians destroyed the roof and the community had to move. For over 200 years the monastery was left abandoned and the church was used as a parish church. Three years ago nuns arrived, and there are now seventeen. Some of the ruined cells have been made habitable, and the paintings inside the church will be cleaned and restored. One of them is of Stephen the Great, painted during his lifetime, offering the church to Our Lord in thanks for victory over the Turks.

Moldavita has Walt Disney fortifications. The church has a Tree of Jesse, with the earthly and heavenly hierarchy on one side and the Akathist hymn on the other. At the bottom is the deliverance of Constantinople in 626, with the Persian attackers depicted as Turks, and the city as the Bukovinian city of Suceava, with gothic windows and gateways. At Moldavita the Last Judgment is in the narthex. There is a secret door in the church leading to a chamber in which the sacred vessels were hidden during raids. A great Pantokrator looks

down from a high cupola. There are thirty nuns there. As we were about to leave, pilgrims from a parish 20 miles from Bucharest arrived and began to sing.

Lunch was eaten at a height of 3500 feet (according to the reading on Father Stephen Barker's altimeter) with wonderful views which made up for the simplicity of the fare, for by now we had become used to elaborate lunches. We then drove on to Sucevita, where near the entrance to the monastery stood a Severn-Trent Water van with a group of English water workers who had come over to repair a dam, apparently resulting from a "Challenge Anneka" TV programme a few years ago. The men had been working 10 hours a day for 10 days, and were having their first break.

Sucevita has great fortifications. The buildings inside the complex are being restored. The paintings on the exterior of the church are the latest in Bukovina, the end of an extraordinary artistic tradition, and were done by two local brothers. On the north wall is the Creation and Fall, the colours being darker after the Fall. A great ladder, the Ladder of Paradise of St John Climacus, each rung of which symbolises a step to religious perfection, stretches diagonally upwards, with some unfortunates falling off; on one side are the ordered ranks of Paradise, and on the other hellish chaos.

On the east wall God the Father is shown as the Ancient of Days from the Book of Daniel, with many angels and saints, against a sweet green background. Restoration is going on, and two nuns were on scaffolding helping to freshen up the Tree of Jesse. The scaffolding hid some of the philosophers of the ancient world, but Father Maximos found a picture of Porphyry, and remarked how astonishing it is to find the author of "Against the Christians" there. No doubt he won his place as the editor of The Enneads of Plotinus.

Our guide, Sister Mihaila, is studying for a doctorate in Italy, and is one example of the highly-educated women who are attracted to the religious life in Romania.

Of the interior of the church I remember only (another) secret door, and the baroque tassels on the iconostasis, linking Romania with Rome.

We arrived at Putna, just in time to be shown the fine monastic church, with Gothic windows at the west end and conical roofs and belfry at the east, the roofs similar to those capping the towers of the fortifications. Inside was the tomb of the founder, Stefan cel Mare, (Stephen the Great). On the tomb stood vases of flowers, and before it hang a large lamp. Even after over 500 years his memory is revered by Romanians, for he defeated in battle Mehmed II, the conqueror of Constantinople. The original church of 1466 had been destroyed by Khazaks in 1653. The church was rebuilt, and had some remarkable features, such as a chandelier decorated with ostrich eggs and baroque iconostasis, and a tomb with the date 6985, i.e. 1487 since the Orthodox date for creation is 5508 B.C.

The museum contained Stephen's triptych for carrying into battle, embroidered vestments of his period and epitaphions, one of which had been given by Stephen.

The guest house of the monastery was simple compared with the luxury to which we had become accustomed, but we spent only one night there. The following day, Holy Cross Day, after an Anglican Eucharist on the verandah and breakfast, we set off for Sibiu (formerly Hermannstadt) a great historic city in Transylvania, a region which until the end of the First World War was part of Hungary, and where Orthodoxy was merely tolerated (the "received" religions being the Roman Catholic, Lutheran, Reformed and Unitarian). The journey took 14 hours, with breaks in the morning at Gura Humorului, where Father Daniel left us to return to Iasi by train, and Piatra Neamt, where some of us went into a department store and found very little on sale. We drove through the spectacular scenery of the Bicaz Gorge, where at some places you can see rocks towering 400 metres above you, to Lacul Rosi, the Red Lake, where we ate trout in a pleasant restaurant. We made a brief stop at Sighisoara just as the sun had set, and we were able to look up at the brooding citadel above us, where, in one of the houses the original of Dracula, Vlad the Impaler was born. Was it coincidence that as we drove out of the town a flock of bats flew across the road?

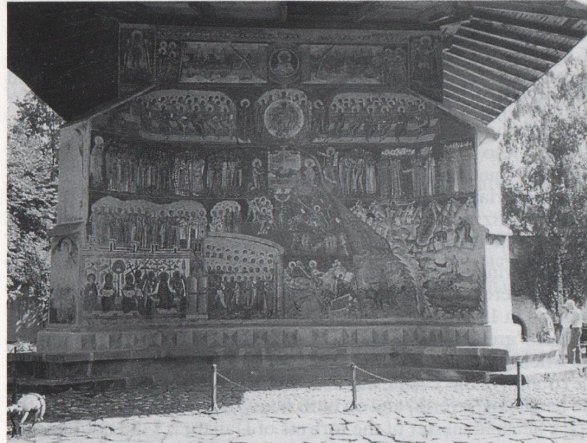
A few hours later we arrived at the fine old Austro-Hungarian Hotel Bulevard in Sibiu, where we had a late evening meal and listened to the dance band. That night everyone was too tired to dance.

Sambaca monastery was our destination the following day, Thursday. We were originally to have been joined for lunch there by Metropolitan Anthony of Transylvania, Archbishop of Sibiu, who as a young man had spent a year at Cuddleston studying the Church of England. Unfortunately he was ill in hospital in Bucharest. There is an old church of the Dormition at Sambaca, founded by St Constantin Brancoveanu in 1696, but the roof was stripped off under orders from the Empress Maria Theresa, Apostolic Queen of Hungary, and it was not until 1925 that the restoration of the upper part of the church took place, following the uniting of Transylvania with the old Kingdom of Romania by the Treaty of Trianon in 1920. The founder, who was beheaded, was canonised last year, and his portrait, together with that of King Michael appears in the church.

The cloisters are clean and white, and have been built for only a few years. A new church was constructed under the guise of a museum under Communist rule, so it is rectangular, not cruciform. A museum was allowed because of the icons painted on glass, for which the place is famous.

There is a huge conference room under the eaves of the monastic buildings, and the Abbot's quarters are impressive in a grand and sombre way.

After lunch in the crypt we returned to Sibiu, and were able to wander round the fine Germanic centre of the city. I went into the Catholic Church, a baroque building with a trompe l'oeil painting of the Assumption behind the altar. Services are held in German, Hungarian and Romanian. I saw the outside of the large medieval Gothic church of the Evangelical Church of the Augsburg Confession (the Lutherans), where the services are in German, and of the classical Reformed Church which has a Gothic steeple with a twisting spire with differently coloured tiles. I assume that the services are in



The painted church at Voronet



Pilgrims approach Sucevita monastery

Hungarian, as many of the Transylvanian Magyars, including our Queen Mary's father's maternal ancestors, were Calvinists. In the same street as the Reformed church was the Orthodox Metropolitan Cathedral, which looks a bit like Westminster Cathedral from the outside, but with a tower on either side of the facade instead of a campanile. The interior is a scaled-down and very successful version of Aghia Sophia, nineteenth century revivalism at its best. Some of our party attended vespers, and I believe that there was a good congregation.

That evening after dinner some of us had the energy for dancing. An old lady who had been sitting by herself drinking a glass of wine, came and joined us. She spoke in German, and it turned out that she was Hungarian-speaking and 95 years old. Father Beal asked her to dance a waltz with him which she did. She said that as a girl she used to dance the csardas.

The following morning we left Transylvania, and returned to Wallachia, where we made a memorable stop at the monastery of Cozia, founded in 1388 by Mircea the Old whose titles seem to come from Tolkien "great voivode and prince, by the grace of God and ruling the whole of Wallachia and the regions beyond the mountains unto the country of the Tatars, duke of Amlas and of Fagaras and prince of the banate of Severin, and on both sides, of all the Danube up to the Black Sea and master of the fortress of Darstor". I did not linger in the church, where a dead monk was laid out in his habit ready for his funeral, but remember the small oval icons in the iconostasis. The surrounding cloisters were most attractive, and high up on a wall was an ultra-western icon of the Holy Trinity, to whom the church is dedicated. There is a beautiful painting of Our Lord at the well over the "Fountain of Neagoe Basarab" added in 1517, where the water comes from the mountains which surround the monastery.

We then drove on to Curtea de Arges, where in the Church of the Dormition are the tombs of King Carol I and Queen Elisabeth (who, as a writer and artist used the pen-name "Carmen Sylva"). Queen Elisabeth lived at the Bishop's Palace after her husband's death to be as near as possible to his grave. Although she had published countless Romanian fairy tales and brought about a renaissance in Romanian culture and folk art, she remained a Lutheran. Carol I, a Roman Catholic, could not marry another Roman Catholic because he had promised to bring his children up in the Romanian Orthodox Church. Their only child died at the age of four, and the Queen thenceforth wore white in mourning. She is shown on the west wall wearing white and holding the gospel-book which she illuminated and which is on display in the church. The royal connection began with the erection of the church by Voivode Neagoe Basarab, begun in 1514 and consecrated by the Ecumenical Patriarch Theolipt in 1517. The Voivode was buried there in 1521 and ever since it has been a princely necropolis. In 1793 it became a cathedral, and although the see was united with Rimnic in 1949 it is now independent again. The interior was restored between 1875-85 by Andre Lecomte de Nouy. I do not know if the beautiful floral decoration of the twelve pillars is original or by him. The relics of St Filoteia are venerated in the church. King Ferdinand's tomb lies alongside that of his famous wife, Queen Marie, originally Princess Marie of Edinburgh, Queen Vic-

toria's granddaughter "Missy" who died in 1938. I had expected to see the British Royal arms on her tomb, but instead there is a plain cross.

The towers of the church appear twisted, a clever illusion caused by the slanting of the windows.

We had lunch in the magnificent dining room of the Palace, and then resumed our journey to Bucharest, and the Hotel Parc.

We spent the evening at a restaurant in Bucharest called "Doi Cocosi" ("Two Cocks") where Father Petre's son and two nieces joined us. After the meal we were entertained with Romanian instrumental music, singing and dancing, a happy way to bring our pilgrimage to its end. We took the opportunity to thank Sorin and Nela for their work.

The next morning we arrived at the airport to find that the aircraft was overbooked. Only Father Petre's persuasive advocacy got us all on board, a dramatic ending to our eventful pilgrimage to a wonderful country.

On the flight I read – just for fun – my horoscope in an English-language Romanian newspaper. It said "Avoid company and visits of any kind because you feel at ease only at home."

Neil Harrison

EXTRACTS FROM EKKLESIA

Translated by
The Revd Harold Embleton

No. 15 of 15th October, 1993

The Church of Russia

On 15th June 1993 the Russian Parliament passed a law on religious organisations, which forbids activities by religious heresies recognised in other countries. Foreign religious organisations are forbidden to undertake missionary activity, to publish anything whatsoever and to advertise in any form. The Moscow Patriarchate and H.B. Patriarch Alexei expressed their satisfaction that the new law protects the Orthodox tradition of Russia from unscrupulous reports by Western heretics or Eastern "prophets". To come into force, the law requires the signature of the President of Russia, Mr Yeltsin. The Polish Bishop of the Roman Catholics in Russia expressed his "deep disquiet" at the new law. On the other hand, the Russian Orthodox clergy believe that it is time to take steps to check the entry of heretics who exploit the desolation caused by long years of atheistic Communist rule.

* * *

With a sum of 30 millions dollars, the Patriarchate of the Russian Orthodox Church has set up its own bank, which will finance the

building and restoration of churches, grant loans for the same object, and look after the Church's income and expenditure. The capital sum mentioned comes from economic aid afforded by the Orthodox in America, Greece and Cyprus.

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The Church of Serbia

From 5th-12th August 1993, H.A.H. the Ecumenical Patriarch Bartholomew visited the ecclesiastical provinces of Serbia: he was accompanied by Archbishop Grigorios of Thyateira and the Metropolitans Germanos of Theodoroupolis, Meliton of Philadelphia, Cyril of Seleucia and other prominent figures.

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The Church of Bulgaria

Metropolitan Dometianos of Vidynion inaugurated a new ecclesiastical shop in the town of Lom on 15th August 1993: the faithful will have access to ecclesiastical goods, Christian books, icons, badges, etc.

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The official visit by the Ecumenical Patriarch for five whole days, 8th-12th September, was the centre of attraction not only for the clergy and faithful of the country but also for the media of mass information...

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The Ecclesiastical School of Sofia began its new school-year with more than 80 students: among them are three from the Ukraine, two from Romania, and also 10 from Albania. The School has the capability to take a great number of students, but for the present it is housing only 220.

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The meeting of 'patriarchites' and 'anti-patriarchites' did not take place in the Synodical Palace on 28th September, as had been announced: the 'anti-patriarchites' forbade members of the Holy Synod and bishops to enter the Palace. The 'patriarchites' met as an 'Episcopal Synod' in the Sofia Metropolitan Palace, studied the contents of the letters of "repentance" by the three deposed bishops

(Pimen, Pankratios and Kallinikos), confirmed that there was no real repentance in them or their actions, granted them a month's extension to actualise their change of heart, and threatened them with excommunication if they did not comply with the proposals of the Holy Synod. The 'anti-patriarchites' developed their well-known position at a press conference on the same day. So, there is no schism, they are not condemned, there is no reason for anyone to make a written or oral statement of repentance as was demanded by "the other part of the Holy Synod". They did their duty in their joint letters of repentance. They expect the 'patriarchites' to do the same! They consider as self-evident the reunion of the two "sections" or "movements" of the Holy Synod, without any consequences for the members of the "appointed Synod" which in its efforts to "cleanse" the Church (after the scandalous interference by Caesar in its internal affairs) created an enormous ruin and destroyed its unity. What a pity that this attempt at unification did not bear fruit! The autumn wind in Sofia has withered the hopes of millions of Orthodox in Bulgaria and abroad.

D.V.G.

No. 17 of 15th November, 1993

The Church of Bulgaria

The two Theological Schools of Sofia and Veliko Tyrnovo will be training a fair number of students in the academic year 1993/4. The first has enrolled 980 students (495 regular, 485 local: 111 young men); the second has 245 (110 regular, 85 local, 50 for iconography: 145 young men).

No. 1 of 1st/15th January, 1994

Orthodox and Roman Catholics

In his address at the Enthronement Festival of the Ecumenical Patriarchate (30th November 1993) the Ecumenical Patriarch Bartholomew, in reference to current relations between the Orthodox and Roman Catholic Churches, addressed the Vatican's official representatives as follows:

"Today both our Churches have a particular need of love and peace. All know well that in these recent days the peace between a large part of the Roman Catholic and Orthodox Churches has been so disturbed that obstacles have manifested themselves in the Theological Dialogue between our Churches, deeply disappointing those who had expected so much from them. But if peace has been shaken, we would believe that love has not fled. This would indeed be tragic. Your presence here brings us the message that love "as strong as death" will overcome the obstacles and difficulties, so that relations between our two Churches may return to that point which had been reached by the late ecclesiastical leaders before us. We welcome recent statements and actions by His Holiness whereby the Church of Rome's intentions and decisions are disclosed, that the impediments which have arisen might be removed and all the spectres between our

two Churches effaced, particularly in the course of the Theological Dialogue. The local Holy Orthodox Churches await impatiently those concrete efforts to improve the whole climate in relations between us, so that they may be able to renew the Theological Dialogue not only as regards the thorny question of the "Unia" (to which, of course, it has been restricted until the problems arising from it have been resolved) but also the basic theological matters whose consideration has been suspended. Our Church, as having the obligation as the Proto-throne to serve the whole Orthodox Church, vigilantly pursuing the path of our bilateral relations, will not cease to be concerned for their improvement. We are certain that the other Orthodox Churches grieve with us at the difficulties which have come between us and look forward to their removal and the unimpeded advance by us all to full unity in the Lord".

No. 3 of 15th February, 1994

The Archbishop of Canterbury in Greece

During his official visit to the Church of Greece, at a lunch given for Dr Carey by the Holy Synod at the Penteli Monastery, Archbishop Seraphim said:

"...Our Churches are founded upon the Scriptures and the Fathers, and the holy Sacraments; but unhappily the theological dialogue between them has been reduced to inactivity by reasons unrelated to our intentions. Ardent, dear brother, is our prayer to the Lord that these reasons be removed and that we may soon be able to sit once again at the same table of dialogue and Christian love."

A CHRISTIAN SULTANA OF TURKEY?

In the fascinating genealogical work "Burke's Royal Families of the World" Volume II, David Williamson states that the identification of Sultana Naksidil the eighth wife of the Sultan Abdulhamid I of Turkey (1774-1789) with Marie Marthe Aimee Dubuc de Rivery of Martinique, an alleged kinswoman of the Empress Josephine, although a long held popular view, perpetuated by B.A. Morton in "The Veiled Empress" (New York 1923) and other authors, has now been disproved (see "The Structure of The Ottoman Dynasty", by A.D. Alderson, Table XLIV, note 3). But in my genealogical burrowings I discovered that the said Mlle Dubuc de Rivery was first cousin to Mlle Tascher de la Pagerie, the Empress Josephine, whose daughter Queen Hortense was Napoleon III's mother. The story of how this lady arrived in the harem in Constantinople has all the drama of romantic fiction. It is said that in 1788 Mlle Dubuc de Rivery was captured by pirates when sailing back to Martinique from France. She was taken to the Sublime Porte where her great beauty attracted the attention of the Chief of the Imperial Eunuchs, the Capou Agassi. The sultan immediately fell in love with her and she with him, so the story goes, but this Sultan died at Constantinople on 7th April 1789, so the romance must have been hasty. A descendant

of the Dubuc family, M. Christian Gorond, the nephew of M. Andre Girond de Villele, the aeronaut, had what were thought to be authentic documents proving this marriage. It is said that Mlle. Dubuc de Rivery remembered all her life that she was born a Frenchwoman and was a Catholic Christian and is said to have favoured her fellow countrymen in the land to which fate and pirates had brought her.

On her deathbed she asked for the last rites to be given her by a Roman Catholic priest. Her son, the Sultan Mahmud II, sent a firman to the Superior of the monastery of St Antoine in the European quarter of Constantinople, ordering him to come at once to the palace of Yildiz Kiosk to give the Viaticum. Seated in a caique the priest was rowed with the Chief Eunuch to the deathbed. The young Sultan is reported to have said to his dying mother: "My mother, you wished to die in the faith of your fathers; may your desire be realized. Here is a priest". It is alleged that in Constantinople she was known as "The French Sultana". It is a beautiful story and it may have an element of truth in it. It was politically very risky for a Sultan to have had a mother who was not of the Islamic Faith, so perhaps the whole matter was hushed up for reasons of state. It is as mysterious as the missing Anastasia.

A.T.J. Salter

**NON-UNIATE EASTERN CHRISTIANS
IN UNION WITH ROME**

The term "Uniate" was used to describe those Eastern Christians who entered into union with Rome, not at the time of the Lyons or Ferrara-Florence Unions, but after the Union of Brest-Litovsk of 23rd December 1595, which united the Ukrainians or Ruthenians of Galicia with the Holy See. The term "Uniate" was used rather insultingly to describe those who had joined the "Unia" as the Slav Orthodox termed it.

But there are several colonies of Eastern Rite Christians in Western Europe, some of whom we are hoping to visit in one or two years' time as part of our annual pilgrimages, who are not strictly speaking "Uniates" insofar as they have always been in union with Rome since before the Great Schism, just as there were centres of Latin Catholics in the Byzantine Empire surrounded by Christians who followed the rites of Constantinople.

The dual-rite monastery of Chevetogne in the Belgian Ardennes is a community of Benedictine monks who were originally housed at Amay-sur-Meuse and under the famous abbot Dom Lambert Beauduin, a much mis-understood ecumenist, who fought to bring the treasures of the Christian East to the notice of Western Christians, particularly his co-religionists of the Roman Catholic Church. The community has two chapels and one group of monks follow the Roman Rite in one chapel and another group the Greek or the Slav-Byzantine Rite in Old Slavonic and other languages in another. The community publish in French the journal "Irenikon".

Now that the south of Italy, the heel and toe, and Sicily are being opened up and are made accessible to tourists, people are discovering what used to be called Magna Graecia for there have dwelt here from Classical times Greeks from ancient Hellenic cities who established colonies in these parts. What could be more exquisitely Greek than the superb temple at Agrigento in Sicily? Greek culture and Greek language lived on through from pagan times until the coming of the Christian faith to these lands. The Latin elements to the north gradually intruded on the Greeks, but in the seventh century they received a fresh boost of Greek influence from Constantinople. When the Lombards came to these areas they brought with them yet another Latin influence, but it must not be forgotten that the Emperor, the Roman Emperor, spoke Greek and reigned at this time not from Ancient Rome but from his capital on the banks of the Bosphorus. The capital of the Roman Empire was Constantinople. A sort of tug-of-war went on for control over the remains of the Roman Empire in Italy and Sicily, with the Churches inevitably part of the tugging, with the Patriarch of the West claiming jurisdiction over areas outside the boundaries defined as the Western Patriarchate at the Council of Chalcedon and the Emperor's bishop, the Œcumenical Patriarch claiming jurisdiction over the Greeks of Magna Graecia and over the Barbarian lands. Following the iconoclastic controversy of the eighth century, the Emperors made one great putsch to re-greekify ancient Magna Graecia, but there came the intervention of the so-called Photian Schism and then the Great Schism of 1053 and at this time there were the Normans to be reckoned with and their latinizing tendencies in Sicily particularly. The ancient Greek or Byzantine Rite in those parts would inevitably have been snuffed out had it not been for an influx of Albanians. Some have held that the Albanians even of Byzantine Rite were in communion with Rome in some parts of their own country. Whether they remained in union with Rome after Constantinople and Rome parted company is not altogether clear. The Doges of Venice ruled considerable areas of Albania and the union with Rome may have been forced on them by the officers and clergy of the Serene Republic. However, the flight of Christians before the Turkish invasion revitalized the Byzantine Rite among those who were named "Italo-Greeks". There is an interesting church of the Albanians in Palermo and at Monreale a much finer church with, if my memory serves me correctly since my last visit in 1970, a monument to the great Albanian hero of the fifteenth century, Skanderbeg. There are several Albanian villages in Sicily, where on Sundays the inhabitants are said to dress in black and to face Albania when they come out of church. It is also said that the Italo-Greeks write Greek with the Latin alphabet, but I have not personally been able to verify these charming practices.

Those who have visited the hill town of Castelgandolfo for a Papal audience may have taken to the roads and wandered to those other small towns in the neighbourhood – Rocca di Papa, Frascati (where emblems of the exiled Stuarts adorn the cathedral and the little castle of the Bishop of Tusculum, where Cardinal Henry Benedict Stuart or the Jacobites' Henry IX once lived in considerable style); but Grottaferrata is, perhaps, not so well-known to travellers from this country. The small town is dominated by a fortress-like abbey, which re-

sembles one of the bastions of Mount Athos fortified to keep out unwelcome visitors and predators. It was Pope Julius II, who, before he became Pope, as Cardinal Julian della Rovere, titular Archimandrite of Grottaferrata, turned the monastery into an impregnable castle.

The earliest foundation as a religious community was established over a thousand years ago and well before the Great Schism by Nicholas Malena (born circa 910 A.D.) He was a Greek of the Magna Graecia colonies of Calabria who had lost both his wife and daughter and had become a monk taking as his name in religion that of Neilos (in English Neil) in memory of St Neilos, another widower monk who had been clothed and ended his days on Mount Sinai in circa 430. He is known in hagiographies as St Neil the Elder and he of Grottaferrata as St Neil the Younger, which sounds like a sainted Scottish Laird and Son!

Whether it could be said that St Neilos actually founded the monastery is debatable, but his cave is attached to the monastic church. He certainly seems to have obtained land at Grottaferrata from the Count of Tusculum, but died in 1004 half a century before the Roman and Byzantine Churches parted company and before the monastery was built. The place is said to have got its name from an icon of Our Lady behind an iron grating, but it is more likely that it is derived from Lucus Ferentinae which seems to have been located here.

The monastery as it stands today is the result of constant re-building. The tower is Lombardo-Byzantine of the twelfth century and most of the exterior is fourteenth century work. The interior style dating from the mid-eighteenth century can hardly be described as Byzantine or "Orthodox", it resembles some of the baroque and rococo extravagances one sees in Russia where Rastrelli had been let loose by the later Tsars. There are baroque explosions over the iconostasis such as one sees in Valdimir or Tsarkoe Selo and it is thought that the present iconostasis was designed by Bernini as a Latin altar and later, as the monks were encouraged by various Popes, was transformed into an iconostasis. Around the walls is carved the "Ave Maria", but in Greek.

Greek Orthodox monks can often be found visiting the abbey of The Holy Mother of God of Grottaferrata and I remember in the early 1980s seeing a large group of them at the Papal audience with their Higumen and the Archimandrite of Grottaferrata. The Italo-Greeks and the Albanians have looked to it as their great spiritual centre, but the Orthodox of Greece and of Albania are very proud of this great Greek monastery dominating the hills above Rome. It is, I believe, their sole monastery in Italy. A little known building, once a Greek convent, is to be found in Rome next-door to the Syrian Catholic church of Santa Maria in Campo Marzio, where Mgr Chorepiscopus Giorgio Orioli is Priest-in-charge, near the Pantheon. This is part of a top security government office, but if permission can be obtained it is well worth a visit for it reminds us, as does Grottaferrata, of the centuries when The Great Church was one. The most western remnant of Byzantium is the Greek colony at Cargese in Corsica, now a French island, but originally under the Genoese City State. This, I suppose, strictly speaking, is Uniate in that it was colonised by

a group of Greeks fleeing from the Turks in the Peloponnesos, who submitted to Rome on their arrival in the Paomina district of Corsica in the latter quarter of the seventeenth century. During the French Revolution (the island had become French in 1768) Cargese was burnt to the ground, but in quieter times the Greeks returned and rebuilt their little town. Today their church stands alongside that of their Roman brethren. Over the centuries they became somewhat Latinized – Benediction of the Blessed Sacrament was introduced, but the church still contains relics of the Greek past of the inhabitants – a rotting flag which they brought with them in the seventeenth century and half a dozen or so very ancient icons from the old homeland. Not far away there is another tiny colony of their compatriots of old, who were still in residence when I visited the island in the late 1960s. Perhaps our indefatigable General Secretary in his pilgrimage secretary's hat will take us to visit these living reminders in the Western Patriarchate that the Church of Jesus Christ is neither Latin, not Greek, nor Slav, nor English, but Catholic!

A.T.J. Salter

BRITISH ORTHODOX UNITE WITH COPTIC PATRIARCHATE [From a Press Release]

After 128 years of independent existence the Orthodox Church of the British Isles has been reunited to the family of Oriental Orthodox Churches from which it originated with the consecration of Jules Ferrette in 1866 as Bishop of Iona.

Renamed the *British Orthodox Church* it now constitutes a diocese of the Coptic Orthodox Patriarchate of Alexandria with jurisdiction over the United Kingdom, the Republic of Ireland, the Isle of Man and the Channel Islands.

On 6th April a joint *Protocol* determining the relationship of the British Orthodox Church and the Coptic Patriarchate was jointly signed in Cairo by His Holiness Pope Shenouda III and Metropolitan Seraphim of Glastonbury. After consideration of their historical origins His Holiness Pope Shenouda decided that no reordination was required and Metropolitan Seraphim was received into the Coptic Church by His Holiness Pope Shenouda. Abba Seraphim (whose secular name is William Henry Hugo Newman-Norton) is 46, and is a kinsman of his predecessor, Mar Georgius (Hugh George de Willmott Newman), who was consecrated almost exactly fifty years ago. He became Orthodox when he was 17, served as a deacon for three and a half years, as a priest for almost seven years and was consecrated as coadjutor to Mar Georgius in 1977 when he was in his thirtieth year. He succeeded as Metropolitan on his predecessor's death in February 1979.

NON-CHALCEDONIAN COMMUNITY OF CHURCHES IN THE BRITISH ISLES

Head of the Coptic Church extends personal encouragement to the Coptic Community dispersed across the British Isles

In a further visit to these island the dynamic leader of the world's very alive Coptic community, fast spreading in the diaspora of Europe, paid pastoral visits to Coulsdon (Croydon), Brighton and Hove and Dublin (Ireland).

On 23rd September, Pope Shenouda III consecrated the Holy Icons at the new Coptic Church in Coulsdon in the morning, visiting Sussex in the afternoon to consecrate the newly acquired and completely refurbished former Anglican Church for the Brighton-Hove Coptic community. The building is located in Hove and already serves a substantial parish of Copts, mostly of Sudanese origin. Apart from the central altar under its impressive marble canopy, His Holiness sanctified the three associated altars of preparation and repose.

The lengthy service was celebrated in the presence of a packed congregation of Copts and friends, including representatives of the other Christian Churches of the area, the œcumenical bodies, other religious communities, including Islamic and Bahai congregations, the Civic leaders of the area, representatives of the Police, St John Ambulance and others. The Anglican representation was headed by Bishop Eric Kemp of Chichester, through whose good offices the Coptic community had been enabled to purchase the former Anglican building, supported by other local Anglican dignitaries. The Roman Catholic diocesan was prevented by a prior engagement from attending in person but was represented by almost all the senior dignitaries of his diocese, headed by Vicar General. Byzantine Orthodox Churchpeople present included Archpriest Sergei Hackel of the Russian Church and Father Andrew Midgley of the Romanian Church, together with Mother Christina and a number of laypeople, including Mr Ian Wallis.

Pope Shenouda was accompanied by a large party of Coptic ecclesiastics, among whom was His Grace Abba Seraphim El Souriani, Metropolitan of Glastonbury, Amba Missael of Birmingham, Amba Serapion, Bishop for External Relations and Ecumenical Affairs of the Patriarchate, Amba Marcos, General Bishop of the Eritrean Orthodox Church, Father Pontcanbos of the Croydon Church, Father Bishoi and Father Antonios of the central London Church of St Mark located behind Kensington High Street, together with Coptic clergy from Frankfurt, Graz (Austria), and Southern Germany. The Coptic community of the Brighton area derives mostly from the Sudan. Its pastor, Father Zachariah, hosted the occasion.

The former Anglican Church of St Mary has been beautifully transformed and comfortably furnished as an authentic Coptic Church within its traditional Victorian neo-Gothic exterior.

Ecclesiastical and civic leaders made speeches of welcome and appreciation and presentations were made to the Pope, whilst he, in turn, distributed vellum parchments from old Egypt to leading guests.

In addition to the parishes and worship communities directly under the Metropolitan of Glastonbury, there now are Coptic congregations in Lapworth (Birmingham) where there is a central conference and recreational centre, Solihull near Birmingham, Kensington (London), Coulsdon, (Croydon), Manchester, Hove (Brighton and district), and Newcastle. In Scotland there is a flourishing community at Kirkcaldy. Services and meetings also take place in Edinburgh. In Wales the centre of Coptic Church life is at Newport.

Following a brief rest after the Sussex service, Pope Shenouda left for the airport from whence he flew to the Irish Republic where he consecrated the church of the Copts in Dublin. From thence he flew away from the British Isles.

Father Andrew Midgley

FROM THE ANGLICAN CHURCH IN MOSCOW 30th September 1994

Rejoice with us – we are a notable step forward in our long attempt to regain the sole use of our Church.

The Prime Minister has now directed the State Property Commission to present proposals “within a month” for the transfer of the buildings to the Anglican Church in Moscow: and that they shall see that the buildings are vacated “in the course of 1994–95”.

I enclose the “Moscow Tribune” article: we are immensely grateful to all who have worked for us to reach this vital stage, particularly the British Ambassador and his staff here, and the Foreign Office; the Patriarch who has supported us at every point: the Archbishop of Canterbury, who has written many letters supporting us: and our legal advisers, the Moscow office of Arnold and Porter.

But above all, our thanks go to all who have been praying for us and for the church over the past months – please continue to do so as we proceed to the next stages of our work with St Andrew’s.

Moscow’s Anglicans Reclaim St Andrew’s By Paul Norton *The Moscow Tribune*

Some 74 years after it was confiscated by the Bolsheviks, St Andrew’s Church is to be returned to Moscow’s Anglican community – in time, perhaps, for Queen Elizabeth II to worship during her upcoming visit.

According to an official government resolution dated Sept. 26 and signed by Prime Minister Viktor Chernomyrdin, the state Property Committee of Russia is to present proposals “within a month... to transfer the complex of buildings of the... Church of St Andrew’s, situated in the city of Moscow at 8 Stankevicha Street, to the religious association of the Anglican Church in Moscow.”

Under the order, the State Property Committee, the Ministry of Culture and the Moscow city government are to confirm the schedule for vacating the complex of buildings of the church

“in the course of 1994-1995 and ensure that it is adhered to” under Russian law covering the transfer of worship facilities from federal to religious ownership.

While services have been held in the church for about two years, the facility has not been fully available to the congregation. The state-owned recording company Melodiya, which has occupied the church since 1960, still has a recording studio and archive materials in the church, and must assume new premises, according to Holly Smith, a congregation member and administrative head of a Washington law firm operating in Moscow.

Reverend Canon Coussmaker said he was “delighted that after a very long time and after a lot of complications, this is apparently successful. This will mean that we shall have premises where we can expand and go on doing the work of being the Anglican church in Moscow.”

Other congregation members expressed their relief at the apparent breakthrough.

“The effort to restore St Andrew’s as a living parish has been a real international and interfaith effort with help from many Russians – Orthodox, Jewish and non-churched alike – as well as the English-speaking community,” said Dr James Connell of the American Embassy and Secretary for St Andrew’s Church. “The ambassadors of the United States, Great Britain, New Zealand and Zimbabwe are members of our church, and I’m sure they will rejoice along with the ordinary members when the return becomes a reality. It’s been a long time since 1920, when the church was last a real church.”

The saga of St Andrew’s stretches back to 1882, when the Gothic-style structure began construction, said Smith. Finished in 1884, it served Moscow’s Anglican community steadily until its confiscation by the Bolsheviks in 1920. The building was rented to the Finnish legation until the 1930s, then used as a hostel for girls until 1960, when the state music giant Melodiya acquired the premises. Melodiya allowed the Anglicans to hold services there starting from July 14, 1991, and services have been held there each Sunday since that date.

The first British chapel was established in Moscow in 1706. The Anglicans acquired the land where the present church stands in 1825, and built a small house there in 1829. It has been described as the only truly Gothic structure in Moscow.

Smith said that His Holiness Patriarch of Moscow and All the Russias Alexiy II was instrumental in assisting the congregation to reclaim its own. England’s Archbishop of Canterbury was also involved in the effort, and visited St Andrew’s in May 1992, she said.

“It’s a very hopeful sign that the Russian government is getting to the point where it’s willing and able to recognise the property rights of foreigners,” Smith said. “For them that’s a big step. You could never imagine that such a thing could happen five years ago.”

24th October 1994

Queen Elizabeth II visited St Andrew's last Wednesday, for a short Children's Service and an opportunity to meet the children of the British Community: her visit coincided with a formal Directive from the Government of the Russian Federation, transferring the "complex of buildings of the former Church of St Andrew" to the "Anglican Church in Moscow Religious Association".

In other words, the Church is once more ours: the freehold, technically, remains with the Russian Government, but at a time when the Russian Orthodox Church is claiming ALL of its pre-Revolution property, this is not surprising.

It will be some time before Melodiya find their new home, and finally leave us – but now they will be our guests, as we have been theirs for the past 3¼ years.

There is an immense amount of work ahead – and we shall have to face many immense financial obligations – thank you for your prayers, which have enabled us to reach this great goal, please continue to pray for us in the coming months.

C.R.C. Coussmaker

BOOK REVIEWS

Limouris, Gennadios (Ed.): *Orthodox Visions of Ecumenism*, WCC 1994 xii + 283 pp, £14.50.

As the sub-title of this work indicates, this is a collection of Orthodox "Statements, Messages and Reports on the Ecumenical Movement 1902–1992". It is a successor to *The Orthodox Church in the Ecumenical Movement: Documents and Statements 1902–1975* edited by Constantin G. Patelos (WCC 1978) and *Orthodox Thought: Reports of Orthodox Consultations Organized by the WCC 1975–1982* edited by G. Tsetsis (WCC 1983), and inevitably there is some repetition of the papers presented in these earlier works.

Following a brief "Foreword" by Konrad Raiser, General Secretary of the World Council of Churches, and a Preface by the Editor, the texts of *Orthodox Visions of Ecumenism* begin with the by now well-known "Patriarchal and Synodical Encyclical of 1902" of Patriarch Joachim of Constantinople sent to the various Orthodox Churches. Appended is the "Response to the Reactions of the Local Orthodox Churches". These reactions are not given, but something of their content can be inferred from the Patriarchal "Response". It is interesting to note that two matters are particularly emphasized: the closeness of the Old Catholics to Orthodoxy, to whom more attention should be paid along with the Anglican Churches and the need for a common ecclesiastical calendar. Next, there follows the "Encyclical of the Ecumenical Patriarchate, 1920" which is addressed "Unto the Churches of Christ Everywhere" and points to a number of ways in which the various Churches could draw closer to each other, the League of Nations being suggested as a parallel example in the political field. These documents are important as they indicate

that early initiatives were taken by Orthodoxy, and thus that the ecumenical movement is not solely the brain-child of Protestantism, as seems often to be claimed.

There then follows the paper read by Metropolitan Germanos of Thyateira, delegate of the Ecumenical Patriarch, at the First World Conference on Faith and Order, Lausanne, Switzerland, 1927. This points to a problem which arose early on and which is still with us, namely that the bases of many of the reports are "inconsistent with the principles of the Orthodox Church". In particular, it challenges the tendency to produce documents (e.g. on ecclesiology), which are a compromise between "conflicting ideas and meanings" merely for the sake of arriving at "external agreement in the letter alone". It stresses the principle of the limitation of personal belief to those definitions made by the Church as a whole, and emphasizes that "the Orthodox Church recognizes and accepts as an Ecumenical Symbol only the Creed of Nicea-Constantinople" and that reunion can only take place on the basis of this common faith and "the dogmatic definitions of the Seven Ecumenical Councils". It complains about vague statements designed to gloss over "antithetical opinions", reaffirms the Orthodox view that "where the totality of faith is absent there can be no *communio in sacris*, and points out that economy is inapplicable in matters of faith.

This paper is followed by that read at the Second Faith and Order Conference, held in Edinburgh in 1937. This welcomes the reports which indicate that fundamental agreements were reached on *grace* and on the inspiration of Holy Scripture, but also points out that the concept of *synergy* needs to be considered and that Scripture needs to be accepted within the context of the Church. While welcoming the partial progress made on the Communion of Saints and the Mother of God, it is especially critical of the report on Church and Ministry, where "disagreement on points of capital and fundamental importance is very plain" (notably on Holy Orders, the Apostolic Succession, and the Sacraments), and of the concept of *intercommunion*. It is of especial interest to note the suggestion that Christian unity may be hastened if, first of all, there is reunion "between those Churches which present features of great similarity with one another". This appears to suggest that the preferred way forward for the Orthodox would be stages in which union was first achieved by the Protestant Churches, then presumably by the Churches of the West as a whole, and only then could it include the Orthodox and Oriental Orthodox Churches. However, in practice this has not been allowed to inhibit bilateral talks between the Orthodox and other Churches, and in some ways it appears to contradict the earlier pronouncement about the then closeness of the Orthodox with the Old Catholic and Anglican Churches.

There follows the Moscow Resolution of 1948 (noting the unacceptable pressure being exerted on the Orthodox by the Papacy and by Protestantism, and deciding to inform the WCC that the Orthodox can no longer participate in the ecumenical movement "in its present form"), the "Encyclical of the Ecumenical Patriarchate" of 1952 (indicating how the Orthodox Churches should participate in the WCC), and the statement read by Archbishop Athenagoras of

Thyateira, as Patriarchal delegate, at the Third Faith and Order Conference held at Lund, Sweden, in 1952 (detailing how Orthodox participation will be conducted and warning against Protestant proselytism). Next, we have the statement read by the delegate of the Ecumenical Patriarch at the Second WCC Assembly, Evanston, USA, 1954, commenting on the main theme, "Christ, the Hope of the World". Again there is welcome for some aspects of the WCC's reports, but various reservations are expressed, most particularly on the question of the nature of the Church and on the Christian hope. It is emphasized that the whole of the Faith is "one indivisible unity", that it is through the apostolic ministry that "the mystery of Pentecost is perpetuated", that one cannot speak of the "repentance of the Church", and that "the Holy Orthodox Church alone has preserved full and intact 'the faith once delivered to the saints'". It is this last which has continually raised problems for Orthodox participation in ecumenical affairs: for the Orthodox the Church is one and cannot be divided, and that Church is the Orthodox Church - it is therefore unacceptable to speak of "Churches" in the plural. Christian unity is not a matter of the union of many Churches, but the acceptance by all of the Faith and apostolic order to which Orthodoxy continues to bear witness.

There follow a number of reports relating to Pan-Orthodox and Inter-Orthodox consultations on a variety of topics together with various addresses and statements of the Ecumenical Patriarchate on the occasion of visits to the WCC, anniversaries, and other special occasions, and includes a statement by Metropolitan Nikodim of Leningrad and Novgorod on "The Russian Orthodox Church and the Ecumenical Movement". The topics covered in the consultations include: "Confessing Christ through the Liturgical Life of the Church today" (Etchmiadzin 1975), "Orthodox Women: Their Role and Participation in the Orthodox Church" (Agapia 1976), "The Ecumenical Nature of Orthodox Witness" (New Valamo 1977), "An Orthodox Approach to Diaconia" (Chania 1978), "The Place of the Monastic Life within the Witness of the Church Today" (Amba Bishoy Monastery 1979), "Orthodox Involvement in the World Council of Churches" (Sofia 1981, an Orthodox-WCC Consultation), "Baptism, Eucharist and Ministry", Boston 1985), "The Orthodox Church and the Ecumenical Movement" (Chambesy 1986), "Orthodox Perspectives on Creation" (Sofia 1987), "The Place of Women in the Orthodox Church and the Question of the Ordination of Women" (Rhodes 1988), "Your Will Be Done: Orthodoxy in Mission" (Neapolis 1988), "Orthodox Perspectives on Justice and Peace" (Minsk 1989), "Come Holy Spirit - Renew the Whole Creation: An Orthodox Approach" (Crete 1989), "Renewal in Orthodox Worship" (Bucharest 1991), "Environmental Protection" (Chania 1991), and "The Orthodox Churches and the World Council of Churches" (Chambesy 1991). A brief look at the wide variety of topics studied by the Orthodox as a result of involvement with the WCC will show the considerable extent of Orthodox commitment to that body despite the ever-present problem of ecclesiology arising from the principles upon which the WCC has been founded and continues to function. In particular, it is clear that consideration has been given to the problems raised by feminism,

including that of the ordination of women to the priesthood - described in the Rhodes (1988) Report as an "impossibility" because of the example of Our Lord and the Mother of God, the Apostolic Tradition, Holy Scripture (especially the Pauline teachings), the "criterion of analogy". However, the opening of a diaconate and various minor orders to women and even the possibility of the creation of special orders to which women might be admitted are commended for consideration. It is thus clear that the Orthodox remain open to debate on the role of women in the Church, though their ordination to the priesthood, and hence to episcopate, is very definitely ruled out.

There now follows the "Message of the Primates of the Most Holy Orthodox Churches" (Phanar 1992) together with a number of important papers by individual Orthodox writers. Two of these, one on spirituality and the other entitled "The Liturgy after the Liturgy" are by Professor Ion Bria. In the former he makes the point that ecumenism falls short of its vocation when it is seen as "a matter of external church relations and interconfessional diplomacy", and calls for a true renewal in the diversity of the gifts of the Holy Spirit - not a revivalism that leads to schism - and for the transcending of "confessionalism, *ex cathedra* dogmatism, and uniatism. In the latter, he emphasizes that "the Liturgy is not an escape from life but a continuous transformation of life" (quoting Bishop Anastasios Yannoulatos) that demands "an ongoing reaffirming of the true Christian identity", the creation of a new Christian milieu, "personal sanctification and love and service to man", and the continual building of "a true koinonia of love and peace" even within an environment that is hostile. Another paper, this time by Alkiviadis Calivas, deals with the ongoing debate concerning the date of Easter, and another (by Kondothra M. George) with uniatism - for the Orthodox an entirely unacceptable ecclesiological anomaly souring Orthodox-Roman Catholic relations.

Paulos Mar Gregorios writes on "Eucharistic Hospitality", querying "Who is this generous host being so hospitable?" and "What is the host offering and to whom?", pointing out that "there is no hospitality question in the administering of the holy mysteries of the Church". Aram Keshishian writes on "Growing Together towards a Full Koinonia" and emphasizing that "the key issue facing the ecumenical movement is ecclesiology". The Editor presents an orthodox view of "The Eucharist as the Sacrament of Sharing", pointing to "the trinitarian existentiality of the eucharist" and the Eucharist as "the mainspring of peace in a divided world. There is a final paper on "Eucharistic Hospitality" (by Robert G. Stephanopoulos) in which Orthodox view of the impossibility of allowing any approach to Holy Communion "by way of hospitality" is defended. The book concludes with a short Bibliography.

Although many of the documents included in *Orthodox Visions of Ecumenism* have been already published elsewhere, their collection and publication together creates a most important work, which must be warmly commended to all those with an interest in the ecumenical movement. Even those minority of Orthodox who regard the whole movement as fundamentally heretical will find their own reservations

repeated, though the message here is that, despite fundamental problems of ecclesiology, it is possible for Orthodox to witness faithfully to their Faith and Tradition as participants in the WCC. The presence of the conclusions of various Inter-Orthodox consultations is particularly valuable in that the present mind of Orthodoxy on a number of important matters, such as the ordination of women, can be determined even though it is not expressed through the findings of an Ecumenical Council. Perhaps what is seen most clearly of all is the tension which exists within Orthodoxy because of participation in a body which again and again appears to act on the assumption that the body of Christ is or could be divided into a multiplicity of confessional Churches – something which the Orthodox could never accept. Yet that very tension is felt acceptable because of the greater imperative set by Christ's prayer "that they all may be one".

Columba Graham Flegg

Marianne Dorman *The Paschal Life* Pentland 1993 xix + 184 pp. £12.50

Marianne Dorman (Ed.): *The Sermons of Lancelot Andrewes. Volume Two: Paschal and Pentecostal* Pentland 1993 xii + 353 pp. £26.50

Listeners to classical music on the radio divide into two camps: those who enjoy Radio 3 and those who cope with Classic FM. Marketing has ensured an audience for the second, long after the concert programmers and Opera House managements abandoned the idea of "bleeding chunks".

The Paschal Life offers daily meditations based on Cycle A in the three year lectionary for the season from Easter to Pentecost with added thoughts for Trinity and Corpus Christi. Drawing richly on her knowledge of the seventeenth century Dorman makes telling use of Lancelot Andrewes, George Herbert, Jeremy Taylor and the more obscure Arthur Lake, a Jacobean Bishop of Bath and Wells, in addition to the Fathers and other spiritual authors. Of its kind – and it is the third in a series – Dorman's is both accessible and provoking. It has helped me this Easter because it is offered with no pretension.

Andrewes was born in 1555 and died in 1626. In Cambridge he was Master of Pembroke before becoming Vicar of St Giles Cripplegate, where communion rails were introduced in the 1580s to cope with the number of communicants. He went on to be Dean of Westminster (1601) and successively bishop of Chichester (1605), Ely (1609) and of Winchester (1619). In the royal household he served as a Chaplain in Ordinary, becoming Almoner in 1605 and Dean of the Chapel Royal in 1619. At his death no less a person than Charles I himself ordered that his works be published posthumously. *XCVI Sermons* appeared in 1629 and again in 1631. A later edition (1641) on the eve of the Civil Wars was marketed to stave off the increasing attacks on the Church and the 1661 edition marked something of the triumph of the restored Episcopalian party. In 1841 John Henry Parker, whose Oxford volumes of the Latin and Greek Fathers began appearing in 1838, initiated his Library of Anglo Catholic Theology with an eleven

volume edition of the works of Lancelot Andrewes. Scholars would benefit by a re-edition of that series.

By contrast the FM Classic approach to the richness of Andrewes' sermons (the second such selection) does little justice to the bishop who at his death was regarded as *so singular a preacher, and so profound a writer, that you will doubt in which he did excel*. A more imaginative layout would make clear at a glance the *ipsissima verba* and the gratuitous introductions by the editor and would spare some of the misery of the "bleeding chunk" approach to the eighteen Easter homilies preached at Court 1606–24 and the fifteen Pentecost sermons (1606–22).

Next to Tyndale, Cranmer and Cosin, Andrewes is one of the writers of our language who has most informed the shape and content of liturgy, not least in his work as one of fifty or so commissioners appointed by James VI & I to translate the Bible (1604–11). As Bishop Buckeridge, the preacher at his funeral and his later editor, noted, *His admirable knowledge of the leaned tongues, Latin, Greek, Hebrew, Chaldee, Syriac, Arabic, besides other modern tongues to the number of fifteen as I am informed, was such and so rare, that he may well be ranked in the first place to be one of the rarest linguists in Christendom*.

In fulfilling this task he inevitably had contact with the eastern traditions just as James himself was interested in possible reunion with the Orthodox (and Lutheran) churches.

If Dorman does not seem to have scholars in mind, despite the page references for each section, for whom is the volume intended? The price alone seems to make casual readers or church goers unlikely. Using modern spelling, punctuation and ellipsis suggests a general readership but surely 17th century contracted Latin words should also be tidied up? The mixed purpose is all too amply demonstrated by the inclusion of two amateur photographs – one (her own) rather blurred view of some daffodils in Oxford, the other taken by her son of an orchid. Such illustrations betoken the cheaper devotional literature which used to be marketed in the 1960s and sometimes can be glanced on the covers of books commended by assorted bishops for Lenten reading. It is, however, always good to read Andrewes and just as part of a movement or a repeated aria can (sometimes) bring memories of the whole the volume may fall into the hands of Classic FM lovers.

Nicholas Cranfield

The Revd Dr Nicholas Cranfield is Fellow and Dean of Chapel, Selwyn College, Cambridge.

CORRESPONDENCE

The Cathedral Church
of St John the Divine
New York

Dear Mr Harrison:

Having been Canon Edward West's assistant for many years here at

the Cathedral, I was introduced to the world of Anglican/Orthodox relations through his intricate relations with the Russian, Greek, Armenian and Serbian Orthodox. Our Dean has Orthodoxy close to his heart in personal friendships and from extensive studies with the beloved late Alexander Schmemmon. And our Bishop, through prayerful and energetic communication and visits with the Ecumenical Patriarch has become a personal friend involved in the Anglican/Orthodox hope for unity.

I was interested by your comments in the Spring/Summer edition of E.C.N.L. about your discovering the icons of Our Lord and the Virgin and Child in Westminster Abbey and noticing the votive lights being placed before them, and wondering from your readers what they had seen of these practices.

In the States, Episcopal churches have seen to placing icons, statues and memorials for years – whether or not the uniquely Eastern iconography is “understood” remains the theological/educational responsibility of an overseeing shepherd in terms of Anglican/Orthodox unity. The fact remains, however, that this practice develops devotional centres for worshippers and/or pilgrims. And the placing of lights, though unsolicited, is common, and the places or things therefore consecrate themselves, occasionally unplanned by the best of liturgical commissions!

At this Cathedral, we have seen the hallowing with lights by the pilgrim in seven (especially interesting vis-a-vis the iconography of the Cathedral) particular areas. Immediately within the narthex, is a towering Crucifix standing some 30 feet high in front of a pier. Opposite it under a canopy against another pier, is a superb icon of the Black Madonna of Czestochowa, presented as a gift and dedicated in the Cathedral in May of 1987. Nearby is the International Peace Altar, lit by an eternal flame carried from Hiroshima. In Nave Bay Chapels we have established a Holocaust Memorial with sculptures representing the Jewish, Armenian and Somalian peoples' massacres. Opposite it is a Poet's Corner Shrine to American Literary geniuses. Farther into the Nave is the National AIDS Memorial Shrine. And in a quiet Columbarium Archway in the Baptistry, an ancient Spanish Crucifix draws the devotions of many.

We can see the human heart knowing and holding God through these different reflections, and the increasingly evident offerings of light hallowing the ground where God listens and speaks and unifies those who meet Him in this place is indeed wonderful for us who have had the same common experience.

I hope this will be of interest to you. Your journal deserves continued praise.

Sincerely,

Don W. Lundquist

Cathedral Arrangements Office

**AECA Pilgrimage to
Constantinople,
Ephesus and Cappadocia**

October 1995

Visits to Nicaea, Bursa, Pergamum, Sardis,
Psidian Antioch, Iconium, etc.

The pilgrimage party will be received by
His All Holiness the Ecumenical Patriarch

Details of dates, cost etc. from General Secretary

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