

E.C.N.L.

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Orthodox Patron: The Ecumenical Patriarch

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

Eastern Churches News Letter

EDITORIAL

1994 Constantinople Lecture

This was given on 6th December in St Dunstan-in-the-West, Fleet Street by Metropolitan John of Pergamon, a well-known Orthodox theologian. It is hoped that a transcript will become available for printing in a future issue.

London Services

Our Anglican Patron, the Archbishop of Canterbury, and our Orthodox President, Archbishop Gregorios of Thyateira and Great Britain, and Metropolitan Anthony of Sourozh took part in the service to commemorate the 50th anniversary of Victory in Europe in St Paul's Cathedral on Sunday 7th May.

Archbishop Gregorios also celebrated the marriage of HRH Prince Pavlos of Greece to Miss Marie-Chantal Miller at the Greek Cathedral of St Sophia, Bayswater, London in early July, a ceremony attended by the greatest number of crowned heads since the Queen's wedding in 1947. The bride, whose father, an American multi-millionaire has been a British citizen for 20 years and whose mother is from Ecuador, was brought up as a Roman Catholic, and was received into the Orthodox Church by chrismation in New York last May. Her crown-bearers were Prince Felipe of Spain, Crown Prince Kardam of Bulgaria, her brother-in-law Mr Christopher Getty, and her sister's fiance Prince Alexander von Furstenberg.

The Porvoo Declaration

On 9th July General Synod meeting in York decided, with very few votes cast against, to give final approval to the Porvoo Declaration (Porvoo is a cathedral city in Finland), so the Church of England is now in full communion with the Nordic and Baltic Lutheran Churches. The Archbishop of Canterbury commented that it was the single most important ecumenical venture to come to the Church for many years, and said "I stress, there is no giving up on historical episcopal succession in the Porvoo Agreement".

The problem for Anglicans in recognizing the orders of all the Nordic and Baltic Churches is that, while in Scandinavia at the time of the Reformation the existing sees were retained and the office of bishop continued in existence, only in Sweden (and thus in Finland which came under Swedish rule) was the episcopal succession maintained. In Denmark the consecration of the early Protestant bishops or superintendents was performed by priests, so the historic succession there and in Iceland and Norway, which Denmark ruled, was lost. Great care was taken in the following centuries that no Swedish bishop took part in Danish consecrations lest this might cast doubt on the validity of the original consecrations. I do not know if Swedish bishops participated in Norwegian consecrations after Norway and

Sweden were associated by the personal union of the two crowns in 1814. In that year Sweden lost Finland to Russia, and in compensation received Norway from Denmark. This change had repercussions later on the Finnish succession, which was lost in 1884 by the death within a few weeks of all three bishops. For political reasons the Russian Government would not allow the succession to be renewed from Sweden, and as provision had already been made for that eventuality, the law of the Finnish Church was observed by the consecration of the new bishops by the Dean of Abo (Turku). After Finland became independent the Archbishop of Uppsala was invited to join in episcopal consecrations.

How can this problem be overcome? The Porvoo Common Statement takes a broader view of apostolic succession than the Church of England has taken before. Having said "the ministry of oversight is to be understood within the continuity of the apostolic life and mission of the whole Church" and "the continuity signified in the consecration of a bishop to episcopal ministry cannot be divorced from the continuity of life and witness of the diocese to which he is called" – all in conformity with the Orthodox Church's practice of rejecting the orders of *episcopi vagantes* – the Declaration says "the care to maintain a diocesan and parochial pattern of life and ministry reflects an intention of the churches to continue to exercise the apostolic ministry of work and sacrament of the Universal Church". It is on that basis that the Declaration contains an acknowledgement "that one another's ordained ministries are given by God as instruments of his grace and as possessing not only the inward call of the Spirit, but also Christ's commission through his body, the Church", and a commitment "to welcome persons episcopally ordained in any of our churches to the office of bishop, priest or deacon to serve ... in that ministry without re-ordination".

In the debate in Synod the Bishop in Europe said "This is thoroughly in line with the view of Catholic and Eastern theologians". I am sure that Orthodox theologians hold a richer view of the apostolic succession than a mere "pipeline" one, but I am not convinced that they would wish to overlook the gap in episcopal succession which occurred in Denmark, whatever precedents there are in the Early Church. Can any Orthodox enlighten me on this matter?

The Ukrainian Autocephalous Orthodox Church

Some members will recall the Association's Festival in 1982 held at the Cathedral of the Holy Transfiguration of the Ukrainian Autocephalous Church in Acton, West London. I recollect that few, if any, clergy of other Orthodox Churches were present, perhaps because of doubts about the Church's canonicity.

There can be no doubts now, for, as I learn from "Orthodox Outlook" 1995 No. 4, the Ukrainian Autocephalous Church of the USA and the Diaspora is autocephalous no longer, having been "accepted under the Omophorion of the Ecumenical Patriarch", or, to put it less formally, now comes under the Ecumenical Patriarch's jurisdiction. On the Sunday of Orthodoxy the Patriarch and Metropolitan Konstantin,

formerly of Chicago, now of Irinoupolis, concelebrated the Divine Liturgy in the Patriarchal Cathedral of St George in Constantinople, and the Metropolitan was given a silver vessel containing the Holy Myrrh.

The dioceses of the other hierarchs have also been given new names. One will have a resonance in Britain. Bishop Jeremias was formerly Bishop of Curitiba and South America. I had never heard of Curitiba before, but it appears from the *Encyclopaedia Britannica* that it is a flourishing Brazilian city with a population of 800,000. A reasonable number must be of Ukrainian descent as, apart from the Ukrainian Orthodox bishop, there is a Ukrainian Uniate Apostolic Exarch. Bishop Jeremias is now Bishop Jeremias of Aspendos, a title which will awaken memories in this country, as the title was held between 1978 and his death in 1985 by Bishop Matthew who lived in London from 1951 onwards as head of the Polish Orthodox Church Abroad under the Ecumenical Patriarch (see ECNL NS No 21 Autumn 1985). He was previously Bishop of Wilno in the Orthodox Church of Poland, left before the Soviet invasion in 1939 and came to Britain in 1944 and lived in Edinburgh until his move to London in 1951. His link with this Journal is that he was Grand Almoner of the Sacred Order of Orthodox Hospitaliers, of which our frequent contributor, Fr Andrew Midgley, is Prior.

I assume that Bishop Matthew ceased to be Bishop of Wilno and became Bishop of Aspendos partly because the Ecumenical Patriarch must have recognised the new post-war Polish hierarchy set up under the auspices of the Moscow Patriarchate and partly because Wilno was no longer in Poland but had become Vilnius, capital of the Lithuanian SSR. It is good to know that designation "of Aspendos" is again associated with Slav Orthodoxy.

Archbishop Ioan who lives in Belgium and is responsible for the twenty or so parishes and eight priests in England of the Ukrainian Church is now Archbishop of Parnassos. I doubt if this is the famous poetic Mount Parnassos, with Delphi on its slopes, because this forms part of the territory of the Church of Greece. It is noted in "Orthodox Outlook" that the incorporation of the Ukrainian parishes increases the number of churches in the Archdiocese of Thyateira and Great Britain observing the Julian calendar.

Kefalonia

In May my wife and I spent a fortnight in Kefalonia, the largest of the Ionian islands, but less populous than Corfu.

The patron saint of the island is St Gerasimos, who died in 1579 and was canonised in 1622. He was a hermit, and his original habitation was a cave a few minutes walk from Lassi, where we were staying. A church stands next to it, and the tiny cave is entered up a flight of a few steps.

Because of the number of people who visited him the saint moved to a more remote spot, and there entry to his cave is very different. The church of the monastery of St Gerasimos has been built over it, and you go through a trap door in the floor and down a steep ladder.



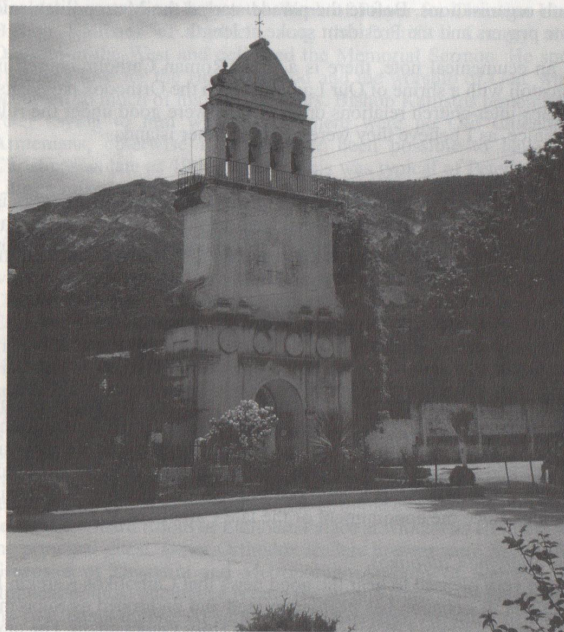
The Metropolitan of Kefalonia at the Convent of Aghios Andreas



The old church of the Convent of Aghios Andreas



The church beside the cave of St Gerasimos near Lassi



The bell tower of the Monastery of St Gerasimos

At the bottom is a hole in the wall of the cave through which pilgrims wriggle into the adjoining cave. I was told that if you have sufficient faith in the saint the hole gets bigger, an experiment I did not try.

The Saint's body is in a silver sarcophagus in the church, and we were fortunate to be there when a pilgrimage party were venerating the saint by kissing a cloth draped over his feet. The side of the sarcophagus is let down only when there is a pilgrimage, and from where I was standing I could not see the body. I did, however, buy a rather gruesome postcard.

At the convent of Aghios Andreas we saw the Metropolitan of Kefalonia (the number plate on his car is M KEΦ) and visited the magnificent collection of icons and vestments in the old church, now a museum. There did not seem to be many nuns there, but at St Gerasimos more accommodation was being built.

In the capital, Argostoli, is the Metropolitan Cathedral, which I squeezed into on our first Sunday morning. It is understandable that the church was full, because the President of Greece and various generals, admirals etc. were there to commemorate the day in 1864 when Britain relinquished its protectorate and handed the Ionian islands over to Greece. A great parade took place in the afternoon, with low-flying jets, members of the presidential guard in kilts (kilts?) and shoes with pompoms, detachments from the services and youth organisations. Before the parade started the Metropolitan said some prayers and the President spoke at length.

On an ecumenical note, there is a small Roman Catholic church in Argostoli with a shrine of Our Lady to which the Orthodox pay visits. Perhaps inter-church relations on the island were good under the rule of Venice, as I believe they were on some other islands.

Orthodox Directory

The 1995 edition of the Directory of Orthodox Parishes and Clergy in the British Isles has been issued and can be obtained from the Fellowship of St. John the Baptist, 26 Denton Close, Botley, Oxon OX2 9BW at a price of £3.25.

THE CHAIRMAN'S NOTES

Supreme Catholicos – Memorial Lecture

Lord Runcie delivered the Memorial lecture on the Supreme Catholicos of All Armenians, Lord Vazgen I, at the annexe to the Royal Academy on 28th March. A large gathering of Armenians was present and I represented the Association at what was an excellent resumé and reminiscence by Lord Runcie on Anglican-Armenian relations since the appointment of the late Catholicos Vazgen I.

New Supreme Catholicos:

We are very pleased to hear the good news that Catholicos Karekin II of Cilicia in Lebanon has been appointed and enthroned as Supreme Catholicos Karekin I of All Armenians in Holy Etchmiadzin. The new

Supreme Catholicos is well known in Anglican circles having studied for a time at St Stephen's House. He conducted a short service for the Armenian Martyrs on his visit to St Dunstan-in-the-West some fourteen years ago. We offer our prayers and congratulations to His Holiness.

I hear news from His Holiness's representative in London, Archbishop Gizerian, that the new Catholicos of Cilicia is to be enthroned on 2nd July at Antelias, Lebanon.

Service for the Armenian Martyrs

On 24th April I attended the All-Party service for the Armenian Martyrs at St Margaret's, Westminster. The preacher was the Archbishop of the Armenians in Great Britain and a message was received from the Supreme Catholicos in Holy Etchmiadzin. Large numbers of both the House of Lords and the House of Commons attended the service, part of which was sung by the Armenian choir of St Sarkis's and St Peter's Armenian churches in London. At the close of the service the Rector of St Margaret's, Canon Donald Gray, was invested with a Vardapet's cross of the Armenian Church by Archbishop Gizerian. Father Royston Beal and Mr Jonathan Bolton-Dignam of the Association were also present.

The Peter Lascelles Memorial Service

On 14th January just before the Week of Prayer for Christian Unity, Bishop Kallistos of Diokleia sang the Pontifical Liturgy at St Dunstan-in-the-West and delivered the Memorial Sermon. He spoke of Peter's love for the House of God and the worship of God, which occupied so much of his waking hours. Bishop Kallistos remembered Peter saying to him what a pity there were no Old Calendarist Armenians, otherwise it might have been possible to have kept Christmas as late as 19th January! This was typical of Peter's love of Liturgy mixed with fun!

Visit of the Catholicos-Patriarch of Georgia

In mid-June His Holiness and Sacred Beatitude Ilya II of Georgia paid what was the first visit of a Catholicos of that ancient Church to the Church of England. This was to return the visit of the Archbishop of Canterbury to Georgia some two years ago. Whilst here His Holiness visited several English and Anglican institutions, but the climax of his visit was to Westminster Abbey for Festal Evensong at which he was greeted at the West door by the full choir singing a hymn to the Mother of God composed by John Tavener, the Russian Orthodox composer. During Evensong His Holiness made a speech, which is reproduced in this journal, and exchanged gifts with the Archbishop of Canterbury. Amidst much incense His Holiness then venerated the relics of St Edward the Confessor. Later in the evening a banquet was held in the Guard Room of Lambeth Palace at which His Holiness was the principal guest. Other Orthodox leaders present were Archbishop Gregorios of Thyateira and Metropolitan Anthony of Sourzh. His Holiness pointed out that he is only the second Catholicos named Ilya, the first being enthroned some 1,200 years ago! As some of us had met members of His Holiness's suite in Tblisis and Mshkent it was a

great pleasure to renew those friendships and to see again the vitality of this the most ancient "Established Church" within Orthodoxy.

St Sarkis's Day

On 12th February I preached on the patronal festival of St Sarkis's Armenian Church in Iverna Gardens at the invitation of our good friend Archbishop Gizerian. It was at the dedication of this exquisite copy of a church near Van that Canon J.A. Douglas was invited to consecrate one of the pillars supporting the baldachino over the high altar, something which he always spoke of as giving him great pleasure. The Association has had long links with the Armenian community in Asia Minor, the Balkans, here in London and in Manchester, where the Armenians have their own church in Brooke Street – the Church of the Holy Trinity.

Assyrian, Chaldean and Maronite Parishes

In order to be briefed for my visit to His Holiness the Chaldean Catholic Patriarch of the Chaldees, Cardinal Rafael, in Baghdad, in the first week of July, I had dinner with Father Andreos Abuna in West Ealing on 20th June. Here we sat down to an excellent Middle Eastern meal at which we were joined by two Deacons of the Chaldean Church and the Chaplain to the Maronite Community now using St Mary Aldermary in The City. Curiously Father Abuna lives only a street away from where the Assyrian Patriarch's aunt, Lady Surma d'bait Mar Shimun, made her headquarters in the 1950s in Sutherland Avenue. Relations between the Assyrian and Chaldean Churches are now very friendly and Cardinal-Patriarch Raphael has met His Holiness Mar Kh'nanya Dinka IV, the Patriarch-Catholikos of the Assyrian Church of the East. Mar Dinka has also visited the Pope in Rome. The Chaldeans, for those who might be interested in worshipping at the Holy Q'abana, worship at the Roman Catholic church of St Ann, near St Mary Magdalene's church in Munster Square. The Assyrians have an ex-Anglican church, St Mary's, Hanwell, where the Q'abana is celebrated each Sunday. Archdeacon Yonan Yonan and Father Stephanos are the priests serving the community.

Under the dynamic leadership of His Holiness, Mar Kh'anaya Dinka IV, and under the direction of the Sacred Synod of the Church of the East (Assyrian) which met in the summer of 1994 in Sydney, a commission of ecumenical efforts with other Churches was formed to engage in inter-Church dialogue and to participate in international co-operative relief efforts with other Churches and Christian organizations and charities. The mandate for this new office, which is headed by His Grace Mar Bawai Soro, also includes the preparation of educational materials to assist in the development of spiritual understanding for both youths and adults in the Church of the East. The official name of this newly created bureau is "The Commission on Inter-Church relations and Education Development".

Visit of His Beatitude the Cardinal Patriarch of the Chaldees to London

His Beatitude Cardinal-Patriarch Raphael I Bidawid arrived in

London from Iraq on Thursday 25th May 1995 on a visit to members of the community of Chaldeans resident in the United Kingdom. During the week's visit His Beatitude was able to make contact with many families. On Sunday 28th May he celebrated a Solemn Q'abana during which a member of the Chaldean community, Mr George Yalda, was ordained to the Sub-Diaconate. The Ordination drew many people to the church from throughout the British Isles. It was a splendid occasion as it also coincided with the 6th anniversary of his Beatitude's consecration as Patriarch of Babylon on 26th May 1989. On Monday 29th May the BBC broadcast a special interview with the Patriarch which was broadcast on both the Arabic service and the English channel. His Beatitude made it quite clear that his visit was purely pastoral: "I do not represent anyone and no one has sent me, as I am not a man of politics, but a man of religion and of peace shouldering and sharing my people's pain and suffering ..." His Beatitude left London to visit communities in Holland. He then flew on to Rome and from there to Beirut and back to Baghdad where the Patriarchate is seated.

I shall be visiting the Patriarch during the Symposium in Baghdad 4-6 July 1995. The subject is "The Church in the service of Peace and Humanity" followed by three days of visits to Biblical sites – Babylon, Ur of the Chaldees, Nineveh and Hatra. Mosul, located where Nineveh once stood, is a town with many Assyrian, Chaldean and Armenian churches and I am hoping to make contact with many clergy and faithful during my time in Iraq. I had hoped to visit Q'adshanes, the ancient seat of the Patriarchs of the Assyrian Church, but it is located in Turkey and difficult of access, although the former Archdeacon of the Aegean, Fr Geoffrey Evans, a member of the Association, told me he had managed the trip in a military landrover. Incidentally, Fr Evans is now at All Saints Anglican church in the Via del Babuino in Rome.

The Churches in the Ukraine

I shall be travelling via Warsaw to Lviv in Galicia or Western Ukraine for the Feast of the Dormition of the Mother of God (Old Style) in August. I am hoping to visit Orthodox communities and Catholic communities both Latin and Eastern Rite in Poland and the Ukraine. The jurisdictional situation is complex in that there is the Ukrainian Autocephalic Patriarchal Church under the Orthodox Patriarch Volodymir Romaniuk and another section of the Church in communion with and under Patriarch Alexis II of Moscow.

Romanian Seminary Choir's Visit

The Boys' Choir of the Orthodox Theological Seminary of Baia Mare in Northern Transylvania, known as "The Angeli", will be touring the United Kingdom during the summer. Their first concert will be at St Dunstan-in-the-West on Sunday 16th July.

The Russian Church Outside Russia – Visit of Archbishop Mark

We congratulate Archbishop Mark on his elevation to Archbishop in the Russian Orthodox Church Outside Russia, and wish him "Many Years". His Grace paid a visit to London in late May and celebrated

the Divine Liturgy at the Russian Convent of the Annunciation in Brondesbury, North London. After the Liturgy the Abbess Elizabeth and the Sisters of St Xenia entertained the Archbishop and other visiting clergy to breakfast. The Archbishop also celebrated the Liturgy at the parish of the Dormition in Harvard Road. His Grace also visited Dublin, where he inspected the beginnings of the new Russian church being built in the Irish capital.

News reaches us from the Russian community at Brookwood, Surrey, that Father Nippon has suffered a bad fall. We wish him a speedy recovery and will keep him in our prayers.

Father Peter Baulk, whom some Anglican readers may remember worshipped some years ago at St Jude-on-the-Hill, Hampstead Garden Suburb, has been ordained priest in the Russian Church Outside Russia. We wish him every blessing in his priesthood. Father Thomas Hardy, a member of the Association, has left the Church of England for the Russian Church of the above jurisdiction. We wish him well in his new spiritual home.

The Orthodox Church in the Caribbean

Some years ago I set out from Cancun in Mexico to visit Belize, the former British Honduras, but the bus I was travelling on broke down in the jungle, where I sat listening to parrots and monkeys chattering for half the night in the pitch dark, until we were rescued and taken back to the Caribbean coast. I had a curate at St Silas's, Pentonville, Canon William Wells, who went out to work in Belmopan, Belize, but it is not entirely Anglican territory and I learn, again from Brookwood, that there is an Orthodox Church in Belize with a Mission under Father Daniel at 30-32 Macaw Avenue, P.O. Box 279, Belmopan, Belize, Central America. Father Daniel points out the need for helpers to build the church, which is nearly completed, and for financial aid and for prayers. As the foreign affairs and the military are under the United Kingdom's government, perhaps our members who are regular Army Chaplains might draw to the attention of any Orthodox troops (i.e. those of Greek Cypriot descent) who might be posted to Belize that their spiritual needs are catered for at the above address.

The Bulgarian Orthodox Church

Reports in the British and the Russian press in London that His Royal Highness Prince Constantine of Bulgaria had entered the monastery of St Ivan Rilsky, Bulgaria, taking the name of his grandfather, King Boris, who is buried in the monastery, were apparently entirely false.

The Ethiopian Orthodox Church

Congratulations to Bishop Yohannes of the Ethiopian Orthodox Church in London and Apocrisarios of His Holiness the Abuna to the Archbishop of Canterbury, who has been raised to the rank of an Archbishop. The Ethiopian Church is now using the Anglican church of Christ Church, Down Street, Mayfair, each Sunday for its Liturgy.

A.T.J. Salter

OBITUARIES

Dr Rachel Watson

It was on the second of our overseas pilgrimages that I first met Rachel Watson. It was in the chapel of Patriarch Germanos of Serbia just after the Liturgy in Belgrade. Rachel had been a member of the United Reformed Church, but became an Anglican. She was rather unconfineable and was as likely to be found at the Orthodox Liturgy, meetings of the Roman Catholic Grail or Focolare as at Anglican gatherings. She took her membership of the Fellowship of SS Alban and Sergius very seriously and was a faithful supporter of Mother Maria and Gradac convent in Serbia as well as the Association, which she joined in her latter years. She was a great helper of lame dogs over stiles and she once told me that her greatest ambition was to open a series of bungalows for retired Anglican clergymen, where she would look after their medical needs. I thought it a noble, but rather an uphill proposition. Her illness was short-lived and she died peacefully, having been told she was terminally ill. She had asked if I would say a few words at her Requiem about the fun she had had in life and of her love of the Orthodox Churches. Along with half-a-dozen other speakers I did so at the church she loved, Pinner parish church.

Maria Selma Zavalani

Maria Selma was born in Albania of largely Moslem stock and was related through her mother to King Zog. She embraced Christianity lock, stock and barrel and as Father Creighton-Jobe said at her Requiem in Brompton Oratory "She was a walking ecumenical movement". She always failed to appreciate the fact that most Christians were not as far down the path to Christian Unity as she was, and that although the Canon Law of the Church of England allowed her, as a devout Roman Catholic, to receive Holy Communion at Anglican altars, the Russian Church Outside Russia, for example, was by no means so far travelled as to make that possible in its churches.

After King Zog's marriage to the beautiful half Hungarian half American Countess Geraldine Apponyi, Maria had the task of teaching the young Queen of the Albanians the Albanian language. The idyll of life around the Royal Palace was brought to an abrupt end with the Italian invasion of Albania and the flight of the Royal Family. Maria was taken into house arrest in Italy, but managed to escape by carefully scratching out with a razor blade the line drawn through the names of the countries to which travel was forbidden in her passport. Having eradicated the commandant's stroke of black ink she bought a number of different shades of pink face powder until she found one that matched the pages. She then proceeded to go on pilgrimage to a Catholic shrine in Switzerland. On the day she was due to return to Italy she feigned pregnancy and gave birth to a large cushion after the coach had left her behind. She then made her way through Switzerland to join the Royal Family as they made their way from France to the Ritz hotel in London. Auberon Herbert, that great lover of the Balkans, whose father, "Greenmantle", had once been offered the throne of Albania, gave her shelter at Pixton until she and her husband set up home for themselves.

For many years Maria worked for the Overseas Service of the BBC broadcasting on the Albanian channel. Over the years she became the doyenne of the Albanian community. Although not a member of the Association she regularly attended the annual festival and the Constantinople Lectures. She was in her eccentric and impulsive way a great ecumenist and a great Anglophile. She always expressed her deep gratitude that Her Majesty the Queen had allowed her to live in England. Maria seemed to believe that the Queen personally gave permission for all seeking refuge on these shores to stay here.

John Burr

It is with regret that we record the death of John Burr, a member of the St Dunstan-in-the-West's congregation and a great supporter of the Association. He died after a relatively short illness.

John was very fond of music and in his latter years discovered the beauty of the music of the Orthodox Churches, particularly the Romanian. He never failed to attend the Paschal Vigil and the Romanian Carol Service. Musical evenings, such as were held in his home, attracted many people, some going on waiting lists until room could be found to accommodate them comfortably.

He was always cheerful, always welcoming as a host and his rapid deterioration was a shock to all those who knew him, but death came in the end as a friend.

To his widow Margaret and his son Martin we offer our sympathy and prayers.

Prince Gregory Borisovich Gargarin

The death some months ago at the age of 85 of Prince Gregory Gargarin in Narberth, Wales, removes another figure from the Imperial Russian past. He was born in Moscow on New Year's Eve in 1908, the only son of Prince Boris Gargarin, heir to the estate of Pensa some 400 miles south-east of Moscow. In 1917 he fled with his parents and his sister, Marie, via Yalta and settled for a time among many other Russian refugees at Novi Sad in Serbia. It was, however, in Bosnia that he received some of his formal education at the Cadet School for the sons of the Russian Nobility in Sarajevo. Eventually he came to Britain as a representative of a Belgian earth-moving equipment firm based in Lincoln.

At the outbreak of World War II he tried to join the British Army in Ostend, but was turned down. However, the Free French Army back in London welcomed him and he was seconded to General de Gaulle's staff in Carlton Terrace. Gregory had the great privilege and exciting task of informing de Gaulle that Allied troops had landed on French soil on D Day. He was soon to join the Free French Army and was twice decorated with the Croix de Guerre for his dangerous work in defusing booby traps and land mines. After some difficulties he settled in Wales and married Anne. From the late 1940s to the 1970s Gregory was a consultant advising on Anglo-Russian trade matters. He returned to the Soviet Union from time to time, but he welcomed the re-establishment of Holy Mother Russia and was present in

Moscow's Red Square on the night of the abortive coup d'etat against Gorbachev in 1991. To the end of his life he took an immense interest in his native land and arranged for many academics to visit the United Kingdom from Russia.

In Gregory's death the Russian Community in Exile has lost a great son and this country a great humanitarian.

He willed that his papers and artefacts should go to the Cultural Foundation at the National Library in St Petersburg.

The Russian Orthodox funeral arranged by his friends was held at the Parc Gwyn Cemetery in Narberth, Wales.

A.T.J. Salter

**The Speech delivered by his Beatitude Ilya II,
Catholicos-Patriarch of all Georgia at Westminster Abbey,
1 June 1995**

YOUR GRACE, ARCHBISHOP GEORGE, brothers and sisters:

We cordially greet Your Grace on behalf of the Georgian Orthodox Church, the Church which was founded by the apostles, St Andrew the First Called and Simon Cananian, on behalf of the blessed country where the Robe of Our Lord Jesus Christ is buried. We greet you on behalf of the faithful nation where by preachings of the equal to the apostles, St Nina and the miracles worked by her, Christianity was adopted as a state religion, in the beginning of the 4th century; on behalf of the ancient patriarchate, which gained its independence in the 5th century.

Our culture, science, arts, architecture, poetry, prose and mentality, in general, sprang up on the Christian soil. The Georgian Church always took an active part and still participates in the life of our nation, that is why it is a national and traditional Church.

In spite of a many centuries old tradition of the Orthodox confession, the Georgian Patriarchate maintains close relations with other Christian denominations and these relationships are fulfilled through the WCC and CEC, as well as through bilateral contacts. We are glad that the friendly relations have been strengthened during the last period, between the Georgian Orthodox Church and the Church of England.

With great love we recollect, Your Grace, your visit to Georgia. That was a historic meeting of the heads of churches of these two countries, as a result of which ways of multilateral cooperation have appeared in the spheres of economic and cultural relationships, and in the exchange of students and teachers.

You are informed about the difficult period experienced by Georgia during the 70 years of the totalitarian communist regime, when many of our cathedrals and monasteries were ruined, spiritual persons were oppressed, private property was confiscated, admission of students to the theological seminaries was limited, and charitable work was

prohibited. Now that Georgia is free and has embarked upon the route of democracy, we do our utmost to make up for this loss, which originated in our national life during that period.

Two theological academies function today at Tbilisi and Gelati. There are theological seminaries at Tbilisi, Akhaltsikhe and Batumi. There are also theological schools, gymnasiums and Sunday schools. Theological literature is being published. Church newspapers, journals and calendars are being issued.

Before our visit, an event of the greatest importance took place at the Patriarchal residence: together with our state leader we signed an order to establish an academy of science, under the guidance of the Georgian Patriarchate. The purpose of opening the academy is to bring faith and science together and to work for the spiritual elevation of our people.

Our nation is well acquainted with your culture, literature and science and we do hope to learn a lot from you. We think that our relationships will be fruitful for both sides.

Once again, we greet you, Your Grace, and your concelebrants, wishing you long, fruitful life and success in your ministry as archbishop. We wish Her Majesty, QUEEN ELIZABETH II, whose name and honour is famous worldwide, long and successful reign and peace, well-being to your wonderful country.

God is with us all. With deep respect.

ILYA II
Catholicos-Patriarch of all Georgia

A CELEBRATION OF THE ANCIENT LITURGY OF THE CHURCH OF JERUSALEM by Roger Hawkins

An unique opportunity was afforded on Saturday 20th May 1995 in Winchester Cathedral to experience a celebration of the Liturgy of St James, as translated and edited by Bishop Thomas Rattray. The Liturgy was preceded by two introductory lectures delivered in the Prior's Hall, by the Rt Revd Geoffrey Rowell, Bishop of Basingstoke, and the Revd Canon A.M. Allchin.

This Liturgy had previously been celebrated on Whitsunday 1994 in St Mary's Cathedral Edinburgh, to mark the 250th anniversary of its posthumous publication in 1744.¹

To the enquirer south of the Border, Bishop Rattray may well seem to be a somewhat elusive 18th century divine of the Scottish Episcopal Church: there is for example no reference to him in the Oxford Dictionary of the Christian Church. Again, 'Liturgy and Worship' edited by W.K. Lowther Clarke, that trusty companion to the Anglican liturgies for my generation of Anglican theological students, while making mention of the learned and holy Bishop, fails to betray the fact in the index.²

An assessment of Rattray and his work is however to be found in "Anglican Liturgies of the 17th and 18th Centuries" by W. Jardine Grisebrooke, in which the author considers Rattray's to be the most satisfactory, and the most scholarly, of any liturgy of the period; sentiments thoroughly endorsed by Canon Allchin in his lecture, before going on to suggest that its weakness, if any, lay only in the fact that it was so much too far ahead of its time to be acceptable to the Church of his day. However its existence arguably exerted an enormous influence upon all those involved in any subsequent work of serious liturgical revision, in Scotland and beyond: in spite of the fact that it may seldom, if ever, have actually been used for public liturgical celebration prior to 1994.

Its potential was, however, only too well understood, as evidenced by the remarks of Bishop Dunbar of Aberdeen, who in 1743 expressed the hope that it might "One day be published and received with universal approbation", or another, who optimistically stated that, "A proper time may come, which God grant may soon be".

Thomas Rattray was born into a noble Scottish family in 1684 and would have been known as a young man to his contemporaries as the Laird of Craighall, in Perthshire. He distinguished himself in his early academic years, both as a student of the history of Christian worship, and of the theology of the Greek Fathers of the first four Christian centuries. A background which led to his cooperation from 1716-18 with the English non-jurors, in their correspondence with the Orthodox Patriarchs. His own particular contribution stemmed from his mastery of patristic Greek, which made him invaluable to them as translator of the letters.

The date of his ordination to the priesthood seems to have escaped documentation, but Crockford reminds us that he became Bishop of Dunkeld in 1717, and was elected Primus of the Scottish Episcopal Church in 1738.

For all its devotion to the Liturgy of Archbishop Cranmer, the Anglican Church has from time to time in the course of the past 400 years shown in various places, not least in Scotland, a leaning to seek for some liturgical enrichment from eastern sources; long before Rattray, that great early 17th century Bishop of Winchester, Lancelot Andrewes was, of course, another example.

This Liturgy of Thomas Rattray is probably one of the choicest examples, and was published in two parts. Part 1 was of a scholarly nature, and bore the title "The Ancient Liturgy of the Church of Jerusalem". Part 2 which he intended for pastoral use, contains the "Office for the Service of the Holy Eucharist", although this is limited, in that it begins at the offertory.

The way in which this Liturgy was presented left one in no doubt about the diversity of its origins; the synaxis, headed "The Order for Morning Prayer", showing a close affinity with Anglican Mattins, contrasting noticeably with the Eucharistic section which makes good all the deficiencies of Cranmer, it is pre-eminently an orthodox rite. The Service as used in the Cathedral opened with Psalm 33 vv1-11 as

an Introit; the rubric then enjoined a silence "Wherein everyone is privately to confess his sins to God, as his conscience shall direct him". The Deacon then summoned the people "Let us attend" in readiness for the Morning Hymn in the form of "Gloria in excelsis Deo", sung rather incongruously in Latin, to a setting from Byrd's four part mass. The First Lesson in true eastern (Coptic) fashion came from The Acts of the Apostles, followed by the Te Deum as a congregational hymn. After the Epistle, as a Gradual the Choir sang the Jubilate to a setting by Benjamin Britten.

A western style Gospel Procession being used instead of the orthodox Little Entrance, and the inclusion of the unnecessary and improperly inserted filioque clause in the Nicene Creed made it abundantly clear that we were involved in an Anglican (Scottish Episcopal) form of service. That the Creed was sung to Merbecke, and represented the one part of the musical adornment which might have been familiar to Bishop Rattray perhaps justified its use, and perhaps explains why it was not thought fit to take the opportunity to use a modern setting by, say, John Tavener, (but then those three little words would have to have been dealt with).

Significantly, it was not until this point that a Litany made an appearance. This took me back some 35 years, to the time when worshippers at Tewkesbury Abbey were accustomed to the use of Cranmer's Litany sung in procession as the normal preparation for the Liturgy at the Sunday Eucharist. The primary emphasis of this Liturgy of St James is eucharistic, indeed Rattray calls the eucharistic prayer "The Hymn of Thanksgiving"; within which, following St Cyril of Jerusalem, the function of the Holy Spirit is shown to complement the action of Christ: and this not only regarding the institution, but again, in the ongoing petitions for the Church and her Bishops, in a prayer which continues to make good the shortcomings of Cranmer by inclusion of prayers for the dead.

This fine Liturgy has all the marks of a theologically satisfying rite, which could indeed, as Canon Allchin suggested, be employed to the great advantage of many people, were it to be republished, to supplement some of the less worthy offerings of today's Liturgical Committees.

It would seem to be to provide an infinitely more suitable liturgy, too than that which appears in the official service book currently used by those involved in Pilgrimage to Orthodoxy. Again it could perhaps be used with advantage at special services for societies and associations such as our own.

Roger Hawkins was for 32 years an Anglican Priest and is now a member of the Greek Orthodox Church.

1 *Thomas Rattray After 250 Years*, article by Canon A.M. Allchin in *Scottish Episcopal Church Review Vol 4 No 1 Summer 1995*.

2 *Liturgy and Worship*, Ed W.K. Lowther Clarke, page 303.

THE CANON OF THE ANCIENT LITURGY OF THE CHURCH OF JERUSALEM

Then shall the Deacon bring the Bread and mixed Wine to the Priest, who shall reverently place them upon the Altar.

Then the Priest having first prayed secretly for a short space, shall turn to the people, and signing himself with the Sign of the Cross upon the forehead, shall say,

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all.

All And with thy Spirit.

Lift up your hearts.

We lift them up unto the Lord.

Let us give thanks unto the Lord.

It is meet and right so to do.

Then the Priest shall turn to the Altar and say

It is very meet, right, and our bounden duty to praise thee, to bless thee, to worship thee, to glorify thee, to give thanks unto thee, the maker of all creatures visible and invisible, the treasure of all good things; the fountain of life and immortality; the God and Governor of the universe: to whom the heaven and the heaven of heavens sing praise, with all their hosts: the sun and moon, and the whole choir of stars: the earth and sea, and all things that are in them: the Angels, Archangels, thrones, dominions, principalities, authorities, and tremendous powers: the many-eyed Cherubim, and the Seraphim with six wings, who with twain cover their faces, and with twain their feet, and twain they fly, crying one to another with never-ceasing voices, and uninterrupted shouts of praise, and saying,

Choir Holy, Holy, Holy, Lord of Sabaoth, heaven and earth are full of thy glory.

Hosanna in the highest:

Blessed be he that cometh in the Name of the Lord;

Hosanna in the highest.

Then the Priest shall say,

Holy art thou, O eternal King, and the giver of all holiness: holy is thine only-begotten Son, our Lord Jesus Christ, by whom thou madest the worlds: Holy also is thy holy Spirit, who searcheth all things, even the depths of thee, O God. Holy art thou, who rulest over all, almighty and good God, terrible, yet full of compassion: But especially indulgent to the workmanship of thy own hands; for thou didst make man, formed out of the earth, after thy own image, and graciously gavest him the enjoyment of Paradise: And when he had lost his happiness by transgressing thy commandment, thou of thy goodness didst not despise nor abandon him; but didst discipline him as a merciful Father, and train him up by the pedagogy of the Law and the prophets:

And last of all thou didst send thine own only-begotten Son, our Lord Jesus Christ, into the world, that by his coming he might renew thy image in us: Who descended from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, conversed with mankind, and directed his whole dispensation to our salvation.

And when the hour was come, that he who had no Sin, was to suffer a voluntary and life-giving death upon the Cross for us sinners, in the same night that he was betrayed, or rather offered up himself for the life and salvation of the world, taking Bread into his Holy and immaculate hands, looking up to heaven and presenting it to thee his God and Father, he gave thanks, sanctified, and brake it, and gave it to his disciples, saying Take, eat, This is my BO+DY which is broken and is given for you for the remission of sins.

In like manner after supper he took the Cup, and having mixed it of wine and water he gave thanks, sanctified, and blessed it, and gave it to his disciples, saying, Drink ye all of this, This is my BLO+OD of the New Testament, which is shed and given for you and for many, for the remission of sins.

Do this in remembrance of me.

Wherefore in commemoration of his life-giving passion, salutary Cross, death, burial, and resurrection from the dead on the third day, his Ascension into heaven, and sitting at the right hand of thee his God and Father, and looking for his second glorious and terrible Advent, when he shall come again with glory to judge the quick and the dead, and shall render to every one according to his works, we sinners offer to thee, O Lord, this tremendous and unbloody sacrifice: beseeching thee, that thou wouldst not deal with us after our sins, nor reward us after our iniquities; but according to thy clemency and ineffable love to mankind overlooking and blotting out the hand-writing that is against us thy servants, wouldst grant us thy heavenly and eternal good things; for thy people and thine inheritance make their supplications unto thee: have mercy upon us, O Lord God, Almighty Father, have mercy upon us according to thy great mercy, and send down thy holy Spirit upon us, and upon these gifts which are here set before Thee, that by his descent upon them, he may make this Bread the holy BODY of thy Christ, and this Cup the precious BLOOD of thy Christ; that they may be to all who partake of them, for the sanctification of soul and body, for bringing forth the fruit of good works, for remission of sins, and for life everlasting.

We offer to thee, O Lord, for thy holy Catholic and Apostolic Church throughout the whole world; do thou now also plentifully furnish her with the rich gifts of thy holy Spirit.

Remember, O Lord, the holy bishops in the same, endow them with wisdom, and fill them with the holy Ghost that they may rightly divide the word of thy Truth.

Remember, O Lord, according to the multitude of thy mercies

and compassions, me thy unworthy and unprofitable servant, and all the presbyters and deacons who compass thy holy Altar, grant to those an unblamable presbyterate, and preserve these unspotted in their ministry, and purchase for them good degrees.

Remember, O Lord, all kings and princes whom thou hast appointed to reign upon earth, and especially thy servant our Queen, and all in authority; establish their kingdoms in peace, and incline their hearts to be favourable to thy Church, that in their tranquillity we may lead a quiet and peaceable life in all godliness and honesty.

Remember, O Lord, this city and diocese, and every city and country, with all the faithful that dwell in them; preserve them in peace and safety.

Remember, O Lord, our Christian brethren that travel by sea or by land, or are in foreign countries; that are in chains or imprisonment; that are in captivity or banishment or in hard slavery.

Remember, O Lord, those that are sick or diseased, and such as are infested with unclean spirits; and make haste to heal and deliver them.

Remember, O Lord, every Christian soul under affliction, or calamity, and who stand in need of thy divine mercy and help.

Remember, O Lord, those who minister to us for thy holy name's sake.

Remember, O Lord, for good: have mercy upon all, O Lord; be reconciled to all: settle the flocks of thy people in peace: remove all scandals: make wars to cease: put a stop to the violence of heresies: heal the schisms of the churches: and grant us thy peace and love, O God, our Saviour, and the hope of all the ends of the earth.

Remember, O Lord, to grant us temperate weather, moderate showers, pleasant dews, and plenty of the fruits of the earth; and to bless the whole circle of the year with thy goodness: for the eyes of all hope in thee, and thou givest them food in due season; thou openest thy hand and fillest every living creature with thy gracious bounty.

Remember, O Lord, all who bring forth fruit and do good works in thy holy churches, and who are mindful of the poor: the widows, orphans, strangers, and indigent persons; and all who desire to be remembered in our prayers.

Vouchsafe also, O Lord, to remember those who have this day offered these oblations at thy holy Altar, and for whom, or for what ends every one has offered, or has in his thoughts.

And grant that we may all find mercy and favour, with all thy saints, who from the beginning of the world have pleased thee in their several generations, patriarchs, prophets, apostles,

martyrs, and every just spirit made perfect in the faith of thy Christ.

Here the priest shall pause a while, he and the people secretly recommending those departed whom each thinks proper.

And then the priest shall go on as follows:

Remember, O Lord, the God of spirits and of all flesh, those whom we have remembered from righteous Abel even unto this day: do thou give them rest in the region of the living, in the bosoms of our holy fathers Abraham, Isaac, and Jacob, whence sorrow, grief and lamentation are banished away, where the light of thy countenance visits, and shines continually; and vouchsafe to bring them to thy heavenly Kingdom. And dispose the end of our lives, O Lord, in peace, that they may be Christian, well pleasing to thee, and free from sin; gathering us with thine elect: through thy only begotten Son, our Lord, and God, and Saviour Jesus Christ, for he alone appeared without sin upon the earth; through whom, and with whom, thou art blessed and glorified, together with thy Holy Spirit, now and for ever, world without end.

And all the People shall say with a loud voice.

Amen

ROMAN DIARY

Monday 20th February 1995: To Heathrow to catch the 2 p.m. flight to Rome. An auspicious beginning was that the plane was almost on time, and waiting to board on my flight was Monsignor Alexander Nadson, Apostolic Visitor for Catholic Byelorussians of the Slav-Byzantine Rite in the United Kingdom, based at Marian House, Holden Avenue, North Finchley. Although we had not seen each other for a quarter of a century it was encouraging that we recognized each other after all those years! Change, but not too much decay!

We took off at 2.20 p.m. precisely and were soon over Paris, then following the Loire Valley on to Switzerland with magnificent views of the Alps, still largely snow-covered, and in no time at all descending to Leonardo da Vinci airport, where I was met by Monsignor Archimandrite Serge Keleher of the Greek Catholic (Ukrainian) Church. On by train and underground (how complicated purchasing a ticket is in Italy, and how dire the consequences if you are found without one!) Alighted at the Cavour station and trundled in my case to SS Sergius and Bacchus Ukrainian Catholic parish in the Piazza dei Monti, which I had last visited in 1989. Having unpacked we made our way to the large restaurant opposite St Alphonso Liguori's church, which houses the famous icon of Our Lady of Perpetual Succour, known in the East as Our Lady of the Passion, a unifying icon for both East and West. The restaurant was packed with Japanese tourists, who never seemed to tire of "O Sole Mio". I found a little of it goes a long way indeed. To bed by 11 p.m.

Tuesday: Up at 5.45 a.m. and climbed up the hill in the moonlight to Santa Maria Maggiore and beyond the basilica to the Russicum or Russian College. Here five priests, including my host, Father Serge, and a young married Catholic priest of Eastern Rite concelebrated. The Russians seem to have made no concessions to the liturgical reforms which have somewhat devastated the splendours of the Roman Rite, and the liturgy was superbly sung and no ceremony sheared. Then, after coffee, to St Alphonso's to venerate the miraculous icon and to pray for the re-union of East and West and for the Association's members. Back again next-door to the Russicum to the Pontifical Oriental Institute, where I spent all morning reading a copy of the biography of Bishop Michel d'Herbigny, the promoter of the cause of Russian Catholics of Slav-Byzantine Rite and a prelate who was not enamoured of the Ukrainian Catholics. After digesting as much of d'Herbigny as I could (he seemed to have it in for Canon J.A. Douglas and Dom Lambert Beauduin and had a fear of the growing friendship between the Anglicans and the Orthodox; he suddenly and inexplicably fell from grace and was sent to a monastery in southern France: "Bishop Michel d'Herbigny, S.J., A Pre-ecumenical approach to Christian Unity" by Leon Tretjakevitch Augustus, Verlog Wurzburg, 1990), I bought some books in the Institute's bookshop on Ethiopia and other Eastern Churches and then rushed back to SS Sergius and Bacchus for lunch. After siesta I made my way to St Peter's Square and to the Pontifical Oriental Congregation on the Via Conciliazione to meet Monsignor George Mifsud of the Congregation and of the Greek College, who entertained me to a superb dinner in one of the restaurants off the Piazza St Pietro. Father George is Maltese, knows England well, and had various contacts with the old Nashdom Abbey and other Anglican institutions. Home by 11 p.m.

Wednesday: Today is the Feast of St Peter's Chair. There used to be two feasts of St Peter's Chair, that of Rome in January during the Week of Prayer for Christian Unity, which has gone, and the feast of what used to be St Peter's Chair at Antioch which has survived. I wondered whether this was an irenic, but secret, gesture to the Orthodox Churches by Pope Paul VI, who abolished the other feast. Or, perhaps, I thought, irreverently, the Chairs are now stackable. Before going to St Peter's I walked after breakfast to the clerical outfitters to buy shirts for Father Warner, our General Secretary. Thence to Santa Maria Maggiore where I prayed before the icon of the Salus Populi Romanorum. I had difficulty at the Termini station in finding a bus as there was a huge demonstration; however, after a struggle I managed to get on a packed 64 and set off for St Peter's. Here the Chair was surrounded by lights and two huge candles burned at the statue of St Peter. The basilica was packed to capacity with Japanese tourists, who posed with the statue of St Peter, just as they do with the Life Guards in Whitehall and the Beefeaters at the Tower. I spotted that the skeleton of St Josaphat in the south aisle, attired in Eastern Rite Sakkos and Mitra, has had his skull covered with a metal mask similar to that on the face of St John Southwell in the north aisle of Westminster Cathedral.

To the Leonian bookshop, where I bought a book on Eastern Canon Law and ran into Bishop Husar Lubomyr, who had been consecrated

secretly for the Western Ukraine by Major-Archbishop Cardinal Joseph Slypij. Lunched with Sister Sophia Selyk, O.S.B.M. (Order of St Basil the Great), who is lecturer in Church History at the Oriental Institute, and Bishop Husar, who told me that the Orthodox nuns at the Convent of St Flora (whom we visited in the Ukraine during the pilgrimage to Russia and the Ukraine for the Millennium in 1988) had brought food to Metropolitan Joseph Slypij when he was in prison. The guards had remonstrated with the nuns for bringing food to a Uniate; "But he is a Metropolitan, nevertheless", they retorted, "and he is old". Bishop Husar told me of the terrible events he witnessed as a boy during the Nazi occupation of the Western Ukraine – five Poles and five Ukrainian bodies lying on the roadside of his way to school, shot as reprisals for one German killed.

Thursday: Awoke at 4.45 a.m. and at 6 a.m. began the morning climb to the Solemn Liturgy at the Russicum. Then to the Oriental Congregation to meet Eparch Basil Losten, Bishop of the Ukrainian Eparchy of Stamford, Connecticut, who kindly arranged for me to meet Cardinal Cassidy the next morning at 11 a.m. Whilst sitting amid the splendours of the Pontifical Oriental Congregation a stream of priests, bishops, exarchs, eparchs and numerous nuns, Mothers Superior and General and Abbesses passed through, stopping to consult with priests and episcopal officers of the Congregation about the various needs and problems of their faraway Churches, extending to the Ukraine and to the southern coasts of India. Here one was made very conscious of the role of the Papacy as strengthener and encourager of the Brethren.

Bishop Basil then took me to lunch at the Ukrainian seminary of St Josaphat on the Janiculum Hill. After lunch with an enormous number of students I was then taken around the seminary by the Rector who is Ukrainian-Brazilian. After a tour of the building to post-prandial prayers in the chapel, then I crossed the courtyard to the Passegiata Gianicolo to the newly re-opened Romanian College of Byzantine Rite. A young Polish monk of the Benedictine Order showed us around. He turned out to be the Vice-Principal. I learned there were twenty-five students in residence and another fifteen were expected. The college had only been open for seven or eight weeks. The flat roof provided a magnificent view of Rome and nearby St Peter's. Two seminarians from the Ukrainian College, who had exchanged their distinctive blue cassocks and bright yellow cinctures for jeans, flannels and sports jackets, drove me back to SS Sergius and Bacchus for an hour's much-needed siesta.

After one hour's complete siesta I set off again with Archimandrite Serge for the Greek College for dinner with Father George Mifsud. Before dinner he showed me the various portraits of the Melkite Patriarchs which hang in the lofty entrance corridor. The College and the little Greek Catholic church of St Athanasios are neighbours of the Anglican church of All Saints in the Via del Babuino, a favourite haunt of the students of the Greek College for its organ recitals, such recitals, from time to time, being given by the organist of St Peter's. After an excellent dinner we all adjourned to the chapel for Greek Vespers and then Father George, Archimandrite Serge and I were

taken to the room of one of the Romanian students for strega mixed with Coca-Cola, over which strong concoction we talked of the possibility of the restoration of the monarchy. Home to SS Sergius and Bacchus on the Metro and in by 11.30 p.m. Slept very well.

Friday: Breakfasted at 8 a.m. with Father Serge, Father Michael Kwiatkowsij and Father Mykola Makar. Then on the 64 bus to see Cardinal Cassidy, whom I had met at Canterbury at the banquet following the enthronement of the present Archbishop. We chatted about Anglican affairs and His Eminence showed a great deal of interest in who would succeed Canon Stephen Platten as Ecumenical Officer at Lambeth. We now know that it is the Revd Dr Richard Marsh, who is on the committee of the Association. A very happy choice, particularly for the Association.

After another book-buying spree, I went by bus to the Corso to call on the centre of the Syro-Malankara Catholics. More book buying and then in pouring rain to a restaurant next to St Andrea del Valle for a very tasty lunch. Wandered into the Piazza Navona and realized with something of a shock that it was thirty-three years since, as young, newly ordained priests Father Royston Beal and I had stayed in the Foyer Unitas, the summer just before the second Vatican Council opened in the autumn. What an enormous amount of water has flowed under the bridges of Tiber and the Thames since then! Supper with Bishop Husar. Another good night's sleep.

Saturday: Awoke at 4.45 a.m. and up the hill once more for the liturgy at the Russicum. After the liturgy I had breakfast with the Principal, who is to go to work in Russia, and with Father Marian Kaminski of the Society of The Divine Word, who is to return to work in Moscow. The latter is of north-eastern Polish origin and formerly of the Latin Rite, but changed to the Slav-Byzantine Rite.

The Polish Roman Catholic hierarchy were always suspicious of the Ukrainian Uniates and particularly of Metropolitan Andrew Sheptytsky, who was suspected of being a leading figure for Ukrainian independence. The Metropolitan's mother was of the Polish nobility, but his father was of the Ukrainian nobility, but very polonized. It is not generally known that 674 Ukrainian Uniate churches were closed by the Polish Catholic hierarchy, despite the fact they were all in communion with Rome. Some churches changed hands from Uniate to Roman Catholic to Orthodox back to Roman Catholic and then again to Orthodox. One trembles to think of the spiritual plight of the Christians caught up in this jurisdictional conflict.

The Priest choir director, who has a splendid voice, told me over coffee that had it not been for an ordination in the Russicum, he would have been in London. The Principal regretted he had never visited London, but would very much like to visit the birthplace of the Industrial Revolution.

In the Russicum's well-stocked shop I met a young Georgian Orthodox student whom I had entertained with Canon Mayland of York Minster at Sion College some three years ago. A small world!

On the 64 bus again to the Via Conciliazione and then on the 41 up

the Janiculum for another lunch at the Ukrainian seminary. I sat next to a splendid old priest who was greatly moved when I told him of a secret meeting I had had in Kiev with some Orthodox students in 1988, who wanted to know what had happened to Metropolitan Slypij. This priest, I discovered, is a very accomplished embroiderer and had embroidered a whole iconostasis, which he very much wanted me to go and see. Alas! after a Scotch and Fernet Branca with him and Eparch Basil I had to leave the college.

I noticed that the Ukrainians have a problem as to how to celebrate the Union of Brest-Litovsk, which brought them into Union with the Holy See in 1695/6. This is what I call real eggshell territory. My contribution was to call it "A Celebration of Sobornost". As next year marks the centenary of the Bull of Pope Leo XIII: "Apostolicae Curae" I wondered on the bus whether that could be observed without upsetting the Anglican hierarchy, and decided it could not, yet all of us are part of history and its victims in one way or another.

I made my way to Santa Maria in Sopra Minerva to venerate St Catherine of Siena. The church is being restored and seemed to be largely wrapped up. I then made my way to the headquarters of the Syrian Rite Catholic Patriarch to try and track down my old friend Chorepiscopus Monsignor Giorgio Orioli, but as I had not telephoned beforehand, I rang several bells, but he seemed to be out, so I gave up and made my way back to SS Sergius and Bacchus and packed. Following a short siesta I then climbed back to the Russicum for Solemn Vespers. This was sung by a good male choir of priests and laymen and the celebrant was Father Robert Taft, S.J. one of the leading liturgical experts, particularly on the Byzantine Liturgy. He asked me to convey his very best wishes to the Archbishop of Canterbury and Mrs Carey. From here Father Serge and I made our way to the Japanese overrun restaurant again, where we had a light supper to the familiar strains of (yet again) "O Sole Mio".

Sunday: To the Ukrainian liturgy in SS Sergius and Bacchus's delightful chapel over whose altar the Bogoroditza of Zhrovihs gazes serenely down. This is not a Ukrainian icon of Our Lady but a Byelorussian one. The liturgy was celebrated by seven concelebrants and the choir provided by young Ukrainian nuns.

Breakfast, and then off with my heavily book-loaded case to Cavour station; changed at Termini, shooed away the newspaper flapping gypsies, who were intent on picking my pocket. Bought what I thought was the correct ticket to the airport, boarded the train which left on time (Praise be to Mussolini) and when the ticket inspector arrived was told my ticket was invalid. I thought as much! He let me off. Arrived at da Vinci in bright sunshine and wind. Then to my horror was told at the British Airways desk that I had come a day early. I had bought the ticket so far ahead I had overlooked the fact that I should have returned on the Monday. How much to go today? Another £300 to travel Club Class as the rest of the plane was full. Advised, however, to stand-by in case a tourist class passenger might not turn up. They all did, but I was given a seat, without extra charge, in Club Class. Unashamed luxury. "This is the life", I thought as a menu was

offered together with champagne and hot towels. But I say "This is the life" when I ride in chauffeur driven Daimlers to take funerals, knowing full well that it is not in fact going to be "The life" for more than two hours. I mentally thanked British Airways. I could not have faced the buying of tickets, the lugging of the suitcase and the newspaper flapping gypsies again. I sat down on the Boeing 767 and watched the Eternal City disappear beneath the clouds. In two hours I was back in the Archbishop of Canterbury's Province, whose predecessor Pope Boniface VIII, that most centralizing of Popes, had called "Papa Alterius Orbis", Pope of another world.

A.T.J. Salter

DATES OF EASTER TO THE END OF THE MILLENNIUM

Year	Western	Eastern
1996	April 7	April 14
1997	March 30	April 27
1998	April 12	April 19
1999	April 4	April 11
2000	April 23	April 30

Columba Graham Flegg

THE PSALTER OF THE ORTHODOX CHURCH

The Psalter of the Orthodox Church is the Psalter according to the *LXX* and hence differs in numbering from that in use in the West. As some of the earlier Orthodox Service Books in English (e.g. Haggood) adopted the Western numbering, it may be helpful here to provide a table indicating where the differences occur.

Orthodox	Western
1 - 8	1 - 8
9	9 - 10
10 - 112	11 - 113
113	114 - 115
114	116 vv 1-9
115	116 vv 10-19
116 - 145	117 - 146
146	147 vv 1-11
147	147 vv 12-20
148 - 150	148 - 150

Hereafter the *LXX* numbering is used.

The 150 Psalms are grouped into 20 Kathismata, each of which is divided into three Stases. The Kathismata are as follows:

<i>Kathisma</i>	<i>Psalms</i>
1	1-8
2	9-16
3	17-23
4	24-31
5	32-36
6	37-45
7	46-54
8	55-63
9	64-69
10	70-76
11	77-84
12	85-90
13	91-100
14	101-104
15	105-108
16	109-117
17	118
18	119-133
19	134-142
20	143-150

The reading (or chanting) of the Psalter is in accordance with the following tables:

Kathismata: Weekly outside Great Lent

	<i>Matins</i>	<i>Vespers</i>
Sunday	2, 3, 17	-
Monday	4, 5	6
Tuesday	7, 8	9
Wednesday	10, 11	12
Thursday	13, 14	15
Friday	19, 20	18
Saturday	16, 17	1

There are occasional variations to this table: for example, at Vigils for the Feasts of Our Lord and on certain other occasions, the *Polyeleos* (Psalms 134 and 135) may replace the 17th *Kathisma* on Sundays or be chanted at commemorations of major Saints.

Kathismata: Weekly in Great Lent (except the 5th Week)

	<i>Matins</i>	<i>1st Hour</i>	<i>3rd Hour</i>	<i>6th Hour</i>	<i>9th Hour</i>	<i>Vespers</i>
Sunday	2, 3, 17	-	-	-	-	-
Monday	4, 5, 6	-	7	8	9	18
Tuesday	10, 11, 12	13	14	15	16	18
Wednesday	19, 20, 1	2	3	4	5	18
Thursday	6, 7, 8	9	10	11	12	18
Friday	13, 14, 15	-	19	20	-	18
Saturday	16, 17	-	-	-	-	1

Kathismata: 5th Week of Great Lent

	<i>Matins</i>	<i>1st Hour</i>	<i>3rd Hour</i>	<i>6th Hour</i>	<i>9th Hour</i>	<i>Vespers</i>
Sunday	2, 3, 17	-	-	-	-	-
Monday	4, 5, 6	-	7	8	9	10
Tuesday	11, 12, 13	14	15	16	18	19
Wednesday	20, 1, 2	3	4	5	6	7
Thursday	8	-	9	10	11	12
Friday	13, 14, 15	-	19	20	-	18
Saturday	16, 17	-	-	-	-	1

There are variations in the *Kathismata* for the 5th Week if the Feast of the Annunciation falls on the Thursday of this week.

Kathismata: Great and Holy Week

	<i>Matins</i>	<i>1st Hour</i>	<i>3rd Hour</i>	<i>6th Hour</i>	<i>9th Hour</i>	<i>Vespers</i>
Sunday	2, 3, 17	-	-	-	-	-
Monday	4, 5, 6	-	7	8	-	18
Tuesday	9, 10, 11	-	12	13	-	18
Wednesday	14, 15, 16	-	19	20	-	18
Thursday	-	-	-	-	-	-
Friday	-	-	-	-	-	-
Saturday	17	-	-	-	-	-

The *Kathismata* are not now read until the Saturday evening of Bright (Easter) Week.

There are also certain fixed Psalms for the various services:

At *Vespers*: 103 (the *Sunset Psalm*), 140, 141, 129, 116, and, during Great Lent and on certain other occasions, 33, 144

At Great Compline: 4, 6, 12, 24, 30, 90, 50, 101, 69, 142

At Small Compline: 50, 69, 142

At the Midnight Office: (Weekdays) 50, 118, 120, 133

(Saturday) 50, 64-69, 120, 133

(Sunday) 50

At *Matins*: Psalms 19, 20, the Six Psalms (3, 37, 62, 87, 102, 142), and 50 (the *Psalm after the Gospel*)

At the 1st Hour: 5, 89, 100

At the 3rd Hour: 16, 24, 50

At the 6th Hour: 53, 54, 90

At the 9th Hour: 83-85

The *Typica*: 112, 145, 33

The *Typica*, followed by the *Beatitudes*, may be sung at the Holy Liturgy instead of the set *Antiphons*. Psalms are set also for other services and sacraments: for example for Baptisms (31), Confession (50), Holy Unction (143, 50), Funerals (90, 118), etc..

In addition to the 150 Psalms, the Orthodox Psalter also includes a psalm composed by David when he fought Goliath. To these 151 Psalms are added the Nine Odes (Canticles):

1. The Ode of Moses in the Exodus (Exodus 15; 1–19)
2. The Ode of Moses in Deuteronomy (Deut. 32; 1–42)
3. The Prayer of Hannah (1 Samuel (LXX 1 Kings) 2; 1–10)
4. The Prayer of Habbakuk (Habbakuk 3; 2–19)
5. The Prayer of the Prophet Isaiah (Isaiah 26; 9–20)
6. The Prayer of the Prophet Jonah (Jonah, 2; 2–9 (LXX 2; 3–10))
7. The Prayer of the Three Holy Children (LXX Daniel 3; 26–56)
8. The Song of the Three Holy Children (LXX Daniel 3; 57–88)
9. The Song of the Mother of God (Luke 1; 46–55) together with The Prayer of Zacharias (Luke 1; 68–79)

Part of 7 comprises the Western *Benedictus es* (Scottish Prayer Book 1929). 8 is the *Benedicite, omnia opera*. 9 is the *Magnificat* together with the *Benedictus Dominus*, allocated to Matins though the latter is frequently omitted.

Verses from Psalms are also chanted before and after Scripture readings, and quotations from the Psalter occur in a number of other places during Orthodox worship.

A study of the tables above will quickly indicate how often the Psalter is covered in the daily and weekly cycle of services in the Orthodox Church, thus indicating the important role which the Psalter plays in Orthodox worship.

Columba Graham Flegg

BOOK REVIEWS by Columba Graham Flegg

Pelikan, Jaroslav: *Imago Dei: The Byzantine Apologia for Icons*, Yale University Press 1990, xii + 196 pp, £25.

Those who are familiar with Professor Pelikan's account of the iconoclastic controversies in "Images of the Invisible" (Chapter 3 of the second volume of his history of doctrine, *The Christian Tradition*, Chicago University 1974) will take up *Imago Dei* with considerable positive expectations, and they will not be disappointed. The fifty or so pages of the earlier work have now been quadrupled, but the presentation and arrangement are substantially different, as one would expect from what are in fact the Andrew W. Mellon "Lectures in the Fine Arts" given at the American National Gallery of Art, Washington. Here, the Author weaves his text around a sixth-century Egyptian tapestry icon of the Mother of God enthroned (in the Cleveland Museum of Art), which he sees as raising "not only the question of the relation between politics and art, but the question of the relation between politics and religion Byzantine Style".

After a short introduction, the reader is plunged into Byzantine

"Religion and 'Realpolitik'", where the Author emphasizes the political nature of the controversies, though at the same time admitting that it was always "much more than a political struggle" and that there were real theological matters at stake. It is noted that the tapestry depicts, above the Mother of God, Christ enthroned as King, a concept which, we are told, conveyed "a polemical message against the cult of the pagan Roman Emperor" from the beginning of the proclamation of Christianity. The two thrones, that of Christ and that of the Mother of God, symbolized the thrones of Emperor and Patriarch – the civil and ecclesiastical powers, both of which were conceived as receiving their authority directly from on high. This is contrasted with the developed situation in the West, where the Emperor was conceived as deriving his power from on high not directly but through the occupant of the throne of Peter. One important aspect of the Iconoclast controversy was defining the line drawn between the respective powers of Emperor and Patriarch.

In its arrangement of apostolic medallions, the tapestry is also said to embody by Byzantine definition of apostolic authority, Andrew being placed significantly in the pre-eminent place. The balance between Emperor and Church did not always work successfully, however, and collisions occurred long before the Iconoclastic controversies, as evidenced by Athanasius being expelled from his throne no less than five times. The paradox was that even the victims of imperial persecution were willing to invoke the power of an Orthodox Emperor against theological opponents, and this paradox manifested itself again in the 8th- and 9th-century conflicts over images. The use of arguments based on the cult of imperial images in order to make theological points "strikingly illustrates the subtle connection between theological and political motifs in the Iconoclastic controversy".

The second chapter deals with the iconographic tradition in the Church, its "ambiguity" being seen to be "in some ways the most fundamental problem of all in the theology of icons" since each side in the controversies appealed to the authority of tradition – a tradition within which Scripture held the primary place. The apostolic tradition included, however, much that was not in Scripture but which had originated with Christ and had been handed down through the Apostles to the Church. It is noted that the actual historical details of successive appeals to tradition are difficult to determine because documents were continually rewritten in conformity to the then current viewpoint, earlier versions being destroyed. The tradition in regard to images was, however, older than Christianity, but even in the Old Testament there is the ambiguity between the prohibition against graven images and, for example, representations of the cherubim. The Iconoclasts could point to a succession of Church Fathers such as Athenagoras of Athens, who denounced all artistic representations of the divine. Even Clement of Alexandria refused to accept the possibility of 'Christian art', though representations of the Cross could claim universal support. The Iconodules used an argument from silence, for not one of the first six Ecumenical Councils had condemned icons and other artistic representations in churches. They also appealed to a 'natural theology' for the correlation between the icon and what was depicted, since such appeals had been legitimized

by Fathers such as Athanasius and Basil and were an accepted part of the tradition.

The third chapter deals with aesthetic implications of the Incarnation: "the glorification of divinity made human in the person of Christ is the ultimate argument of both zones [of the tapestry]". Yet it is pointed out that the introduction of the doctrine of the Incarnation into the controversy began as a tactic of the Iconoclasts, who argued that those who represented Christ iconographically "fell into a two-fold error: either they claimed to have portrayed the divine nature (which was impossible) or they did not (which was heretical)" – since portraying the human nature alone was to separate it from the divine nature and hence to fall into the condemned Nestorian heresy. However, by introducing Christological questions into the controversy, the Iconoclasts unwittingly put into the hands of their opponents a weapon which was to come to lie at the heart of the Byzantine apologetics for the icons. Thus, in the formula of St Gregory of Nazianzus, the Incarnation had revealed the Logos as "passible in his flesh, impassible in his Godhead; circumscribed in the body, uncircumscribed in the spirit; at once earthly and heavenly, tangible and intangible, comprehensible and incomprehensible" [*Epistles* 101]. The Iconoclasts could justifiably claim that it was legitimate to portray what had already been seen on the earth, and they went further, namely to claim that since, following the formularies of Chalcedon, the human nature of Christ could not be separated from His divine nature, it was the whole divine-human person of Christ that was depicted. Much depended upon the actual wording of the formularies, about which there has been debate, and the crucial details (which involve the difference between the two Greek prepositions) are discussed by Pelikan. The point that the human nature had never possessed a pre-existent *hypostasis* was also to prove of great importance.

The crucial role played by St John of Damascus is then recounted, for it was he "who ... provided the first substantial Iconodule argumentation that proceeded from the doctrine of Christ to the doctrine of icons". He argued that, through the Incarnation, a "new order" had been established whereby the invisible God had become human and hence was "circumscribable" in the person of Christ. The argument thus went to the heart of Christology. St John of Damascus (and, later, St Theodore the Studite) drew attention to those passages in the Gospels where the One "who existed in 'the form of God' ... has taken upon himself 'the form of a servant' and ... accommodated himself to quantity and quality, and ... assumed the express image of the body" [*Orations on the Holy Icons* III, 8], thus making His depiction in icons permissible. The Transfiguration, in particular, was "a circumscribed manifestation of the uncircumscribed reality of the divine nature". Eastern apologists for the icons stressed the importance of keeping theology and economy apart: according to theology there could be no concept of a likeness of God, but the Incarnation had made such a likeness possible according to economy.

Chapter 4 deals with "the rehabilitation of the visual". Once the Orthodox case for the icons had become established, the ancient

priority of hearing was displaced by the more powerful priority of seeing – something to be found in both Plato and Aristotle. It is claimed that this priority of seeing is suggested by the tapestry icon with its appearance of the nimbus – something associated with the uncreated light of Mount Tabor. At the time of the Iconoclast controversies a crucial balance had been achieved between "Christian idealism" and "Christian materialism", the latter being based upon the Incarnation and embracing the Sacraments (and any means used by the Church to communicate through the five senses); it was reflected liturgically – especially in the Eucharist – in the "twofold worship" of the intellect and the lips. The ultimate triumph of the Iconoclasts meant the restoration of the close connection between liturgy and art; theology and image had become inseparable. The means by which the priority of seeing was brought into conformity with traditional Christian teaching are elaborated, and the point made that, had the Iconoclasts triumphed, much of traditional Christian theology and spirituality would have been in jeopardy.

Chapter 5 is devoted to the Mother of God – the person most supremely depicted in the tapestry icon, notwithstanding that preeminence of honour is given to Christ enthroned in glory in the upper zone of the tapestry. Pelikan sees the distinctive portrayal of Mary as associated with the historical and liturgical definition of her unique position as *Theotokos* in the 5th century. "No mother's son was greater than John the Baptist, but one mother's daughter was greater than any mother's son or daughter, namely, Mary the Mother of God ...". It was from Eastern Christianity that the West learnt its traditional interpretations of Mary. In particular, icons of the Annunciation (the 'Evangelization') expressed the Eastern emphasis on this Feast as a commemoration of "the supreme coming of God the Logos in the flesh that he received from the Virgin Mary". *Theotokos* was the most comprehensive of all the terms used for Mary, though for some it also proved to be one of the more problematical. It is rightly emphasized that "Mother of God" is not a strict translation of "*Theotokos*". It was as *Theotokos* that Mary (and hence icons of her) became a fitting subject of veneration. Here, as in a number of places elsewhere, Pelikan translates "*proskinesis*" as "worship" and "*latreia*" as "adoration". This is a little unfortunate as he then repeatedly writes of the "worship" of icons rather than the more accepted expression "veneration" of icons – on this see especially Timothy [Bp Kallistos] Ware: *The Orthodox Church*, Penguin Books 1978, p. 40. Pelikan does, however, make a clear distinction between what is offered before icons and what is reserved for God alone. As *Theotokos*, the "one who gives birth to the One who is God", Mary participates in the divine, something which is again emphasized in the Feast of the Dormition. As victory in the battle for iconizing Christ justified iconizing Mary, so her iconizing justified that of all the other saints. This is documented in the tapestry where, surrounding the figures of the Virgin and the Archangels, are medallions of saints, thus representing what can be called "a great chain of images" – the title chosen for the 6th and last chapter.

In this final chapter, Pelikan turns to the representations in the tapestry icon of apostles and evangelists (in the lower zone), and two

anonymous angels (in the upper zone), depicting respectively the Church on earth and the heavenly Church. However, two archangels, Gabriel and Michael, are shown on either side of the Virgin in the lower zone, something which did not become widespread until the 6th century. Such icons were singled out for special criticism by the Monophysites and also by the Iconoclasts for anthropomorphic representation of angels. St John of Jerusalem had replied to such criticism by quoting the passages of Scripture in which angels are reported as having been "seen". The iconographic representations of the Old Testament Trinity as three angels had been in existence long before the Iconoclastic controversies and were used as further justification for icons of angels, and hence for icons in general. Additional Old Testament support came from the representations of the cherubim. There could thus be "a total aesthetics of the invisible, not only in aesthetics of the Incarnation".

Pelikan concludes by suggesting that, as with other theological controversies, the final solution to the Iconoclastic problem was brought about by a variety of factors in addition to doctrinal debate: "personal prejudice, political pressure, popular superstition, rhetorical tricks, historical forgery, military debate". He accepts, however, that "fundamental convictions about the word of God and the mystery of being" were involved, and that "the reinstatement of the icons by the Second Council of Nicaea in 787 truly was the recovery of the distinctive genius of Eastern Christendom".

This is a most valuable book, though some constraints on the mode of presentation have proved inevitable on account of it being based on one tapestry icon. That so much can be drawn from an examination of this tapestry is a tribute to the depth of understanding which the Author undoubtedly has – something quite remarkable in someone whose understanding of Orthodoxy is that of a scholar approaching from the outside rather than from total acceptance and personal living of the Orthodox faith. Apart from the choice of words translating *proskinesis* and *latreia*, to which attention has already been drawn, there is little in *Imago Dei* to which an Orthodox theologian can take exception other than an occasional emphasis: for example, one may wish that the Author had made it more clear that, despite other factors, it was the theological arguments which had the preeminence in the controversies. Little is written about the second phase of Iconoclasm and its background, perhaps because of limitations of lecture time or because it was felt that the tapestry icon had little to reveal about this.

The book is lavishly illustrated (though only in black and white), well bound, and printed on excellent quality paper. There is a list of abbreviations, a useful Bibliography, and an Index. Altogether, this is a highly worthwhile addition to the library of anyone wishing to study the history and meaning of Orthodox iconography.

Fenwick, John R.K.: *The Malabar Independent Syrian Church*, Grove Books 1992, 64 pp, £4.95.

Regular readers of E.C.N.L. may recall that the Autumn 1985 issue contained an article by Fr O.C. Kuriakose entitled "The Indian

Orthodox Syrian Church" which included a survey of the history of Orthodoxy in the Kerala area of South India, and which highlighted the unfortunate schisms brought about by Western ecclesiastical interference, both Catholic and Protestant, in the Indian sub-continent. In *The Malabar Independent Syrian Church* Dr John Fenwick covers some of the same ground but in considerably greater detail and with a profusion of valuable references, one of the more important of which is Leslie Brown's excellent work *The Indian Christians of St Thomas* (Cambridge, 2nd edition 1982). Also of considerable importance as a source for the present work has been a Malayalam history of the Malabar Church written by Fr K.C. Verghese, of which a typescript translation into English exists in the Lambeth Palace Library. Much of Dr Fenwick's work is devoted to the unravelling of the many twisted threads of Indian Syrian Orthodoxy, enabling him to focus on the Church of its title, a body which appeared in its present form out of "the confusions of the eighteenth century". The development of this body is traced primarily by means of descriptions of the 'reigns' of its successive spiritual leaders from Abraham Mar Koorilose (1771–1802) to Joseph Mar Koorilose (1986–), and a chapter is devoted to the Church's "Structure, Life and Worship". The book is quite generously illustrated with photographs, and there are also maps, tables, and lists. Although this is a somewhat specialized area, there is much to be learned from this excellent though at times somewhat concentrated study about a community of Christians which the Author feels may "play a significant role in future attempts to heal divisions within the Syrian Christian body".

Manley, Johanna: *The Lament of Eve*, Monastery Books 1993, 160 pp, n.p..

This is a work designed particularly for Lenten reading and meditation. In it, the Author attempts an exegesis of selected passages from the first five chapters (*LXX*) of *Genesis* based upon Patristic commentaries. In the Prologue the reader is presented with "the story of Eve" through extracts from the writings of St Basil the Great, St Gregory of Nazianzus, St John Chrysostom, St John of Damascus, St Symeon the New Theologian, and other commentators, including the Serbian Bishop Nikolai Velimirovich (noted especially for the four-volume *Prologue from Ochrid*, English Edition Lazarica Press 1985–6). There next follows "The Lament of Eve" itself, which is appropriately cross-referenced to Scripture and Patristic commentaries and which concludes with Eve's longing for restoration. To show that for all of us there is possible fulfilment of this longing in Christ, there is a three-part Epilogue: I, "Lessons in Divine and Christian Love"; II, "The Song of Eve and her Descendants"; and III, "The Way, the Truth and the Life". Part I is taken from *The Collected Works of Bishop Nikolai Velimirovich, Book XII* and comprises a letter from the Abbot of Milesevo Monastery to his spiritual daughter, Kassiana. Part II is based upon the nine odes which are to be found appended to the Orthodox Psalter. Part III consists of Patristic commentaries on Psalm 118 (*LXX*), and is intended to indicate how Christians should live a life which is pleasing to God and rooted in the Incarnation and in redemption in Christ. *The Lament of Eve* is an

unusual and moving work full of spiritual insight, and can be warmly commended for Lenten study both for individuals and groups, and indeed for personal spiritual reading at any time.

Brown, Stuart: *The Nearest in Affection*, WCC Risk Books 1994, 124 pp, £6.50.

In this work, Stuart Brown, a Canadian Anglican layman, presents a short introduction to Islam intended to reveal "points of contact or divergence with Christianity". Its title is taken from the Quran, in which is found the statement: "The nearest in affection to those who believe are the ones who say 'We are Christians'". Subtitled "Towards a Christian Understanding of Islam", this work provides an introduction to the traditions and roots of Islamic jurisprudence and an account of the different branches of Islam, together with points of contact with Christianity in philosophy, theology, and mysticism and divergences in the understanding of law and politics. It concludes with chapters entitled "Modes of Relationship" and "An Agenda for Affection". Whilst *The Nearest in Affection* provides valuable information for those unfamiliar with Islam, the reader should be aware that the Author is himself clearly drawn to a number of its aspects which he sees as providing a basis for brotherly affection between Christians and Muslims, and that he therefore tends to emphasize these at the expense of matters where there are fundamental and irreconcilable incompatibilities between the two faiths. He is, however, right to deplore attitudes of suspicion, founded upon mutual ignorance, which have caused and still cause unnecessary hostility between Christians and Muslims. There is much moral teaching in the Quran to which the Christian will find himself responding with warmth, but it is necessary always to recall that Christianity is grounded in the historical facts of the Incarnation, Crucifixion, Resurrection, and Ascension of the God-man, and that the Christian hope lies in His reappearing at the last day. Islam is a post-Christian phenomenon which denies the essential beliefs of Christian revelation; it is therefore irreconcilable with Christianity. At best Christians and Muslims must respect the sincerity of each other's beliefs, but in the last resort it is the Christian's duty to proclaim the One Who is the Way, the Truth, and the Life. In the review copy a number of pages had been bound upside down.

Crisis and Challenge of the Ecumenical Movement, WCC 1994, 43 pp. £3.25.

This small volume subtitled "Integrity and Indivisibility" – a statement of the Institute for Ecumenical Research, Strasbourg – provides a diagnosis of certain fundamental problems which persist within world ecumenism. Indeed, "problems" may not be a strong enough term, for it is admitted that serious worries about its future have become sufficiently endemic within the ecumenical movement for the word "crisis" to be used with justification. The work is divided into three parts. First "The Crisis" attempts a diagnosis of the present situation. Next, "The Challenge" suggests what may be needed to overcome the crisis. Finally, "Pilgrim Ecumenism" deals with what

the Institute sees as the spiritual outlook necessary for ultimate progress towards the fulfilment of Our Lord's wish "that all may be one". Despite what is clearly a genuine attempt to deal honestly with contemporary ecumenical setbacks, like so much of the WCC material there is a tendency here to be over-optimistic. But the fundamental ecumenical disease is a search for some kind of universal Christian theology and ecclesiology to which the bulk of WCC members can accommodate themselves without sacrificing aspects of their traditional theological positions. Put another way, it is 'mutual accommodation' rather than 'ultimate truth' which is the effective goal being sought. So long as this remains the case, the outlook for real ecumenical progress remains bleak. Frank admission of this by the WCC is still awaited.

Best, Thomas F. and Gassmann, Gunter, Ed.: *On the Way to Fuller Koinonia*, WCC 1994, xxxi + 318 pp, £14.50.

This work is the Official Report of the Fifth World Conference on Faith and Order, "Towards Koinonia in Faith, Life, and Witness", held in August 1993 in Santiago de Compostela, Spain, and it is therefore a volume of considerable importance. It includes various presentations, including discussion papers, sermons, and minutes, and concludes with appendices in which messages are included from the Archbishop of Canterbury, the Ecumenical Patriarch, the Pope, the Patriarch of Moscow and All Russia, and the President of the World Alliance of Reformed Churches (in that order!), together with a "Summary of Worship and Bible Study Elements", and other material relevant to the Conference. As one would expect with such a Report, the material is of variable quality and inspiration. There is much that covers the old familiar and somewhat faded ecumenical ideas, but there are also serious attempts in a number of papers to break new ground, intended to rescue ecumenism from its present crisis of ecclesiological stalemate. Certainly, much of the material to be found in *On the Way to Fuller Koinonia* deserves serious study, though the ultimate result of such study may well be a serious concern that misplaced goals are being pursued. As a footnote to this short review, it may be remarked that Orthodox members of ecumenical bodies would be glad to hear the Greek word "koinonia" correctly pronounced, and that, with regard to Santiago de Compostela, it is useful to re-read the article by Fr Andrew Midgley in the Autumn 1991 issue of E.C.N.L., pp. 22–28.

Adomnán of Iona (tr. Richard Sharpe): *Life of St Columba*, Penguin 1995, 406 pp, pb £8.99

Members and others who participated in the Association's 1991 Pilgrimage to Iona will remember our guest speaker, Richard Sharpe, who did so much to put St Columba and Celtic Christianity in general into a proper focus, thus making the Pilgrimage more meaningful. How new translation of the famous *Life of the Saint* by St Adomnán is thus very much to be welcomed, not least because of the extensive introduction (99 pp) which he has provided.

This is a scholarly work of translation and commentary which does

much to counter the highly romantic and imaginative material which is in circulation about St Columba and Celtic Christianity, yet at the same time it is sympathetic to the aims of those who wish to see in the Saint an example of great spiritual and moral vigour combined with a very real humanity. The very extensive notes to Adomnán's text which have been provided by the Translator (running to almost 150 pages) not only provide an appropriate context for Adomnán's writing but also do much to bring it alive for readers today. Of considerable further value are the extensive Bibliography, an excellent index, together with maps, and genealogical tables.

Significant ecumenical celebrations in Scotland are already being planned for 1997, the year which sees the 1400th anniversary of St Columba's passing and also the 1600th anniversary of the commencement of the mission of St Ninian. The appearance of this new translation of Adomnán's *Life* is therefore especially timely. One can only hope that those who are planning the celebrations will take note of this latest scholarship and restrict their imaginations appropriately.

Columba Graham Flegg

CORRESPONDENCE

Dear Sir

May I add a footnote to the review of THE PASCHAL AND PENTECOSTAL SERMONS OF LANCELOT ANDREWS by Marianne Dorman in the last issue?

Your reviewer likens it, disparagingly, to Classic FM, and wonders for whom the book is intended. In the Introduction to volume I of the series there it is stated "the aim of editing these sermons is to make them accessible once again for reading and studying"; in other words for those who are not scholars – indeed the Classic FM approach. As one who has been a devotee of Radio 3 since its inception I should say that one can also become addicted to Classic FM, partly because its presenters are free from that pretentious tone sometimes heard on Radio 3.

Whatever faults the book may have it surely does what it is intended to do and fulfils a need.

Yours faithfully

R.M. Rowett

Annual Festival of the Anglican and Eastern Churches Association

Saturday 28th October 1995

at

**St Sava's Serbian Cathedral,
Lancaster Road, W11**

(nearest underground: Ladbroke Grove)

Divine Liturgy at 11.00 a.m.

A.G.M. at 2.00 p.m.

Talk by Canon Donald Allchin

Further details from the General Secretary

CONSTANTINOPLE LECTURE

Monday 4th December 1995

at

WESTMINSTER ABBEY

to be given by

His All-Holiness the

ŒCUMENICAL PATRIARCH

following Evensong at 5.00 p.m.