



**E.C.N.L.**

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# The Anglican and Eastern Churches Association

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

## Eastern Churches News Letter

### EDITORIAL

This journal again comes with apologies that there was no Autumn/Winter issue last year. Lack of material prevented it, but perhaps it is fortunate that that was so, as the cost of printing ECNL now absorbs the whole of the annual membership subscription income, because only a small proportion of those who receive the magazine are currently paid up members.

There are, of course, life members who do not pay an annual subscription, but for those who are not life members I urge you to pay your subscription so that the good work of the Association can be carried forward.

#### *A Patron Saint*

Penelope Fitzgerald's novel "The Beginning of Spring" published in 1988 is set in Russia before the Great War and from the description of the celebration in a printing works of the name day of the patron saint of printers I learn that, at least in the Orthodox Church, he is Saint Modestos. Can anyone give me any information about him, and is there a patron saint of editors?

#### *The Ecumenical Patriarch honoured*

In July 1996, as part of the celebrations of the 150th anniversary of the founding of New College Edinburgh the University of Edinburgh conferred the honorary degree of Doctor of Divinity on four graduands, of whom one was His All-Holiness the Ecumenical Patriarch. The men who founded New College after the Disruption of the Church of Scotland in 1845 might have reacted with surprise had this been prophesied, but there are official meetings between the Orthodox and Reformed Churches, at which for many years a representative of the Reformed tradition has been Professor Thomas Torrance, another of the four honorary graduates.

#### *Annual Festival 1996*

The 1996 Festival held on 5th October had a strong Romanian flavour. It took place in St Dunstan-in-the-West, Fleet Street, the church which is used by London's Romanians on Sundays and which has a fine Romanian iconostasis, and lunch was provided by the ladies of the Romanian congregation. More importantly we were delighted to welcome as our guest Metropolitan Daniel of Moldavia and Bukovina, Archbishop of Iasi, who had received us warmly as pilgrims in his province of Romania in 1994. He was accompanied in the sanctuary at High Mass by Father Petre Pufulete, the Romanian Parish Priest in London, a member of our Committee, who gave the sermon, which is printed later, and Father Daniel Standu from Iasi, who as a deacon had played such a part in the Moldavian leg of the pilgrimage and who was studying at Mirfield.

The Principal Concelebrant of the Mass was our Anglican President, Bishop Michael Manktelow, who in the course of the service administered the sacrament of confirmation to four candidates. The musical setting of the Mass (Mozart in D with Mozart's Ave Verum) was sung by the Kensington Gore Singers under the direction of Petronella Dittmer, a member of the Association and a formidable choirmistress of the pilgrimage "scratch" choir. After lunch and the formal business of the Annual General Meeting, Metropolitan Daniel gave a talk on "The Situation of the Romanian Orthodox Church Today" of which a summary appears later in this issue.

The Festival finished with Orthodox Vespers conducted by Metropolitan Daniel assisted by Fathers Petre and Daniel.

#### *Constantinople Lecture 1996*

St Dunstan-in-the-West was also the venue for the second of the Association's functions in the year, the 16th Constantinople Lecture, which was given by the Right Revd John Austin Baker D.D., Bishop of Salisbury from 1982 to 1993 and a former Chairman of the Doctrine Commission of the Church of England. The Lecture was preceded by Solemn Evensong, at which Bishop Michael Manktelow presided, and it was fitting that the music was provided by the Choir of the Chapel of King's College, London as Bishop Baker taught at the College when our Chairman, Father Salter, and one of the Committee, Father Beal, were there as students.

#### *Moscow's Rebuilt Cathedral*

The Cathedral of Christ the Saviour, Moscow was dynamited on Stalin's orders in 1931, and is now being re-built at a cost of many millions of pounds. The cathedral took 60 years to build, and commemorated Russia's defeat of the invasion by Napoleon. On Orthodox Christmas Day (January 7th) Patriarch Aleski II of Moscow and All Russia celebrated the first Christmas service in the cathedral since re-construction began.

#### *Publications*

The Orthodox Fellowship of Saint John the Baptist have sent me their Calendar and Lectionary for 1997 (according to the revised Julian Calendar) and the 1997 edition of the Directory of Orthodox Parishes and Clergy in the British Isles which they have compiled. They are available from 26 Denton Close, Botley, Oxford OX2 9BW. The Calendar is £3.25 and the Directory £3.50, both post free.

### CHAIRMAN'S NOTES

#### *Royal Baptism in the Phanar*

A few weeks ago the granddaughter of His Majesty King Constantine of the Hellenes and his consort Queen Anne-Marie was baptized by His All Holiness the Ecumenical Patriarch Bartholomeos I of Constantinople in St George's Patriarchal Church in the Phanar, Istanbul. The baby is the daughter of His Royal Highness Prince Pavlos and his wife Marie-Chantal. She was christened Maria Olympia. The President of Turkey had telephoned a welcome to King

Constantine and members of the Royal Family of Greece and as an irenic gesture had sent flowers to the guests, who included Her Majesty Queen Sophia of Spain, Prince Michael, the uncle of King Constantine, and Princess Irene of Greece. His Royal Highness the Prince of Wales was one of the godparents. The members of the Holy Synod of the Patriarchate were present in choir. This must be the first time that a member of a Christian Royal House has been baptized in The City since the conquest of 1453. It will mark an improvement in Greek-Turkish understanding and hopefully a peaceful outcome to the Cyprus question, which has hindered better relations between the two states. The Princess Maria Olympia is indeed a sign of hope and of peace and we wish her many years!

#### *The SS Martha & Mary Convent, Moscow*

Some weeks before Christmas the young Russian Orthodox priest, Father Parfaini, recently appointed chaplain to the Convent of SS Martha and Mary and its hospital and other charitable institutions, came to visit me with two members of the Russian Orthodox Patriarchal Church in London, Gail Stewardson and Charles (Panteleimon) Wintour. Fr Parfaini has helped to form a group called The Friends of the SS Martha and Mary Convent, rather on the lines of the Friends of the Serbian convent at Gradac.

Whilst in London Fr Parfaini visited His Eminence Metropolitan Anthony of Sourozh at the Russian Orthodox Patriarchal Cathedral; and the Countess Mountbatten of Burma, who is a great-niece of the Grand Duchess Serge, and the Dowager Marchioness of Milford Haven at Kensington Palace.

Due to the dilapidated condition of electric cables and wiring in Moscow many people are suffering from burns, so the convent has opened a burns unit and the community also does a great deal of work for the many down-and-outs who now proliferate in the Russian capital.

I managed to take Fr Parfaini on a whirl-wind tour of Islington to see the Y.W.C.A. hostel where, when it was the Anglican convent of the Sisters of Bethany, the Grand Duchess Serge (St Elizabeth of the New Martyrs of Russia) visited it to discover how to establish a working or active order of nuns for the Russian Church. After this visit we went to see the house where Lenin lived and the pub (now a Japanese restaurant) where he planned the Revolution.

Fr Parfaini presented me with a small icon of St Elizabeth showing her holding the church of the convent and I gave him a silver icon of the Mother of God of Vladimir for the convent chapel. Fr Parfaini has a deep devotion to the New Martyr St Elizabeth, as, I discovered on my visit to Moscow in 1993, have many members of the medical staff in the convent compound.

On October 10 1996 a Fabergé diamond and aquamarine tiara, necklace and bracelet, which the Grand Duchess had given to her brother the Grand Duke Ernst Ludwig of Hesse at the time of her founding the convent of SS Martha and Mary, was auctioned in London. The jewellery fetched £95,000 and was sold on behalf of a descendant of Princess Dorothea of Hesse.

#### *Imperial Russia in Sidmouth*

In the late summer I spent a few days at his delightful bungalow overlooking Sidmouth bay, with Father David White, a priest of the Melkite Church under the jurisdiction of His Sacred Beatitude Maximos V Hakim, Greek Catholic Patriarch of Alexandria, Antioch and Jerusalem. In exploring this very pretty town I came across a row of houses in Forfield Terrace which bore on the central pediment the arms of Imperial Russia. On enquiring about this rather curious phenomenon I discovered that the terrace was built in 1790 by Michael Novosielski, a Polish architect who unfortunately died in 1794 before his work had been completed. Lord Gwydir, Lady le Despencer and, it is thought, King George IV, stayed there when visiting Sidmouth. In 1831 No. 8 was occupied by the Grand Duchess Hélène of Russia, who was the sister-in-law to the Tsar. During her stay in Sidmouth the Grand Duchess had her band of Russian Cossacks play for the townspeople in the evenings, while she herself took a lively interest in all that was going on in the town. The double-headed eagle was erected as a memorial of her stay.

#### *The Greek Patriarchate of Alexandria*

As they say in Orthodox circles the Patriarchate of Alexandria has been "widowed" for some considerable time. Happily there is now a new Patriarch, Porphyrios by name. We wish His Holiness many years and assure him of our prayers.

His Holiness Pope John-Paul II of Old Rome sent the following message to the new Patriarch:

"To His Excellency Porphyrios, Greek Orthodox Patriarch of Alexandria and All Africa.

Following the departure to the Father of my very venerable Brother the Patriarch Parthenios III, I express my sincere sentiments of brotherly compassion to members of the Holy Synod, to the priests, the faithful of the Greek Orthodox Patriarchate of Alexandria and All Africa.

Having personally known him who comes to you, I have appreciated his high human and spiritual qualities, founded on a truly evangelical spirit. Never has His Beatitude turned from his "humble combat" in favouring the mutual understanding and reconciliation between the Churches. More particularly, the Patriarch Parthenios III kept very much to our close relations and continued with the Catholic Church to eliminate the obstacles to re-establishing the full communion between the Churches. I recall with emotion his remarkable intervention at our last meeting concerning the Special Assembly for the African Synod of Bishops, which was held in Rome in April 1994.

At this moment of sadness, but above all great hopefulness, I ask the Holy Trinity to receive in its bosom this faithful servant of unity. I pray the Holy Spirit to give us His light and His power for that (unity), following the example of this beloved departed one, so that we know how to be – more especially in this Continent of Africa, which he held so close to his heart – active and convinced witnesses of the will of Christ, dying so as to bring together in one people alone the dispersed children of God (Cf. John 11 v. 51–52). In linking together all those

who are affected by the loss of the Patriarch with the intercession of the Theotokos, I assure the members of the Holy Synod of my fervent prayer".

Joannes-Paulus PP. II

#### *The Melkite Church in the United Kingdom*

Members of this Church are using the Anglican church of St Mary on Paddington Green. Archbishop Hilarion Cappucci, formerly Archbishop of Galilee and in recent years resident in Rome, has been appointed as Archbishop for the Melkites in the United Kingdom. We welcome His Grace to his new position.

#### *Visit of Pope Shenouda III*

In December His Holiness Pope Shenouda III visited London and other cities in the United Kingdom where there are Coptic communities. Father Beal and Father Salter represented the Association at the banquet in the Pope-Patriarch's honour at the Lancaster Hotel in Bayswater. The Anglican guest of honour was Lord Coggan, former Archbishop of Canterbury. Bishop Geoffrey Rowell of Basingstoke and Archbishop Guderian of the Armenians were also present together with His Excellency the Egyptian Ambassador to the Court of St James.

#### *Society of St John Chrysostom*

This Society is our Roman Catholic opposite number and was the creation of the late Dom Bede Winslow, the editor of the Eastern Churches' Quarterly and Prior of Ramsgate Abbey. To mark the beginning of the Week of Prayer for Christian Unity His Eminence Cardinal Basil Hume, Archbishop of Westminster and Mr Joe Farrelly, Chairman of the Committee of the St John Chrysostom Society, hosted a reception at the Westminster Cathedral Clergy House. This was followed by Solemn Vespers of the Orthodox Church celebrated by our Orthodox President Archbishop Gregorios of Thyateira and Great Britain assisted by priests of his jurisdiction and Father Simeon of the Bulgarian Orthodox Church in London. Bishop Michael Manktelow, our Anglican President, Father Pufulete the Romanian priest on our committee and Father John Salter were present in the sanctuary together with Archimandrite Serge Kelliker of the Greek Catholic Ukrainian Church, Canon Roger Greenacre, Chancellor of Chichester Cathedral, Abba Seraphim of the Coptic Church and other Coptic clergy and Father Thomas the resident priest in London of the Syrian Orthodox Church.

#### *Ethiopian Pianist in London*

Mr Girma, whom Fr Warner, Fr Welling, Fr Salter and Mr Jonathan Bolton-Dignam met at the Anglican vicarage in Addis Ababa last January, gave a brilliant piano recital at St Dunstan-in-the-West in the summer.

#### *The House of Romanov*

H.I.H. Prince Georgi, son of H.I.H. Grand Duchess Maria and Prince Franz Wilhelm of Prussia, has been enrolled in the military academy in Moscow. Whether or not this points to the possibility of a restoration of the monarchy in Russia remains to be seen. There is a

dispute, however, as to the senior claimant to the throne of Tsar Nicholas II, as probably all the Romanov Princes are now morgantically married. Prince Georgi is of the House of Hohenzollern. Should there be a restoration it is possible that the next monarch might be elected.

#### *King Simeon II of the Bulgarians*

His Majesty King Simeon II and Queen Margarita returned for the first time to Bulgaria since the King's childhood and were greeted by very large crowds of well-wishers, particularly in the capital, Sofia. The crowds were as enthusiastic for their King and Queen as were the hordes of people who greeted King Michael and Queen Anne on their return to Romania. It is significant, when certain elements of the right wing press in the United Kingdom would seek to denigrate the monarchy, that the European monarchies and indeed monarchies elsewhere, are on the whole the most democratic and stable societies and countries which have lost their monarchs seem quite keen for their return.

#### *The Fellowship of SS Alban & Sergius*

I was very pleased to receive a surprise visit from the Russian Deacon who has become the new secretary of the Fellowship of SS Alban & Sergius. We wish him well in his work.

#### *The Church of Ethiopia*

The Beatification of Cardinal Ildefonso Schuster, formerly Archbishop of Milan, has raised more than eyebrows in Roman Catholic circles for it was Cardinal Schuster who, when Mussolini's troops invaded Abyssinia (as we then knew it), said in a sermon on 28th October 1935 that Mussolini's fascists were: "the valiant army which ... at the cost of blood, opens the gates of Ethiopia to the Catholic faith and to Roman civilization..." In 1940 the "Blessed Ildefonso" proclaimed in his Christmas message to his province - "Our obligation is loyalty towards the Fatherland (i.e. Fascist Italy), to serene confidence, to obedience and to courageous collaboration..." i.e. collaboration with a government that had attacked Orthodox Greece and trampled through Albania. It is curious that this man has been beatified in the same year in which Father Balasuriya has been excommunicated. Schuster had not shown particular loyalty to Pope Pius XI who had on 1st April 1935 issued a statement aimed at belligerent Italy saying: - "We are unable to accept that those who ought to have at heart the prosperity and well-being of the nations would want to stir up great killings and destruction... But if anyone would carry out this atrocious crime... then we could not prevent ourselves from praying to God with a heartfelt sorrow this prayer: 'Dissipa gentes quae bella volunt (...He hath scattered the people that delight in war..., Psalm 68 v 30 B.C.P.)

Sadly, men like Schuster were often very ignorant of the Eastern Churches and of the fact that Ethiopia had the beginnings of a Christian civilization when our Anglo-Saxon forefathers were still pagans. As late as 1877 a Roman devotional manual known as "*The Raccolta*" had a "*Prayer for the Conversion of the Greek Schismatics*", which was preceded by "*A Prayer for the Conversion of the Descendants of Cham (i.e. Ham) in Central Africa*", which went:

*"Let us pray for the most wretched Ethiopians in Central Africa, that Almighty God may at length move the curse of Cham from their hearts, and grant them the blessing to be found only in Jesus Christ, our Lord."*

This is unforgivable even in 1877. Who did the author of this Indulged Prayer imagine the Ethiopians were worshipping? Who was it that they received in Holy Communion? From Whom had they received Holy Orders recognized as entirely valid by the Holy See? Had there not been for centuries before 1877 a monastery in the Vatican itself for Ethiopians?

One wonders whether Cardinal Schuster, now placed among the Blessed, was ever aware of the atrocities perpetrated by Mussolini's troops in Ethiopia. In early 1937 many of the young well-educated Ethiopians who had remained in Addis Ababa were executed. A mass murder of two hundred officer cadets at the military college in the capital followed, wholesale massacres by the Blackshirts took place in various towns and villages, amounting to around 6,000 people. Strict racial segregation was enforced and Ethiopians were not allowed to travel in taxis or buses reserved for the Italian conquerors. In February 1937, the slaughter in Addis Ababa by Cardinal Schuster's "valiant army which at the cost of blood" (Ethiopian blood by the way!) was opening up the "gates of Ethiopia to the Catholic faith and to Roman civilization", was followed by the massacre of the priests and other monks in the monastery of Debra Libanos. In other towns and villages families were shut up in their huts and burnt alive on the suspicion of hiding arms.

The beatification of a man of Schuster's views can only cause a deeper rift between the Holy See and the Ethiopian Church. It is Our Lord's teaching that it is the peacemakers who are to be placed among the blessed, not the likes of Ildefonso Schuster.

In his address at the Angelus in St Peter's Square on 22 December 1996 the Pope reminded his audience of the Great Jubilee of the year 2,000 and said "I remind everyone that violence does not build a people's future".

#### *Rome and Constantinople*

A tradition has grown up in recent years that the Pope of Old Rome, the successor of St Peter, should send a delegation to visit the Ecumenical Patriarch, the successor of St Andrew, St Peter's brother who first brought Peter to Christ. The Delegation arrived on St Andrew's day at the Phanar. It was led by Cardinal Edward Cassidy, President of the Pontifical Council for Promoting Christian Unity. It also included Bishop Pierre Duprey, Bishop-elect Jean-Claude Perisset, respectively Secretary and Adjunct Secretary of the Pontifical Council, together with the Apostolic Nuncio to Turkey, Archbishop Pier Luigi Celata. In June on the feast of St Peter the Ecumenical Patriarch sends a similar delegation to Rome. The Roman representatives of the Pope took part in the Solemn Liturgy at St George's Patriarchal Cathedral and had conversations with the Synodal Commission responsible for the relations with the Roman

Catholic Church. A reception was held for members of other Churches resident in Istanbul.

#### *Rome and Canterbury*

On Thursday evening, 5th December 1996 His Holiness Pope John Paul II presided at Solemn Vespers in the Roman church of St Gregory on the Caelian Hill, with the participation of His Grace George Carey, Archbishop of Canterbury. To commemorate St Gregory, who sent St Augustine to England from this church; the two prelates lit two candles in honour of these saints.

On the morning of the 5th December His Holiness received the Archbishop of Canterbury privately in his library and afterwards received His Grace's entourage and various officials of the Holy See. Discourses were exchanged between the Pope and the Primate. In the course of his address the Archbishop said:

"Your Holiness, Beloved Brother in Christ... It is now 30 years since your Predecessor, Pope Paul VI, and mine, Archbishop Michael Ramsey, met together in prayer in the Church of St Paul's-without-the-Walls here in Rome. On that occasion, Pope Paul gave to Archbishop Ramsey the Episcopal ring that I am wearing today. It had been given to the Pope as a gift from the City of Milan, when he was the incumbent of the See of St Ambrose. This ring is an important and treasured reminder of the common commitment of the See of Rome and the See of Canterbury to the cause of Christian Unity..." (*L'Osservatore Romano* text).

#### *Rome and Romania*

With the re-emergence of the Greek Catholic Church in Romania after the fall of Communism, the hierarchy has been re-establishing itself and was received in Rome by the Pope. The bishops of the Byzantine and Latin Rites celebrated with the Pope during their Ad Limina Apostolorum visit to the Vatican. In his address to the bishops the Holy Father called for a more fraternal life between the different rites of the Catholic Church in Romania, i.e. between the Latin and the Byzantine Rites both in communion with Rome. His Holiness went on to urge the Romanian Catholic hierarchies to continue their ecumenical contacts with the Romanian Orthodox Church:

"Your quinquennial reports have also informed me of your steps in favour of ecumenical relations, particularly with the Romanian Orthodox Church to which the majority of the people belongs. I am pleased with this renewed attention on your part. I hope you can continue the education of the faithful in this area, for they are called under your guidance to commit themselves to the way of full unity. Concerning yourselves, I invite you to pursue and to intensify your fraternal links with our separated brothers and sisters, who are also committed to the plan of dialogue and reconciliation. For the Catholic Church, ecumenism is henceforth an urgent and irreversible task, a witness to fraternal love lived with patience, "a duty of the Christian conscience enlightened by faith and guided by love" (*Ut Unum Sint*, n. 8). This implies concrete achievements. For example, it is important that the different Christian Churches join together for prayer and

charitable work, for poverty knows no bounds and our love as brothers and sisters must be creative. Collaboration in social activities will help Christians in your country to understand that they are called to act with one another as disciples of Christ whom all proclaim Lord. Let us all recall the exhortations of the Apostle of the Gentiles: "Through love be servants of one another" (Galatians 5:13), for "love builds up" (I Corinthians. 8:1).

The Pope went on to convey his greetings to Cardinal Alexandru Todea, Archbishop emeritus of Fagaras and Alba Julia, assuring him of his brotherly support in his poor state of health.

#### *Rome and the Armenian Church:*

On Friday 13th December 1996 the Pope received in private audience His Holiness Lord Lord Karekin I (Sarkissian) Patriarch and Supreme Catholicos of All Armenians. The Catholicos was accompanied by the following members of his suite: His Beatitude the Patriarch of Jerusalem of the Armenians, Archbishop Torkom Manoukian, His Beatitude The Patriarch of Constantinople of the Armenians, Archbishop Atekin Kazanjian and Archbishops and Bishops from Armenia and Artsakh (i.e. Nagorno-Karabakh) and other prelates from the Armenian diaspora. The Supreme Catholicos's visit to Rome was from 10th - 13th December 1996.

From 23rd - 25th January 1997 the Catholicos of the Armenian Church of Cilicia (the equivalent of the Archbishop of York in Anglican terms) situated in Lebanon, Catholicos Lord Lord Aram I (Keshishian) visited the Vatican and was present with the Pope on 19th January at the Mass for unity at the basilica of St Paul-outside-the-Walls. The visits of the two Catholicos to the Holy See mark a greatly improved relationship between the two communions and a desire for entry into full communion with each other.

## OBITUARIES

### Patriarch Parthenios III of Alexandria

The very sudden death of Patriarch Parthenios on 23rd July 1996 has removed from the Christian World an outstanding personality: not only was he a great leader of Orthodoxy, but also a devoted friend of Anglicanism and a universally respected leader of the World Council of Churches. It is impossible to do justice to his work in a short obituary, but perhaps one can keep vivid some of the realities of his contribution to the Church of Christ.

The General Secretary of W.C.C., on receiving the sad news, said: "his distinctive voice of wisdom and ecumenical passion will continue to reverberate for a long time to come". When received at the Vatican in 1990, Pope John Paul II spoke of Patriarch Parthenios as "a tireless witness to the hope of unity among Christians", and during that visit Parthenios told the Pope: "we have a holy duty to meet with one another, to get to know one another, not to isolate ourselves, but to be companions, friends, brothers".

The future Pope and Patriarch Parthenios III of Alexandria and All Africa, and Ecumenical Judge, was born in Port Said of Greek Egyptian parents in 1919; and he went on to the famous Theological School of Halki, near Constantinople. He was, therefore, very much in the succession of St Athanasios and the 'Melchites' (in the original sense of that term) who preserved Orthodoxy in Alexandria after the Council of Chalcedon and the Monophysite secession. Later, he did post-graduate studies at the Sorbonne in Paris, and he spent four terms at Cuddesdon Theological College. All this made him eminently suited to be Secretary (and then Chief Secretary) of the Holy Synod of the Alexandrian Patriarchate, culminating in his being appointed Patriarchal Vicar before becoming Metropolitan of Carthage (based on Benghazi, Libya). In 1987 he was, perhaps, the 'inevitable' choice for the vacant 'second throne of Orthodoxy'.

Speaking personally, Parthenios's death has meant parting in this world from a dear friend of many years: in 1942/3 I was a subaltern in the Royal Marines stationed in the port of Alexandria, he a deacon at the Patriarchate. At the 1958 Lambeth Conference it fell ('by chance?') to me to "look after" the Alexandrian delegation, and it was Archimandrite Parthenios (with our dear friend the late Dr Moschonas, the Patriarchal Librarian) who represented his Patriarch. Finally, it was my privilege to invite him to deliver the Association's tenth Constantinople Lecture, which drew a great audience to Lambeth Palace and over which Archbishop Runcie presided (himself a close friend, and a former Principal of Cuddesdon).

As we noted at the outset, Parthenios was a devoted ecumenist, and a longstanding member of the Central Committee of W.C.C. (since 1968) and of "faith and Order": it was in recognition of this commitment and of his profound spiritual wisdom that he was invited to present an address on the main theme of the W.C.C. Assembly in Canberra in 1991, where he was subsequently elected a President of W.C.C.

The "All Africa" part of his official style was no formality: continuing the dedicated efforts of his predecessor Nicholas VI, he worked hard to facilitate the growth of Orthodoxy among various African nations and peoples, which has begun to widen and enrich the ecumenical movement in Africa. This year he had had a strenuous tour in Africa, followed by a conference in Cairo and then an arduous visit to Moscow, where he was instrumental in settling a domestic dispute between the Patriarchs of Constantinople and Moscow. It is small wonder that he told his sister (who lives with her English husband in Dorset) that he was "feeling tired", but he was exuberantly happy as he began his holiday on the Greek island of Amorgos: two days later he 'fainted', and died instantly.

Probably the Patriarch would have preferred to have been buried on his beloved Amorgos, but he had to be flown to Athens and lie in state in the Metropolitan Cathedral: the Greek Government declared him a National Leader, and his coffin was draped in the Greek flag. Subsequently his body was flown to Cairo, where by custom the Greek Orthodox Patriarchs are buried, for interment there on 30th July.

It seems fitting to end with the accent on the ecumenical field. In a letter to me at the end of 1991 Parthenios wrote: "I believe that today

we have to realise that we must begin, and continue, our dialogue with all religions, believing that all those who believe are connected with us. We must try to know them, and they to know us. We must destroy all our material and spiritual 'ghettoes' ". Of our Association's work the Patriarch wrote in 1993: "our relations are and must be always fraternal. It is the will of God, and a Tradition which will help our Dialogue: the will of God is also for union of the Churches". Even the ordination of women was not to be allowed to thwart this vision: his "personal view" was that it was "an experiment, which will be a lesson for all the Churches, and we will see".

We thank God for an outstanding leader of the Church of Christ, for a faithful shepherd, for a charismatic figure who reflected the divine Love and is blessed among the peacemakers.

Eternal be the memory .....

Harold Embleton

#### **A tribute by Dr Konrad Raiser, General Secretary of the World Council of Churches**

The Greek Orthodox Patriarch of Alexandria and All Africa, Parthenios III, aged 76, died of a heart attack on 23 July during a visit to Greece.

His Beatitude Parthenios, Greek Orthodox Patriarch of Alexandria and All Africa, has been one of the outstanding Orthodox leaders of the ecumenical movement. Already as Metropolitan of the diocese of Tripoli, he served on the Central Committee of the World Council of Churches since 1968 and became a trusted interpreter of the Orthodox voice in the life of the World Council. It was in recognition of his genuine ecumenical commitment and his profound spiritual wisdom that he was invited to present an address on the main theme of the World Council of Churches' Assembly in Canberra in 1991, where he was subsequently elected as a President of the World Council of Churches. Continuing the dedicated efforts of his predecessor, His Beatitude Nicolaos VI, he has facilitated the growth of the African expression of Orthodoxy which has begun to widen and enrich the ecumenical movement in Africa.

The passing away of His Beatitude Parthenios leaves a gap which cannot easily be filled. His distinctive voice of wisdom and ecumenical passion will continue to reverberate for a long time to come. The World Council gives thanks to God for the life and witness of his devoted servant of the Church. He has been a blessing for many, and the World Council of Churches will always honour his memory and the legacy he left.

#### *Kit Kusseff*

Kit was the wife of Dr Methodie Kusseff of the Bulgarian Orthodox Church in London. She created at their cosy home in Harringay, north London, an oasis of peace and tranquillity for Bulgarians, Anglo-Bulgarians and Bulgarophiles. At the parties which Kit hosted so warmly there could be found monarchists, members of the old

Communist embassy and Brits who had worked years and years ago in Bulgaria. Kit made everyone so welcome and had the gift of concentrating her attention on whomsoever she was speaking to. All divisions of politics, class and colour disappeared for her. Despite her physical disabilities she was always on top form and her parties were a joy to attend. She was an Englishwoman, but she took great interest in the activities of the Bulgarian Orthodox Church particularly in the chaplaincy in London. She will be immensely missed on the ecumenical scene and particularly by Methodie to whom we offer our deepest sympathy and prayers in his loss of a wife and friend of so many years. May Kit's memory be eternal!

A.T.J. Salter

*Dennis Franklyn Pauley, priest*

Dennis Pauley died quite suddenly on 2nd December 1996. He was born within the tranquil shadow of Ely cathedral on 10th October 1919. He attended the King's School in Ely and when World War II broke out he was immediately called up for military service. He served in the Royal Army Medical Corps and soon the quiet life of Ely gave way to his being thrice torpedoed in the Mediterranean. Following the Battle of Crete he survived the burning of his ship and the loss of so many of his companions, and lived on fruit brought to his group by the Cretan villagers.

As World War II drew to its close Dennis experienced what he described as far worse horrors than torpedoing, namely the opening up of Belsen concentration camp. He was in the advance party of the medical team. He said he could never forget the smell of death he encountered there and for years he never mentioned it. For some years he was assistant curate at St Silas's, Pentonville, which was linked pastorally with St Clement's, Barnsbury, and for many years he lived in the priest's flat there. Here he was proud to have followed in the footsteps of Father Oswald Fielding-Clarke and his Russian wife, Xenia. His leaning was towards old fashioned Christian Socialism, but he was also a founder member of the Society for the Protection of the Unborn Child and took an active part in its North London branch until his death. He also was in at the beginning of Amnesty International. His work for twelve years as assistant chaplain at Holloway Prison resulted in his making many friends among the prisoners and the staff and he kept up a huge correspondence with them and was meticulous in making telephone calls and baking cakes for "my girls".

At St Clement's, Barnsbury, he shared the building with the Greek Orthodox community for many years, and when he eventually moved into the garden flat at St Silas's Vicarage, he was awarded the Cross of Thyateira by Archbishop Methodios. He still continued to attend the Easter Vigil Liturgy at what had become St John The Forerunner's, until eventually Archimandrite Leonteos moved north to another church in Harringay. Father Leonteos and his Deacon represented the Greek community at Father Dennis's funeral.

He had spent a great deal of time in Germany and Austria after the war working with the British Military government as a translator. It was

during that time that he established many ecumenical contacts with various German and Austrian Cardinals. In his latter years he became very involved with Poland and made frequent visits there to support the Solidarity Movement. He had a great devotion to the shrine of Our Lady of Czestohowa and a love for the mediaeval city of Cracow. His last visit abroad, however, was to Budapest; his planned last visit to his beloved Vienna never came off. He always claimed that the family had come from Vienna and were originally named Pauli.

He took a very great interest in the activities of this Association and in his latter years made the journey to Constantinople for the re-opening of Christ Church. Whilst in The City he was received in audience by the Ecumenical Patriarch and the Patriarch of the Armenians. He very much enjoyed representing the Association in various functions, the first of which was the funeral of the Armenian Archbishop in London, Bessak Toumayan.

Although he never sought preferment and was ignored by the Anglican Establishment, Dennis, nevertheless, took an enormous interest in who was where up the greasy pole of the Anglican hierarchy and he would always remember at the altar the bishops whose anniversary of consecration it was. Like Father Henry Brandreth his talents were wasted in the Church of England. He would have made a very good tutor in a theological college, as he greatly enjoyed student company, or as a chaplain in a foreign city (he never forgot a locum chaplaincy in Germany one summer). His lack of recognition, however, in no way embittered him, in fact he regarded it with a great deal of amusement and would have regarded it as the extremity of vulgarity to have proposed himself for any vacancy in the Church of England. Yet when all the money consuming and time wasting schemes, such as the Templeman Report, Call to the North, Call to the Nation have been forgotten, as indeed they already have, Dennis Pauley's ministry bears and will bear much fruit.

May he rest in peace and rise in glory!

A.T.J. Salter

*His Imperial Majesty Amha Selassie*

The first time I met Emperor Amha Selassie (The Gift of The Trinity) was when I returned three Ethiopian processional crosses, which one of our members Father Lawson Nagel had rescued from one of his village churches in the Chichester diocese. The church had been declared redundant and as these crosses had been brought back by General Napier's troops after the Battle of Magdala, it was thought that they ought to be returned to the country from whence they were, in all probability, looted. As Ethiopia was undergoing a reign of terror at that time there was no possibility of their being returned to that country, so the Imperial Family were approached to give the crosses safe custody. The Emperor was delighted to receive them, for as he told us the Cross means a very great deal in Orthodox devotion and to lose a cross is a tragedy. At that time the Imperial Family were living in Great Portland Street, but in the early nineties moved to Virginia. The Empress told me that most of her adult life had been spent in



exile, the Imperial Family having been first in the Holy Land and then in Bath followed by a period in exile in Switzerland, which probably saved the Crown Prince's life (he was there for treatment following a stroke). In 1975 I represented the Association at St George's Chapel, Windsor, when the Emperor Haile Selassie's Garter banner was laid up in the presence of the Queen and the Crown Prince, then known as Asfa Wossen.

It was not until 1989 that the Crown Prince assumed the title of Emperor following the decision of the Crown Council, which existed secretly in Ethiopia, to proclaim him Emperor. By his Majesty's first marriage he had a daughter H.I.H. Princess Ejigayehu, who died in a prison in Addis Ababa in 1979. By his second marriage he is survived by H.I.H. Crown Prince Zara Yacob, who is still living in England, and Princess Mary, Mrs Michael Zewde, and two other daughters. His Majesty always took an interest in the life of the Orthodox Churches and was pleased that an Association such as our should endeavour to bring the Churches together.

May His Memory be eternal!

A.T.J. Salter

#### PROTOCOL NUMBER 145

To the Honourable Governing Committee of the Anglican and Eastern Churches' Association be Grace and Peace from God the Father and our Lord Jesus Christ.

Having by divine grace returned to our See and retaining still a vivid memory of our meeting with you, we are led, by means of the present Patriarchal letter, to offer to you our sincerest thanks for the many expressions of Christian love and honour lavished on our Humility and our companions. These reflect well on the moral person of the Ecumenical Patriarchate which, assuming the initiative, for many years now labours for the rapprochement of our two Churches, with unity in faith and communion in the sacraments as the final objective.

In thanking you again for this brotherly contact, with all our heart we bestow on you our Patriarchal blessing, and invoke the grace and infinite mercy of God on you and your collaborators.

Vartholomaeos of Constantinople, fervent intercessor before God.

30th April 1996

#### CORRESPONDENCE FOLLOWING THE BOMB ATTACK ON THE PHANAR

7 October 1996

Your All Holiness

Warmest Christian greetings from Members of the Anglican and Eastern Churches Association, who held their Annual Festival in London last Saturday.

We recall, with particular gratitude and joy, your generous hospitality to our pilgrims at this time last year, when we came to the Phanar and on to Cappodocia. We also remember, with affection, your visit to England last December when you honoured us by delivering the Constantinople Lecture.

Now we are very distressed to learn of the recent bomb attack on your All Holiness' Headquarters. Although we rejoice that, in God's providence, no-one was injured, we assure you and your staff of our loving thoughts and prayers as you recover from the shock of this outrage. May the Holy Angels constantly have charge over you that you may always dwell under the defence of the Most High.

With deep brotherly love in Our Lord Christ

Michael Manktelow  
Anglican President of the Anglican  
and Eastern Churches Association

November 2, 1996

The Rt Revd Michael Manktelow, Anglican President, the Anglican and Eastern Churches Association, our Modesty's beloved son in the Lord: Grace and peace from God.

The Ecumenical Patriarchate has endured many trials and tribulations throughout its age-old history. Once again, this bastion of Orthodoxy has been targeted by unfriendly forces; once again, by divine grace and with the protection of the Holy Mother of God, it has been spared of tragedy; and once again we thank God there were no human casualties or injuries. As the patient Job, we humbly accept these attacks and challenges, since each time we are put to the test our faith burns brighter in our souls and Jesus Christ is glorified in the highest.

Your expressions of sympathy and support, Rt Revd beloved Sir, during this latest and most serious attack have greatly moved and comforted us. We draw strength from your words and prayers which encourage us in our difficult but sacred ministry. Let us also pray for the repentance of the perpetrators and that peace will reign in every corner of the world, including our own little corner.

Assuring you and all the members of the Anglican and Eastern Churches Association of our prayers and supplications, we invoke upon you the grace of our Lord Jesus Christ and His infinite mercy, together with our paternal and Patriarchal blessing.

The Ecumenical Patriarch  
†Bartholomew of Constantinople

**THE SERMON PREACHED AT THE ANNUAL  
FESTIVAL BY FATHER SYLVIU-PETRE PUFULETE  
Priest of the Romanian Orthodox Parish in London  
on 5th October 1996**

Your Holiness,  
Your Eminence,  
Reverend Fathers,  
Dear Brethren in Christ,

Oscar Wilde wrote a poem in prose called *The Master*. It says that Joseph of Arimathea, after burying the body of our Lord, was going back home, when the darkness came over the earth. And crossing a valley he saw a young man kneeling on the flint stone, naked and weeping. He had wounded his body with thorns and on his hair had he set ashes as a crown.

And Joseph said to the young man: "I do not wonder that your sorrow is so great, for surely He was a just man".

And the young man answered: "It is not for Him that I am weeping but for myself. I too have changed water into wine, and I have healed the leper and given sight to the blind. I have walked upon the waters, and from the dwellers in the tombs I have cast out devils. I have fed the hungry in the desert where there was no food, and I have raised the dead from their narrow houses and at my bidding, before a great multitude of people, a barren fig-tree withered away. All things that this man has done I have done also. And yet they have not crucified me".

Indeed, the Crucifixion or Sacrifice of Jesus Christ is pivotal to our Christian faith. The history of mankind offers us plenty of examples of sacrifices or supreme sacrifices. In recent times, think of the Gandis in India, of the Kennedys in America or of Martin Luther King again in America. They are all supreme sacrifices for the ideals they believed in but they do not transcend in a fundamental or existential way the boundaries of their respective communities.

But the sacrifice of Jesus Christ differs in many essential respects from all other examples of sacrifices. First, it was a sacrifice offered by the Son of God. God who has spoken in the past to us in divers manners "has in these last days spoken unto us by his Son, whom he has appointed heir of all things, by whom also he made the world" (Heb 1, 2).

Second, the sacrifice of Jesus Christ was a universally redeeming sacrifice. It was a sacrifice offered to God for mankind as a whole and not for a mere section of it. Jesus Christ "gave himself ransom for all" (1 Tim 2, 6) and so He "made peace through the blood of his cross and reconciled all things unto himself, whether they are things in earth or things in heaven" (Col 1, 20).

Third and finally, the sacrifice of Jesus Christ conquered death for it resulted in the Resurrection of our Lord.

Sacrifice, Resurrection and Redemption go together and all our christian life and unity are centered unto and revolve around these three events. For "other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor 3, 11).

We all participate in this essential life and unity of the grace of Jesus Christ, Orthodox and Anglicans. Our participation is fuller or lesser according to our personal commitments, according to our own traditions and to our degree of adherence and faithfulness to the apostolic tradition. And more importantly we all have the same common means of participation, for it was Jesus Christ who endowed the Church with those means. They are the Holy Sacraments, channels of grace and gates to the Kingdom of God.

What makes somebody christian in the early days of life are the first three Sacraments, known sometimes technically as the Sacraments of initiation, precisely because they do introduce us to and initiate us into the life of the redeeming grace of our Lord: Baptism, Chrismation or Confirmation and Eucharist.

According to the Orthodox tradition the baptismal water is, I quote from the prayer of blessing, "water of redemption, water of sanctification, the purification of flesh and spirit, the loosing of bonds, the remission of sins, the illumination of the soul, the laver of regeneration, the renewal of the Spirit, the gift of adoption to sonship, the garment of incorruption, the fountain of life".

Very much in the same line of tradition, one Anglican prayer from the service of Baptism reads: "We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit, to receive him for Thine own child by adoption, and to incorporate him into Thy Holy Church".

Holy Chrismation or Confirmation as it is called in the Anglican tradition, follows very much the same common pattern, though there are some differences so far as the shape of it and the time of administration are concerned. The Orthodox ritual calls it "gift of the Holy Spirit" while the prayer read by the bishop in the Anglican rite of Confirmation calls it "gift of grace".

Likewise the Holy Communion or Eucharist is shared by both Anglicans and Orthodox as the real body and blood of our Lord Jesus Christ.

Yet in spite of all this common doctrinal and practical tradition and spirituality, our two Churches follow separate, maybe not quite necessarily separate, but definitely their own ways towards the same Kingdom of God. Yes, there are differences between us. And so it should be, provided that this will contribute to create a good rich, organic diversity. So it was in the early days of the Christian Church and St Paul confirmed it as valid, in his epistle to the Corinthians: "Now there are diversity of gifts, but the same Spirit. And there are differences of administrations but the same Lord. And there are diversity of operations but it is the same God which worketh all in all" (1 Cor 12, 4-6). Different gifts are harmless to each other and can be easily complementary. But different administrations and even more so divers operations can easily become antagonistic and prone to division.

Perhaps it is worth reminding ourselves that even in the apostolic Church there were divisions or tendencies to division. The witness to this is the first chapters of the first epistle of St Paul to the Corinthians. But unlike centuries later, the apostolic Church did not

succumb to the dividing tendencies of some christian communities. After all, and this is a historical fact, the successors of Apostles failed where the Apostles were masters; to keep divers gifts, different administrations and divers operations in the same one and undivided Body of Christ, His Holy Church.

This is where our Anglican and Eastern Churches Association stood for the last 132 years and still stands today as firm as ever. Between two Christian Churches indeed separated by some differences but having a lot in common. Trying to create, through contacts, friendship and mutual understanding an atmosphere which will contribute to a real rapprochement, until that day when "we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ".

Perhaps, on the coat of arms of our Association, if there would be one, it should be inscribed the warning of St Paul to the Corinthians, delivered with a question mark: "Is Christ divided?" What is our answer today to the pauline warning? Christ is not divided, but we christians are.

### **THE SITUATION OF THE ROMANIAN ORTHODOX CHURCH TODAY** **Metropolitan Daniel of Moldavia and Bukovina,** **Archbishop of Iasi**

The Association took the opportunity of Metropolitan Daniel's visit to this country to ask him to speak at our Annual General Meeting on 5th October. The Metropolitan came to England to deliver the Church Mission Society's Annual Sermon on the subject "Mission in Europe Today", and told us that as he had given the sermon three times (at St John's Waterloo, London, Salisbury Cathedral and St Andrew's, Bishopthorpe, York) as a good Trinitarian he would not repeat the address for the fourth time, but would speak informally on "The Orthodox Church in Romania after the fall of Communism", the topic which had been suggested to him.

What follows is not a transcript of Metropolitan Daniel's talk and of his replies to questions afterwards, but an expanded version of notes taken at the time.

Since the fall of Communism the Church in Romania has been given new opportunities, has been confronted with new difficulties and has to face new tasks. Firstly, new opportunities. There has been a change in Church/State relations. The State's former constitutional role of "supervision and guidance of the State in the life of the Church", in other words interference in Church affairs, has gone, but separation has been avoided, as the Church is present in schools, hospitals, orphanages and military units. 400 new churches are being built. There are many villages and districts of cities which are without churches. In the diocese of Iasi, which has 800 parishes, there are 100 villages without churches, and 73 churches are now under construction. New monasteries (including convents) are being

founded. In 1959 there were 410, but many were abandoned under pressure from the State. 5 years ago in the diocese of Iasi there were 150, and now there are 357 including sketes (small monasteries). Churches in Iasi itself have increased from 20 to 75. New theological schools have been opened. The number of theological university institutions has risen from 2 to 14, and seminaries (of high school level) from 6 to 33. These serve the Orthodox 87% of the population. The Roman Catholic 6% have 9 theological faculties, and the Protestant 5% 5.

The new constitution guarantees religious education, and 30,000 R.E. teachers are needed. It is remarkable how children can act as missionaries in the home. Parents who were educated when religion in schools was prohibited and atheism was the official ideology are reading their children's books and coming to know about Christianity. Children ask their parents "Why don't you pray before meals?" or "Why don't you pray before you go to bed?" Religious radio and television stations are now allowed, and a new station, Radio Trinitas, is planned to open in Iasi next year.

Secondly, new difficulties. The transition from a communist to a capitalist economy has been painful, and there are very serious economic and financial problems, for the Church as well as the State.

There is a need to train more professors and teachers of religion, social workers, and chaplains for hospitals, orphanages and prisons.

People's mentality needs to change. Under Communism people were given orders, and were told what to do. They were paid symbolically (i.e. a little) and worked symbolically. Now what is needed is initiative and serious work. This has induced fear in some people and nostalgia for the communist past. There was more security, but more Securitate!

The teaching of R.E. must be done irenically not polemically or in an attempt to proselytise. Then there is ecumenical dialogue. People are more impressed by ecumenical action than by theological discussions about papal infallibility or the filioque clause. As to the Greek Catholics, they claim to have been under-counted in the recent census, but in fact if there was one in a family the whole family was counted as being Greek Catholic. Before Communism there were 1,200,000-1,500,000, now there are 300,000-350,000, and they have the impression that they were under-counted because of their more glorious past. The majority of former Greek Catholics wish to remain Orthodox. Where the majority in a former Greek Catholic parish wishes to remain Orthodox the State will help to build a new church for the minority, and this applies too where it is those wishing to remain Orthodox who are in the minority. Huge new beautiful Greek Catholic churches have been built with Vatican and Western European money. The denominations are not directly represented in Parliament, but representatives are invited when religious matters are under discussion. Otherwise, the churches look to their members who sit in Parliament - lawyers, politicians and economists - to represent them.

Neil Harrison

**THE 1996 CONSTANTINOPLE LECTURE**  
**Delivered at St Dunstan-in-the-West, Fleet Street, on**  
**28 November 1996, by Bishop Dr John Austin Baker**

**“Communicating Constantinople Today”**

“O Heavenly King, O Comforter, who art in all places and fillest all things, Treasure of Blessings and Giver of Life, come and abide in us. Cleanse us from every evil, and by thy goodness save our souls.”

The heart and soul of Christianity, that without which it would have nothing to offer the world which could not be had elsewhere, is belief in the Trinity and the Incarnation. The Creed of Constantinople, the worldwide eucharistic Creed, enshrines this belief, relating it to its roots in biblical salvation history.

Twenty years ago or thereabouts I was invited to lead a mission in the University of Birmingham. I remember walking to some event with a theologian of international reputation who said to me, ‘John, you see some of us feel we can do without the Incarnation.’ Now, in the Anglican church in this country, we have a small but vocal group, the ‘Sea of Faith’ movement, which wants to dump not just God incarnate but any objectively existing God at all. In society at large secular opinion-formers are for ever inserting into material on quite other subjects sneers at belief in God as infantile nonsense and at the Church as a ludicrous irrelevance.

In such an environment, how can we best communicate Constantinople’s message? How can we with integrity help the many Christians who hang on loyally by their finger tips, and the many others on the edges of the Church who turn to prayer when tragedy strikes, to be intellectually comfortable with the faith in a 21st century milieu? How can we fire people with a vision of what the faith can mean for human life?

These are the questions I would like us to address tonight; and therefore this lecture will fall into two parts.

First, how are we to talk today about the mystery of God in Jesus? Granted that it can only be a miracle, granted that, as Gregory of Nazianzus says, ‘It is difficult to conceive God, but to define him in words is impossible,’ nevertheless it is a help to people if we can say, ‘Think of it like this’, where ‘this’ is not too sophisticated, is in tune with our general understanding of the world and ourselves, and avoids unnecessary difficulties.

Secondly, why is this belief uniquely valuable? What difference does it make to ordinary human lives? Have the churches down the centuries really grasped its most radical and creative implications? If we can give positive answers to such questions, that will be the best of all ways to communicate Constantinople today.

Let us turn then to our first main concern: how to talk about the mystery of God in Jesus. In what terms can we make the orthodox claim about Jesus – that the subject of his historical experiences is the Second Person of God the Holy Trinity – both intelligible and credible?

In much recent reflection on the unity of human and divine in Jesus we can detect certain common features, a convergence of approach.

First, there is broad agreement that the way the subject was tackled by the Fathers of the Church and by the tradition that followed them, while successful in defining what is to be believed, was unsuccessful in making that believable. They were right to insist that Jesus was one person, but truly God and truly human at the same time. But, in trying to picture how this was achieved, the model they used was, to put it crudely, of two distinct and complete components plugged together; and this meant that they were walking a theological tightrope off which they were always falling to one side or the other. If they made both the divinity and the humanity complete, they ended up with two beings inside one skin. If they stressed that Jesus was a single, unified person, then either his humanity or his divinity turned out to be deficient. Their basic model, ‘Two natures, divine and human, in one person’, could not be made to work. For the subject of Jesus’s personal history had to be the Second Person of the Blessed Trinity; but you cannot have an authentic human nature except in a human person. Hence you were left either with two natures and two persons, or with one person (the divine) and one-and-a bit natures (the humanity being incomplete).

The way forward, of course, is not to abandon the faith but to look for a different model; and that is what we see happening today. The key concept to which theologians of varying traditions have turned is that of the ‘person’, not in the ancient sense of the term as used in the Fathers, but in our modern understanding, as developed by philosophers such as Michael Polanyi.<sup>1</sup>

To be a person one needs two things: first, to be aware, conscious of oneself as a self, to be able to talk meaningfully about ‘I’ and ‘me’; but secondly, to be equally aware that reality is not adequately described in terms of ‘me’ and ‘my experiences’, but is a great Beyond, full of ‘others’ to whom or to which I can relate in ways appropriate to me and of my own choosing.

This awareness of the self and, at the same time, of other beings as existing in their own right beyond the self is sometimes called the capacity for self-transcendence, and lies at the heart of genuinely personal existence. But there is more to be said.

How do we know these other beings? Only from within ourselves, and through the lens of our own nature. There is no such thing as objective knowledge – to have that we would have to be outside ourselves, and see all reality, ourselves included, as though we were no part of it. It cannot be done, not even in science. Thanks to the fact that our senses and minds are adapted to the way things are – sometimes quite staggeringly so – we can make observations and predictions which work. (Otherwise, of course, we would have perished long ago!) But we know that the observer is part of the equation, and that reality-in-itself is beyond us. We relate to it only through images and models.

As regards other personal beings, here again we ‘know’ them through the medium of ourselves. We interpret them in terms of our own experience, not usually in a bare, intellectual way but by, as it were,

getting inside them, responding to signals, impressions, intuitions, aiming off for our own emotional conditioning. Hence personal knowledge is always a matter of relationship; we are affected by those we seek to know, and they by our seeking to know them. Both by psychological study and by simple reflection on our own story we know that we exist and develop always as persons-in-relationship; and the quality of our knowledge and of our development is determined by our capacity to be in relationship.

Because the person is self-transcendent, he or she also has freedom. But that freedom is qualified: what we are, our bodies, minds, feelings, our relationships and circumstances, all limit that freedom or enlarge it. In particular they affect our freedom to love. The person grows beyond the instinctive attachments of the infant to be able in some degree to determine the quality of its relationships; and love is one possibility. For the psychopath it is virtually impossible. For all of us it is more, or less restricted. But in theory it could be universal.

Finally, every person is unique and unrepeatable. To be a person is never to be one specimen of a standard product. Even human clones, if we are ever mad enough to develop them, would not grow up identically. Because they are not merely physical, persons are open to the future. We cannot tell what they are, until we know what they have become.

It is this complex concept of the person which is at the heart of many recent attempts to give expression to the faith of the Church. The key move is this. Personhood is seen as a mode of being in which both God and humankind can, so to say, 'be themselves' and therefore as the way in which the Second Person of the Trinity can be truly human and truly God at the same time.

For God, supremely, is self-transcendent, as displayed in the process of creating other beings, some of whom also have this capacity for self-transcendence. God too, as the Scholastics said, 'knows other beings by means of himself,' through his relation to them as their Creator and Sustainer. God's knowledge, indeed, is complete and true, unlike our own, but no more for God than for us is it logically possible to know things objectively. Not even God can observe reality from outside himself, taking in his own relationships with creatures from some neutral standpoint beyond himself.

God has freedom, absolute freedom delimited only by the laws of logic. God cannot do what is truly and intrinsically impossible, even though he can do things which we call impossible, either because they are impossible for us, or seem impossible to our limited knowledge. But, as C.S. Lewis once wrote, meaningless combinations of words do not suddenly acquire meaning simply because we prefix to them the two other words, "God can".<sup>2</sup> It may be, for instance, inherently impossible to create a universe which will provide an environment for rationality, freedom and love, yet will not also entail suffering. But the very existence of the created universe testifies to the immensity of God's freedom.

Does it also testify to his love? Israel sang of God's steadfast lovingkindness which endures for ever, evidenced in the bounty of creation and his guidance of history. But there is counter-evidence in

plenty. Only in Christ, as we shall argue later, do we have that which tips the balance, and enables us to say, for example, that God created so that beings other than himself might know joy, and supremely the joy of mutual love which God has in himself eternally. This historical dimension of creation points us to another characteristic of God as person, namely openness to the future. What God is becomes apparent only as the story unfolds. In Christ we see not just what God was then, but what he has been and is all the time.

Finally, God too is unique and unrepeatable identity, more so indeed than we. We, though each unique, are members of a species, having many features in common. But there is no genus of deity to which God belongs. 'To whom then will you compare me, or who is my equal? says the Holy One'.<sup>3</sup>

We see, then, that personhood is a character that could be ascribed both to God and to ourselves; and that therefore it might be possible for God to be true to his essential self living as an authentic human being.

In contemporary Anglican writers we find this approach, for example, in Bishop John Taylor who, in *The Christlike God*, uses the image of translation from one language to another to illumine the idea that Jesus is God's essential being in another form, in this case a historical human individual, not just an abstraction called 'human nature'.<sup>4</sup>

An extended exposition of personal incarnation is to be found in Adrian Thatcher's study, *Truly a Person, Truly God*.<sup>5</sup> His thesis may be summed up as follows. In Jesus we see a true and perfect personhood; and this unique personhood reveals and is the result of God's being in Christ. Jesus is not human-plus, not other than human, but what humanity is meant to be. This could never be achieved by evolutionary jumps, which would produce something other than human, but only by God living a human life. The mystery is not to be understood as the plugging together of two disparate entities, but as a 'new creation', true human personhood seen for the first time in God living out his own image.

But it is to Orthodoxy, to that seminal work of Bishop John Zizioulas, *Being as Communion*,<sup>6</sup> that we turn for the fullest statement of this new understanding. Again I summarise, since quotation, though delightful, would take too long.

Authentic personhood exists only in God, for three reasons. First, God as the uncreated Source of all created things is the only being who is truly free. Secondly, this freedom of God's is expressed, of his own freewill and choice, as universal self-giving love, which is thus revealed as the essence of his nature. Thirdly, God is concrete, unique and unrepeatable identity. For us, therefore, true personhood can be attained only by deification (*theosis*), being transfigured into the likeness of God, realising the 'image of God' that is in us. What we see in Christ is this human destiny actualised, as far as can be, in human existence on earth. By being truly personal he is fully and perfectly human, but also true to his Being as God the Son.

This kind of presentation, which we find also in the great Catholic theologian, Karl Rahner, is clearly rooted in and deeply dependent upon the biblical material relating to God's 'image'. Humankind is

created in the image of God, but, as the Apostle reminds us, it is Christ who *is* the image.<sup>7</sup> That is where we have to look to see what we are to become; but, as in the early hymn Paul quoted to the Philippians, we see it there only because 'the divine nature was his from the first'.<sup>8</sup>

The openness of personhood to the future is a point taken up strongly by Wolfhart Pannenberg, for whom, in *Jesus: God and Man*, it is the vindication of Christ's mission in the Resurrection which reveals what in fact he was all the time.<sup>9</sup>

But most of all we need to recognise in Jesus's divine personhood the fact of being in relationship, in communion. The incarnate life was not a solo mission, for which the eternal Son was detached for a time. How could that be, the Trinity being the One, Indivisible God? In the story of Jesus we see in human terms the life of the Trinity itself: the Son, who derives his whole being and purpose from the One whom he calls *abba*, 'Father', and whose mission expresses and gives effect to that Father's love for his creation, is inspired and empowered by the Spirit who proceeds from the Father, and through whom from Mary the 'God-bearer' his life as a human being begins. This is what the spiritual eye of the beloved disciple discerned and sought to proclaim, when in his writings he set out as equally 'historical' both events from Jesus's ministry and the inner drama of the light shining in darkness.

There are two footnotes of my own, which I would like to add to this account of an increasingly convergent voice which, we may believe, God the Holy Spirit is giving to the churches in their task of communicating Constantinople today.

The first note is one of warning. The concept of personhood is attractive to us because of the new insights it has given us, in our secular thinking, into human development and relationships. That is why it can be useful in conveying to our generation some feeling for what it means to say that God 'became flesh', was 'incarnate', 'en-humaned', and how that miracle might have been one of those things impossible for us but possible for God. The New Testament and the Fathers pillaged contemporary culture for useful terms, and why shouldn't we? This one, moreover, draws authority from the fact that it is genuinely illuminating to our understanding of human nature, and therefore may properly be held to throw light on that image of God in which we are created. But when we borrow something we need also to be alert to its possible limitations.

In his classic work, *The Mystical Theology of the Eastern Church*, Vladimir Lossky speaks wisely of the 'God who is personal and who is not a person confined in his own self'.<sup>10</sup> Whatever we may say about the self-transcendence of the human person, the very fact that we have to talk like that shows that the self in itself is limited, circumscribed. Otherwise it would not need to be transcended. But God is *aperigraptos*, 'uncircumscribed'. This posed a problem for the doctrine of the Trinity which the Fathers never entirely resolved. It also presents a question to the doctrine of the Incarnation. How can the unlimited God be himself within a human personhood which is by definition limited? By talking of personhood we do not escape\* paradox of Incarnation, the Infinite in the Finite, 'eternity in a span'.

\* from the central

As long ago as 1969 Thomas Torrance, in *Space, Time and Incarnation*, threw out a line of thought to help with this question.<sup>11</sup> Borrowing a concept from John of Damascus, he suggested that we might think of space-time for the eternal Son as a *topos noetos*, something not controlled by the restrictions of physics, but open to be creatively shaped by the mind of God, in accordance with his needs, through the divine energies. Thus the Son could be present to us within space-time while remaining uncircumscribed by it in the 'bosom of the Father'. I simply throw the idea out for the interest of those whose minds are better attuned to that sort of thing than mine!

For what it is worth, my own contribution is this. Various writers have cautioned that we ought not to describe God as 'a person' but as 'personal'. Lossky, as we have just heard, was one of them. I would go further. Personhood, it seems to me, is a quality of certain creatures – on our planet, human beings. Because God's attitude to his creatures is always one of love, he will relate to each of them in the manner that makes that relationship most natural to them. So he approaches us as personal because we are persons. That is why the Old Testament speaks of him in personal terms. That is why his definitive self-revelation is as a human person. But that does not authorise us to say that the whole mystery of God's nature is adequately covered by talking of him as personal, but only that personhood is one possibility in his repertoire of relationships.

If we ask, then, how God can be himself as a person in our sense of the word – how, if you like, it can be part of his repertoire – I offer in reply my second footnote. What is it that moves God to relate to us as personal? The answer is, his Love. The heart of the matter is that God can be himself in any form of life which is capable of self-giving love. That is what it means to say with the Beloved Disciple, 'God *is* Love'.

An emerging theological consensus, therefore, within the various traditions of Christendom would have us say to humanity something like this: because in God there is the perfect fullness of all we mean by being a person, and because the heart of being a person is love, it was possible for God, infinite as he is, to live among us as a human person without prejudice to his essential self.

But though we may have a way of thinking that such an amazing thing could happen, what are our grounds for believing that it did? It will help us in our second main topic – what does this mean for human life? – to remind ourselves briefly of at least the greatest reason.

It comes from reflection on the Cross and Resurrection of Jesus. The New Testament makes it abundantly plain that the first Christians saw the fact of Jesus's resurrection as indisputably an act of God, and therefore as God's vindication of Jesus whom the world had condemned. That remains as compelling an interpretation as ever.

But it raises for us a question to which we are perhaps more sensitive than they were. The Jesus story is about someone who was God's accredited agent of truth and love, holiness and liberation – and he ends up on a cross. He even cries out before he dies, 'My God, my God, why have you abandoned me?' Jesus had gone to the Cross, which he could have escaped, because he believed that this was what

...serving his Father demanded of him; and God gave him no sign to say that he was right. He left him on his own.

What Easter vindicates, then, is the One who did the will of God perfectly by doing it in God-forsakenness, and who thereby establishes love and holiness in God-forsakenness as the state closest to the heart of God. But if this is so, is not Jesus better than God? Is not the One who endures God-forsakenness rather than abandon the way of love that God requires more admirable than the One who endorses him, but does so from within the eternal blessedness of being God? God cannot stop us drawing the inescapable contrast between Jesus and himself. If that contrast is not justified, then why? Is there anything here to raise God to Jesus's level? Where *is* God in the Jesus story?

The only possible answer is the one toward which the greater part of the New Testament points: "God was in Christ, reconciling the world to himself". For if God was not, in some way, himself the subject of the historical human life, suffering and death of Jesus, then he is less good, less worthy of our reverence, than Jesus himself – or many other martyrs for love, truth and justice – and in that case, whether he exists or not, he cannot be God for us. In effect, if he was not, there is no God.

So, as we turn to our second main topic – what does our faith mean for human life? – the first and most radical implication is already plain. In this universe with its morally random tragedy and suffering the only candidate for Godhead that can command our adoration and love is the one who has not left us to struggle on our own, but has shared the sufferings amid which we have to make our souls.

The revolutionary nature of this belief for our idea of God is movingly expressed by Gregory of Nyssa. Continuing the traditional application of Psalm 24 to the Lord's Ascension, he describes what happened when Christ returned through the heavens: "Our guardians form a procession for him, and command the hypercosmic powers to open the heavens that he may be adored there once more. But they do not recognise him, because he has put on the poor coat of human nature, and his garments are red from the winepress of our ills. And...they...cry: "Who is this King of glory?"<sup>12</sup>

In a famous passage Karl Rahner makes the heart of the matter clear: "How many sorrowful souls have been comforted and have seen through their tears the everlasting stars of love and peace because in their faith they knew, "He, the eternal meaning of the world, the Word, has wept with me; he too has drunk of the chalice." ... "One of the most Holy Trinity has suffered," the Scythian monks used to say, with that brutality of faith which takes not only death but its hidden divinity with the same seriousness, so that hundreds of years after Ephesus and Chalcedon we are still startled by it, though it is perfectly obvious that we are bound to speak like this and that the whole truth, the single unique truth of Christianity, is contained in it."<sup>13</sup>

Let me make the point quite clear. What is at stake is whether anyone anywhere can believe in God at all. Today the problem of evil and suffering is still, after thousands of years, the biggest single obstacle

to faith. The Incarnation does not 'answer' that problem in the sense of making an intellectual statement which assures us that everything is all right really. But by revealing a God who has endured suffering and death as we have to endure them it opens up a new understanding of God, of suffering, and of the destiny which he has for us beyond it.

This is perhaps the greatest example of the way the Church has failed to draw from belief in the Trinity and the Incarnation the healing vision for human life which that belief implies. For it is not just God as conceived, say, by Muslims or Hindus who falls short on this score, but God as preached for centuries past and still today by many Christians: the God who is thought of as sending disaster or disease in anger as a punishment for sin; or as controlling every detail of our lives, but whom we must trust because one day we shall see it was all for the best; or, perhaps worst of all, the God, it is said, who could and would have saved us, had we only prayed with sufficient faith. All these false gods are idols in the hearts of hundreds of millions, including Christians, all over the world, and justifiable barriers to belief in the minds of hundreds of millions more. It is only the Cross of the Incarnate God which shows – or should show – them for the death-dealing sham they are.

For the God we have seen in Christ is very different. He seeks our true moral and spiritual good by coming into our situation as one of us, and there choosing goodness and love for their own sake, whatever the pain, and even though to do so seemed to mean the end of everything in total defeat. This God does not pretend evil away by specious explanations, but overcomes it in the only way it can be overcome, namely by refusing to let it enlarge its dominion by taking over and poisoning one's own soul. Having given that example in a personal life like ours, he sends his Spirit to be within our personal lives when we face the same challenge, and day by day to transfigure us into the true image of God as we take up our own crosses. And through the Resurrection of his Son he reveals this narrow and stony way as also the pilgrim path to eternal blessedness in the land of the Trinity, where evil is finally destroyed, having no foothold any longer in any created thing.

But how does one preach this message in a western society which, when it is not dismissing religion altogether, likes to think that there is some vague generality called 'religion' or 'faith', which is an important dimension of being human, just so long as it avoids the sharp particularities of real religions and the vigorous arguments between them. The real job of religions, it is said, is to get together and support a moral code of good citizenship which will somehow enable us all to go on living in security and comfort. Pilate is still not interested in questions of truth.

That central truth of Christianity which we have been considering certainly does not make our relationships with other faiths any easier. To many Jews talk of Jesus's resurrection is simply Christian triumphalism, implying supersession of the divine covenant with Israel. To the Muslim it is unthinkable that God should suffer: as a Muslim once remarked to me about the Crucifixion, 'I could never respect a God who allowed men to treat him like that.'

Or consider Buddhism. The Buddha wrestled profoundly with the problem of evil and suffering, and his way of dealing with them is virtually the diametric opposite of Christianity. They are to be denied their hold over the soul, but by the killing of all desire, even the fundamental desire for existence as a personal identity. When that has been achieved, physical death can complete the process of absorption into undifferentiated Being. This basic pattern is not affected by the concept of the *Bodhisattvas*, those who delay their own escape in order to help others in a new incarnation. By contrast, the Christian desires the full realisation of his or her unique personal identity in perfect communion with God and other creatures; and suffering is welcomed, following Christ, as the way of finding life through losing it.

These are not simply different paths up the same mountain. They are pilgrimages in different lands, hoping to arrive at quite different destinations. This is so even where, in the ethical field, there may be much agreement and much to be learned from one another about the way human life should be lived. But at the level of a fundamental vision of reality, a framework for understanding existence, the differences are huge.

How then are we most effectively to go about communicating Constantinople in such a society when, in addition to the difficulties just mentioned, one must add that, so far as Christianity is concerned, many people think they already know what it has to say, and that no one could possibly believe that.

One possible way forward is suggested by another radical implication of the faith of Constantinople which the churches officially seem hardly to have noticed, yet is immensely simple and blindingly obvious.

By becoming incarnate God inserted himself into the human race, and thus made all human beings his kith and kin. Since Jesus all humankind, both before and after him, has been the family of God. Not just the Church, everyone.

Once we grasp this fact, then faith is no longer an act by which we qualify ourselves for admission to the family of God but the recognition that we have, by God's unilateral act, been already adopted as his sons and daughters. It is the moment when the penny drops that God's will toward us is one of unconditional and unbreakable love, confirmed for ever by the Cross and Resurrection, when the incarnate Son came back to those who had denied him, and reached out to them with the Easter greeting of 'Peace!'

The Church, then, is that portion of humanity to which the true situation of humankind has been disclosed. As such it is filled with inexpressible joy and boldness, and humbly and thankfully opens itself to the presence of the Holy Spirit, by whom the perfecting of the divine image displayed in the incarnate Son is carried on. Its unity and spiritual growth are nourished by the Eucharist, the mystery in which the whole Church is united with the Son as its Head, and becomes his Body in the world.

On this Church is laid the responsibility of communicating to that world the new life in Christ and its credal foundation. How is that best to be done?

First, it is surely to think in terms not of our separateness, our difference from others, but of our solidarity with them as all equal members of the whole family of God. Then we must be alert and eager to work with all people of goodwill for anything which will make human life anywhere more worthy of that family. We must discern and promote every manifestation of the image of God. We must refuse to yield to evil, wherever it may be found. We must serve all in suffering or need, and pray constantly, not just for our fellow-Christians but for the whole world, uniting ourselves in spirit with God's love for all his children.

It is the living of that life, which we believe is the true way of life for all humanity, which will create opportunities to tell of the faith that inspires us, and will alone make that faith convincing.

This is no new idea. It was set out long ago, at the end of the second Christian century, by the unknown author of a remarkable work, the *Epistle to Diognetus*. It would be lovely to quote *in extenso*, but time forbids. Let me instead read the summary of its teaching from Olivier Clément's anthology, *The Roots of Christian Mysticism*:<sup>14</sup>

Written in a limpid style and profound in its thought ... the text gives a most remarkable description of the Christian vocation and way of life at a time when the Church was weak and in a minority, in a pagan society that was often contemptuous and hostile. The horizon for a Christian was martyrdom. The function of example and intercession was ensured by the whole body of the faithful who formed a spiritual republic... Christians lived among other people without anything external to distinguish them, yet bearing the witness of mutual love, of service, of sharing, of conjugal chastity and respect for the newborn child (so often in those days abandoned or killed). By their prayer, by their example, by the mere fact of their presence they are 'the soul of the world', a priestly people set apart not for their own salvation but to protect and save all humankind.

Clément ends with the wry comment: 'The silence of the ages of Christendom in regard to this text is understandable, as, also, is its relevance to contemporary issues'!

Here is the heart of our vocation in Christ. It is for this that the Spirit is given. But it is also something that can be achieved only in unity. Compared with the faith that Constantinople enshrined for us, are any of our differences important enough to justify our divisions?

#### NOTES

- 1 Michael Polanyi, *Personal Knowledge*, London, Routledge & Kegan Paul, 1958. Cf. also the Gifford Lectures for 1957-8 by John Macmurray, published under the title, *The Form of the Personal*.
- 2 C. S. Lewis, *The Problem of Pain*, London, Geoffrey Bles, 1940, p. 16.



- 3 Isaiah 40.25.
- 4 John V. Taylor, *The Christlike God*, London, SCM Press, 1992, pp. 130ff.
- 5 Adrian Thatcher, *Truly a Person, Truly God*, London, SPCK, 1990.
- 6 John D. Zizioulas, *Being as Communion*, London, Darton, Longman & Todd, 1985, pp. 27–49.
- 7 2 Corinthians 4.4; cf. Colossians 1.15.
- 8 Philippians 2.6 (NEB).
- 9 Wolfhart Pannenberg, *Jesus, God and Man*, London, SCM Press, 1968.
- 10 Vladimir Lossky, *The Mystical Theology of the Eastern Church*, London, James Clarke, 1957, p. 34.
- 11 Thomas Torrance, *Space, Time and Incarnation*, London, Oxford University Press, 1978, pp. 81–82.
- 12 Gregory of Nyssa, *Oratio ad Ascensionem*, *Patrologia Graeca*, vol. XLVI.
- 13 Karl Rahner, 'Current Problems in Christology', *Theological Investigations I*, London, Darton, Longman & Todd, 1966, p. 177.
- 14 Olivier Clément, *The Roots of Christian Mysticism*, London, New City, 1993, p. 325.

### PILGRIMAGE TO POLAND

Once again it was "The Four Musketeers" – Fr Welling, Fr Warner, Fr Salter and Jonathan Bolton-Dignam, who made the pilgrimage to Poland. The purpose of the visit was two-fold, first to attend the enthronement as Archbishop of the Greek Catholics of Poland of Eparch Jan Martyniak, and to observe the celebrations of the 400th anniversary of the Union of Brest-Litovsk, which brought the Ukrainians of Galicia largely into union with Rome in 1596.

We met at Heathrow and within three hours or less were installed in the Grand Hotel in almost the centre of Warsaw. The next day we drove off in a brand new hired car for the shrine of Our Lady of Czestochowa, leaving a huge crowd of American Jehovah's Witnesses to finish their breakfasts. We saw at first hand why the leaders of the Eastern Churches and, indeed, of Polish Catholicism, are extremely worried about the influx into Eastern Europe of American proselytizing sects.

At the shrine we found huge crowds struggling to get into the chapel where the heavily be-jewelled icon of the Mother of God said to have been painted by St Luke on a beam from the Holy Family's house in Nazareth is enthroned. The mass of almost stifled humanity consisted of nuns (dressed in traditional habits, not looking like old fashioned District Nurses as they now do in Western Christendom); monks of various orders, again identifiable by their traditional habits; many young friars, secular clergy, punks and guitar playing youths, who

sang on the edge of a fountain near the refreshment cafés, and then plunged in fully clothed on the lines of the Pool of Siloam. Polish Catholicism, like Ethiopian Orthodoxy could be tremendous fun. We spotted in the bookshop next to the fountain large posters of Pope John Paul II greeting the Ecumenical Patriarch Bartholomeos I. After a long wait we eventually were able to enter the still very crowded chapel, said our prayers and then made our way to Auschwitz. Here stands clinical horror in juxtaposition to the second most frequented shrine to Our Lady – the Jewess par excellence, but where a large proportion of European Jewry, Marxists and Christians perished in appalling circumstances. The next day was the feast of the Franciscan martyr St Maximilian Kolbe, who had substituted himself for a fellow prisoner and had died of starvation in a tiny bunker. Here stood a Paschal candle a symbol of hope in the otherwise unrelieved gloom of the cell. Outside by the mass gallows young and middle-aged Jews wept for lost relatives, ancestors perhaps; whilst inside one of the barrack cells were piled high the suitcases, which were never to be packed again. Over the entrance were the mocking words in German to the effect that Work makes you Free.

On through Wadowice, where Pope John-Paul II was born. We passed the church where he was baptized and the football field where he kept goal. Up in the hills at a Dvornin or Gentry house we stayed a night in a lovely old manor, where we were the only guests and were waited on by a tremendous landlady who had made her face up like an iguana, but cooked superbly.

Our first stop the next day was at one of the many Kalwaria, which are a feature of Polish devotion, consisting of Stations of the Cross in fourteen chapels. This particular one was founded by a 17th century Voivode or Squire. Again, there were many pilgrims here – young people camping out with their chaplains. The main church is cared for by the Franciscans, which order was brought here by the squire from the Holy Land. From the steps of the basilica one could see the hills of Slovakia.

On our way into Cracow we passed the factory where Pope John Paul had worked during the Nazi occupation from 1940–44. A happier place was the palace he had occupied as Cardinal Archbishop of Cracow next to the gothic cathedral. This contains the tombs of various Polish kings and the silver casket in which lies St Sigismund. It has the feel of an Anglican cathedral as it is crammed with tombs and tapestries and antique furnishings.

Cracow is a lively city and the area around the central church and market is a meeting place for the citizens. On each hour a trumpet is blown from the tower of the parish church, which is suddenly halted, a reminder of the day when a Tartar bowman shot the then trumpeter in the neck. Seemingly students volunteer for this job, which has gone on through all the vicissitudes of Polish history.

The next day we made the exhausting visit to a salt mine and walked down hundreds of wooden stairs and for three hours admired the chapels and ballrooms and other fantastic sights carved out of salt.

On the road again we passed several large estates, some of which are being reclaimed by the noble families of Poland. The most impressive

of these was the enormous baroque palace at Nowny Wisciniz which once belonged to the Lubomirskis. We made our way across beautiful hills to Ruthenia, which is not now as romantic and picturesque as it once was, when peasants used to appear in native dress on horse-drawn wagons or sit outside exquisitely carved cottages. It is now largely cars and des. res. houses and youths in sneakers, petrol filling stations and western rock music; but with old Ruthenian Uniate crucifixes surviving on the mountain roads and bells ringing to call the communities to the Liturgy. The village of Binarowa has a delightful painted church, which looked as though it had once been Uniate, but was now Latin, the last vestige of its Byzantine liturgy being two doors in what is now the reredos behind the altar. In the town of Sanok we found the largest collection of Ruthenian icons outside Moscow. The room containing 15th and 16th century icons show traditional Slav-Byzantine art work, but when we moved into the 17th and 18th century collection the icons were much more Italianized or Uniatized. Down the hill from the museum is the Uniate cathedral, where the caretaker cheered up no end when he discovered we were Anglicans and not Orthodox Russians. We had the feeling he imagined we were there to commandeer the church, although the Latins have been the commandeers of Uniate churches in Poland.

At the folk park in Skansen there was a totally Latinized Uniate church, but along a pathway was one which had retained its iconostasis. Our journey eastwards took us very close to the Ukrainian border to the south.

We reached our main port of call Prysemzł at 11.30 a.m. on the feast of the Assumption and eventually tracked down Archbishop Jan Martyniak and his deacon Fr Andrejz Chita. After cakes and coffee in the residency we then drove to the Latin seminary of St Joseph, where we were given our own rooms and bathrooms with a nun and a seminarian to look after us. Before supper we went to the liturgy celebrated in the Greek Catholic church by Archbishop Jan. The Jesuits had handed over their church to the Greek Catholics, another Order having retained the original one for Latin usage. We called at the Franciscan church which was packed for Mass and Benediction. There was a large group of very young nuns, again in traditional dress present for adoration of the Sacrament. Back at the seminary we had a light supper with the priest professors and to an early bed in the midst of a terrific thunderstorm.

The next day we concelebrated Mass together, which was served by two Latin seminarians, who also communicated. After breakfast we drove out into the wilds and eventually found a fortified Uniate church, miles from anywhere right on the Slovak border. Another Kalwaria was nearby so we made our way up the hill to that and to see the view of Slovakia stretching to the far mountains. Back in town after a cheese and biscuit lunch at the Kalwaria we took Deacon Chita out to dinner and fed ourselves on pork stuffed with cheese, bacon and mushrooms.

17th August – At breakfast we met some of the guests arriving for the enthronement. Among them was a bishop and his chaplain-chauffeur who had driven all the way from Croatia across Hungary and

Slovakia. They knew Eparch Michael Kutchmiak and Fr Roman Cholij of the Ukrainian cathedral of the Holy Family in Exile, situated in Mayfair. The Croats told us that Croats of the Byzantine Rite in communion with Rome were not popular with the Catholics of Latin Rite in that territory because they were often mistaken for Serbs.

After breakfast we spotted several prelates arriving with their chaplains carrying round hat boxes, which we later discovered contained their mitras or Byzantine Rite crowns.

That morning we had to case the joint at Yaroslav so we drove there via Zurawica, Kosienice, Rokietnica, Chinzow, Pruchnik, Rozborz and Lancut (pronounced “Winesot”). In Lancut we visited the vast palace of Count Potocki, whose family was intermarried with the Zamoyisks and the Radziwills. The former Countess (who had been a Princess) died two years after World War II in Lausanne. Before the war she had been invited by Adolf Hitler to join him in his box at the Berlin Olympic Games. “What she thought of that” said our guide “we do not know. She was very class conscious”.

Outside the baroque splendours of the Potocki palace were old peasant women selling blackberries, broad beans and lethal looking fungi. Could such mushrooms wipe out most of the population of south-eastern Poland one wondered?

In Yaroslav (Polish Jaroslaw) crowds were gathering around the Greek Catholic cathedral for the crowning of the icon of Our Lady of Misericordiae the next day. We bought some books at the open-air bookstall and drove back quickly to Prezemysl via Zurawica. Then to the enthronement of Archbishop Jan. The enthronement ceremonies began with two very tall deacons making their way to the west door to welcome the new Archbishop. One had a Russian opera singer's mouth, and both sang splendidly towering above the rest of the clergy in their tall klobuks, one dark red and one dark blue. Meanwhile scores of prelates had been arriving, the Eastern in crowns and the western bishops in, curiously, choir dress and mitres. The latter were led by Cardinal Silvestrini of the Oriental Congregation in Rome, the Cardinals of Poland and the Papal Nuncio. Presents were given to the new Archbishop after his enthronement, whilst deep basses and operatic sopranos sang hymns of greeting.

After some considerable time we then returned to the seminary where a banquet had been laid on for all the guests. We were seated with the Croatian Uniate bishop and the Bishop to the Polish Forces (Latin), the Ukrainian Catholic Bishop from Paris, a young married Ukrainian Catholic priest from Toronto and a deeply bearded old bishop of Catholic Eastern Rite who had been imprisoned for many years under the Soviets.

The next day found us at the even more sumptuous ceremony to celebrate the Union of Brest-Litovsk at which the culmination of the Liturgy was the crowning of the icon of Our Lady Misericordiae by Cardinal Silvestrini. Huge crowds of people had converged on the main square of Yaroslav and the liturgy was celebrated in the open air. There was a galaxy of crowned heads – archpriests, archimandrites, bishops and archbishops, including the representative of the Cardinal



*The outside altar for the Brest-Litovsk celebrations and Shrine for the icon of Our Lady Misericordiae at Yaroslav*



*Young Greek Catholic priests in procession at Yaroslav for Brest-Litovsk celebrations*



*A Renaissance gem – Zamosck – the town where the Latinizing Synod was held*



*Icon of the Mother of God in a Latin church showing Orthodox influence on Roman Catholic devotion at Bochtynica on the Vistula*

Major-Archbishop Patriarch Lubachevsky of L'viv. The Latin Cardinals and the Papal Nuncio wore eucharistic vestments this time and concelebrated with the Eastern Catholics. The liturgy was sung by two choirs and lasted three and a half hours. I thought how Peter Lascelles would have been in his element here!

As the icon came to be crowned by Cardinal Silvestrini a huge flock of storks flew directly overhead. This elicited a deep gasp from the congregation. We then were invited to venerate a major relic of St Josaphat, whose body lies in the south aisle of St Peter's, Rome. Several Orthodox monks and seminarians were present in the congregation. I thought it curious that they should be there, but apparently the Polish Orthodox and the Ukrainian or Greek Catholics stick together against the overwhelming Latin presence!

Whilst dis-robing in the Greek Catholic cathedral I met again Archimandrite Sergius, with whom I had stayed the previous summer in Kostomoloty. We were again taken off to another banquet at which an old bishop of Eastern Catholic rite who had been imprisoned with Major-Archbishop Josip Slyppi made a speech. We were seated at a table with the young married Greek Catholic priests and their wives.

Our next stop was at the little-known town the suburbs of which I had passed through the year before, Zamosck. The old town was the scene of the Latinizing Synod of Zamosck which reconciled, but rather westernized, the bishops of the Unia (Uzghorod in the Ukraine was the scene of the reconciliation of the priests into the Unia). Zamosck is a perfect Italian Renaissance town, beautifully proportioned and cheerfully painted in pastel pinks, pale greens and rich blues. It had been re-named during the Nazi occupation Himmlerstadt, and three hundred villages had been uprooted to make way for a German colony. 8,000 Poles had been shot here by the Germans.

The church of St Nicholas is now in the hands of the Franciscans, but between 1875 and 1915 it had been Cerkiew Prawoslawna – an Orthodox church, presumably Russian. Although Zamosck had played a vital role in the unia there was no sign that any Greek Catholic church had survived here. It was in the Basilian church that the Synod had been held, but I could find no trace of it.

Next on to the town of Chelm, where we called on the young Polish Orthodox priest, Father Jan, at the Orthodox sub-cathedral. The Polish Orthodox bishop here is Bishop Abel, but he was not in town, so we made our way to the town of Wlodawa, passing the road to the notorious site of the Nazi massacre, Sobibor. Wlodawa is a town where three countries met – Poland, Ukraine and Byelorussia. Here we visited the large Imperial looking Polish Orthodox cathedral, where the priest's wife showed us around and sold us icons of St Tikhon and St Elizabeth (Grand Duchess Sergei) the new Martyrs of Russia. In Hanna Kuzawka the Latin and Polish Orthodox churches stand opposite each other.

Thence to the magnificent shrine of Our Lady at Koden, where the Fathers of Mary Immaculate showed us the art gallery, the shrine, another Kalwaria and the former Greek Catholic church, which dates from the XVth century, but is now Latinized. Passing the signposts to



*Father Jan in the Polish Orthodox Church in Chelm*

Lesna, where there is a Polish Orthodox convent, we then called on dear old Father Roman, who when I was last in Kosmoloty was ill in hospital following a stroke. He has now recovered and Archimandrite Sergius the Greek Catholic Apostolic Visitor had telephoned to tell him we might call. After looking around his ancient church we then walked down between the meadows to the River Bug which marked the frontier with Byelorussia.

We arrived in Lublin in the early evening, but did not visit the town until the next day. The old quarter is fascinating and contains gentry and merchant houses of great charm. On the Warsaw road out of town we passed another Greek Catholic church and the Jewish cemetery which had been used for target practice by the Germans and most of the gravestones stolen to use as paving stones. The Carmelite church here was once Greek Catholic, but his was now taken by the Latins.

On our return journey from Lublin to Warsaw we visited the palace of the Bielinski family, built in 1740, The Zamoskys bought it from that family and it is their elaborately illuminated family tree which greets one in the main entrance hall. Alexander Zamosky was arrested by the Germans during the war for being a member of the Polish Resistance. The Germans were fearful of imposing too severe a punishment on



*Polish Orthodox Cathedral on the Polish/Ukrainian/Byelorussian frontiers at Wlodawa*

members of this family as they were very well connected with many of the Royal Families of Europe; also, the Zamosky estates provided very good farm produce, which the Nazis seized. In the grounds of the palace is the museum of Social Realism, full of Communist kitsch and portraits of female tractor drivers from whose eyes an old Jewish pianist is attempting to draw tears with Chopin's "Polonaise".

Back in Warsaw we paid a call on the Greek Catholic cathedral which stands opposite the palace of Cardinal Glemp. In our last evening in Warsaw we were entertained to dinner in a rather English style pub by Tom Standik, a Reader in the Greek Catholic Church, who had studied at Queen's College, Oxford, and is a great supporter of the rural community in Kostomoloty. Tom is very interested in the Old Believer communities and he told me that a Father Simon had brought his Old Believer parish in the U.S.A. into union with the Russian Church Outside Russia. It is this priest who has published the Old Orthodox liturgical book obtainable from the bookshop at Tolleshunt Knights' monastery. This group of Old Believers were members of the Priestless Church, who had become keen to have a sacramental religion and not just an iconostasis against a wall. One of the Old Believer bishops who was "uniate" with the Patriarchate of Moscow had been a co-ordainer of Father Simon. It seems that some of the Old Believers in Moscow are also now in union with Rome, but keep their old ceremonies and rituals intact.

On our last day in Warsaw we walked to the British embassy and then caught our flight back to London.

A.T.J. Salter

## THE DEPTH OF FAITH

*"We have lived off the outside of our faith for too long ..... maybe what we have got to learn is to return to the depth of faith."*

These words were written by Dr George Carey, Archbishop of Canterbury in the *Independent* on 27.6.96, prior to a debate in the House of Lords. And how encouraging they were.

For those of us who felt compelled to move from Anglicanism to Catholicism or, as I did, to the Russian Orthodox Church, it was exactly this depth, or rather the lack of it, that made us turn elsewhere.

As Archimandrite Sophrony said in *His Life is Mine* "Experience show all too clearly that once we Christians start reducing the scope of the revelation given to us by Christ and the Holy Spirit, we gradually cease to be attracted to the Light made manifest to us."

People are hungry for that depth of Christian mystery, the unsearchable riches of Christ, the *living* faith. But many do not know it exists. Nothing has been ignited. Metanoia, that crucial Greek word for repentance, 'change of mind' has never been fully understood. For too long we have been fed with a diluted banality of half faith – a relic perhaps of the social formality of Sunday morning in Church which demanded so little, apart from just being there. Appearance was first priority. Depth of prayer would have been an embarrassment. When social obligation relaxed, there was nothing to keep us in Church. God was like the Patron's Name on a letter heading. You knew He was important but nobody had introduced you. We live in a pragmatic society that is becoming more and more incompatible with the Divine Nature of God. It limits what is limitless and Christ is being removed because 'He is divisive'.

In a world where if a man does wrong he is 'sick' but not a sinner, where we know that in the End Times the great conflict between good and evil takes place and "Satan will appear without the Cross, as the Great Philanthropist and Social Reformer to become the final temptation of mankind," we *need* the full strength of our Christian faith. We need the depths of it.

Fulton Sheen expresses this in his *Life of Christ* with all the passion and compassion of his scholarship, using contemporary rhetoric for what the great Fathers of the Church would have told their flocks: "If He is what He claimed to be, a Saviour, a Redeemer, then we have a virile Christ" and a leader worth following in these times. "We need a Christ today Who will make cords and drive the buyers and sellers from our new temples; Who will blast the unfruitful fig tree; Who will talk of crosses and sacrifices and Whose voice will be like the voice of the raging sea. But He will not allow us to pick and choose among His words, discarding the hard ones, and accepting the ones that please our fancy. We need a Christ Who will restore moral indignation, Who will makes us hate evil with a passionate intensity, and love goodness to a point where we can drink death like water."

Now the Evangelicals are fighting back, and their intense Scriptural knowledge and constant Biblical reference fills in our ignorance. 'Being saved' 'Born again' 'Coming to Christ,' 'Finding Christ'

'Being on fire with Jesus' 'Being filled with the Holy Spirit' are expressions which accompany their enthusiasm, their practical approach to prayer and confidence in the Christian faith. And provided their evangelism is not insensitive, their genuine joy in Christ is infectious, and for those who haven't yet found it – enviable!

What is surprising, is that although their worship is totally different from Eastern Orthodoxy, there is an unexpected affinity inasmuch as nothing is removed from the Scriptures. The Bible, as the revealed Word of God is kept intact with all its mysteries. *It is the Liberal Thinking that is being Edged Out.* It is this return to the word which is so needed – the first step to restoring our fallen faith.

The Videos of the Alpha Course have now reached the smallest country village, describing so clearly, and without banality, the rudiments of our Faith. We are at last being educated. We needed the strength of this and the presentation given so brilliantly by Nicky Gumbel, the lawyer priest, from Holy Trinity, Brompton. People are responding with enthusiasm. Christianity is coming alive again. "The words I have spoken to you are spirit and they are life." John 6.63.

Until now the social taboo of not talking about Religion had taken its toll. Nobody talked about God because they were indifferent. Obedience to social etiquette was more important. 'The stiff upper lip' forbade the smallest sign of emotion, and hearts hardened. Yet the Fathers tell us that 'the shedding of tears is the beginning of wisdom.' Rationalism rejects what cannot be measured materially and the new cynicism, the breaking-down-process-gone-mad, infiltrates into all our thinking. God was the first target for this distorted wit. We have watched this ridicule for years now and who has had the courage to lead us out of it? The spirit of the coming Antichrist begins to place its seal everywhere. In the Preface to the *Apocalypse* by Archbishop Averky we read: "As the world apostasizes further and further from Christ, it is all the more imperative for truth-seekers to find answers in the divine, God-revealed teaching of the ancient Fathers..... It is indicative of the spiritual poverty of our age that many sincere Christians are not even aware that such teachings exist."

My own discovery of the Fathers began in Greece. People talked about God without inhibition, and Gregory of Nyssa, Gregory Palamas, John Damascene, Isaac the Syrian, Evagrius of Pontus, John Climacus, Symeon the New Theologian, had never come into our conversations before. Why had so little of the richness of this early Christian knowledge permeated into the West? Where were the writings of the Fathers of our Church? Was it surprising that our faith felt so incomplete and diluted? Here there was both simplicity and scholarship and an electrifying living faith and love of Christ. One only has to see an Orthodox Easter to experience the intensity of that love.

Ritual in the Orthodox Church, as we all know, plays an important role in the exposition of doctrine, and symbolism plants the seeds of faith soul deep. The formality and dignity of the ritual creates an atmosphere of such holiness that faces, however plain in the worldly sense, are transfigured in prayer. It creates a reverence for God so that triviality and the sort of jokes we have had to endure in an effort to

popularise religion simply have no place. The love is too sacred. Evangelism finds its strength without ritual – there is an almost iconoclastic disregard for its relevance. But their love of Christ too, is real.

So the watering down of Christianity, in whichever way we choose to worship God, simply empties the Churches. The approach becomes more and more secular in order to entertain. Yet entertainment has nothing to do with it. It is the pure Light, the Holy Spirit, that draws in the people. If we cannot feel or sense it, that is the tragedy.

Metropolitan Anthony of Sourozh, underlines the Church as a mystery "where the power of God Himself makes us grow into a new dimension which is our vocation." Being separated from God is unnatural "like an empty shell, a dying out." "The Christian life consists first of all in becoming, and in being, living members of the Body of Christ. And the Body of Christ is not an organisation, it is a living organism."

Margaret Viscountess Long

## BOOK REVIEW

*A.S. Khomiakov: Works, Volume 2, Theological Works*, published in Russian by "Voprosy filosofiy" (Philosophical Questions), Moscow 1994, 478 pages.

It is important to note that in the contemporary Russia works of eminent theologians such as A.S. Khomiakov have been reprinted in large editions – in 15,000 copies – compiled by V.A. Kosheleva and excellently prepared by V.M. Lourie, N.V. Serebrennikova and A.V. Chernova and edited by E.V. Haritonova.

Alexey Stepanovitch Khomiakov (1804–1860) was the most prominent of the Slavophiles and came of the class of landed gentry. He owed his profound devotion to the Orthodox Church to his mother who was a woman of great character related to I. Kireyevsky (1806–1856), a Russian philosopher who tried to develop a Christian world conception which has become almost the general theme of Russian philosophy.

This second volume contains Khomiakov's most important philosophical and theological articles of which "The Church is One" had been written in the forties of the last century and published after the author's death in 1864. The other three pamphlets were written in French and published in Paris in 1853 and in Leipzig in 1855 and 1858 under the name Ignotus (Neizvestniy): "Some Words of an Orthodox Christian on Western Denominations concerning the Pamphlet of Mr Lorancey" ("Quelques mots par un chrétien orthodoxe sur les communions occidentales à l'occasion d'une Brochure de M Laurentie"); "Some Words of an Orthodox Christian on Western Denominations concerning the Message of the Archbishop of Paris" ("Quelques mots par un chrétien orthodoxe sur les communions occidentales à l'occasions d'un Mandement de Msgr l'Archévêque de Paris" and "Some More Words of an Orthodox

Christian on Western Denominations concerning Certain Religious Writings, Romanist and Protestant" ("Encore quelques mots par un chrétien orthodoxe sur les communions occidentales à l'occasion de plusieurs publications religieuses, latines et protestantes".) It is interesting to note, as N.O. Lossky notes in his "History of Russian Philosophy" (London, 1952) that "in Russia these Khomiakov's articles were only allowed to be printed in 1879, though the Emperor Nicholas I had himself read the first pamphlet and approved it". The second volume in addition contains "A Letter to the Editor of the Journal 'L'Union Chrétienne", "A Letter to Mr Bunsen" (Christian Carl Bunsen 1791-1860 was a Prussian Lutheran theologian), "A Letter to Monseigneur Loos, Bishop of Utrecht", "A letter to the Editor of 'L'Union Chrétienne' on the meaning of the words 'catholic' and 'synodale' as used by Father P. Gagarine of Society of Jesus"; and Twelve letters to W. Palmer. Finally, the volume contains Khomiakov's translations of St Paul's letters to the Galatians and to the Ephesians into Russian as well as brief notes and fragments on the text of St Paul's letter to the Philippians; on freedom and necessity in connection with Spinoza, Kant and other philosophers; on Church administration questions; and on the Holy Trinity.

In addition to index at the end of Volume 2 there are 125 pages of notes and masterly comments provided by the editors.

The most interesting part of this volume are Khomiakov's letters to Palmer written between 1844 to 1854. William Palmer was a Fellow of Magdalen College Oxford. He visited Russia in 1840-1843, and believed at that time in the unity of Anglican and Orthodox Church. It is interesting to note that he kept a diary which had been posthumously published by Cardinal Newman (W. Palmer: Notes of a Visit to the Russian Church. Selected and Arranged by Cardinal Newman, London, 1882).

Khomiakov's theological views were mainly developed in these private letters, particularly to William Palmer. Khomiakov, as opposed to Kireyevsky, whose immediate successor Khomiakov is taken to be in the philosophy of the Slavophiles, had a passion for arguing. He was not directly interested in politics and his views were for the most part an incidental outcome of his historiosophic doctrines. It must be borne in mind that his last letter to Palmer was dated 9 March 1854 and that the Crimean War started on 27 March 1854 when France and Great Britain declared war to Russia to help Turkey.

As S.V. Utechin remarked: "For Khomiakov, the basic reality in this world was the Church, conceived as a free community of naturally diverse individuals the purpose of which is the attainment of truth. Truth can only be attained through the application of all one's spiritual forces - will, reason and faith - not by an individual seeking truth in isolation, but in a free community with others of similar disposition. This is the essence of Khomiakov's ecclesiological principle of sobornost - free unanimity in pursuit of truth". According to Khomiakov the Orthodox Church did not aspire to temporal power and there was no rivalry between the Church and the State as there was in the West, the relation between them being usually harmonious. He found the Roman Catholic Church following qualities of Ancient

Rome with its excessive reliance on reason and on external authority of law while the Reformation, on the other hand, as well as modern liberal ideas, were signs of progressive fragmentation.

According to Khomiakov "Not obedience to external authority but sobornost is the basic principle of the Church. Sobornost is the free unity of the members of the Church in their common understanding of truth and finding salvation together - a unity based upon their unanimous love for Christ and Divine righteousness ... 'Christianity is nothing else than freedom in Christ'." Following this reasoning, according to Khomiakov "the principle of sobornost implies that the absolute bearer of truth in the Church is not the patriarch who has supreme authority, not the clergy, and not even the ecumenical council, but only the Church as a whole. In his Fifth letter to Palmer of October 11, 1850, Khomiakov refers to an epistle of the Eastern Patriarchs to Pope Pius IX in 1848 in which is stated: "The Pope is mistaken assuming that we consider the ecclesiastical hierarchy as the custodian of the Dogma. We look at the matter differently. The invincible truth and immutable certainty of the Christian dogma does not depend upon the hierarchs of the Church; it is preserved by the whole of the people composing the Church which is the body of Christ" (page 279).

In spite of his critical attitude toward Western Europe, Khomiakov was not a fanatic. Many aspects of English life appealed to him and he treated the English jury system, like the Russian peasant commune, as an example of the realization of the principle of sobornost.

N.O. Lossky in his History of Russian Philosophy (London, 1952) summarised Khomiakov's views on Great Britain: "He was particularly fond of England. The best things in her social and political life were due, he thought, to the right balance being maintained between liberalism and conservatism. The conservatives stood for the organic force of the national life developing from its original sources while the liberals stood for the personal, individual force, for analytical, critical reason. The balance between these two forces in England has never yet been destroyed because 'every liberal is a bit of a conservative at bottom because he is English'".

Whether this view of A.S. Khomiakov is acceptable today or not, it is significant that the Russian public has the opportunity to read again works of this outstanding representative of classical Slavophilism.

Milanka Nonacovic

## CORRESPONDENCE

### ORTORY OF THE MOTHER OF GOD AND OF ST CUMEIN

FELLOWSHIP OF ST. ANDREW PILGRIMAGE  
TO COMMEMORATE ST COLUMBA OF IONA

Dear Sir

As will be well known to your readers, 1997 is the 1400th anniversary of St Columba, the great evangelist and apostle of N.W. Scotland, and founder of the Iona monastic community.

Accordingly, the Ecumenical Fellowship of St Andrew is organising an Open Pilgrimage to Iona from 29th September to 6th October. It will be led by Bishop Kallistos of Diokleia, well-known to many non-Orthodox as the author of that classic, 'The Orthodox Church', published in 1963 under his name then of Timothy Ware; and of 'The Orthodox Way', published under his present name of Bishop Kallistos Ware. Revd Dr Henry Sefton, former master of Christ's College, Aberdeen, will co-lead the pilgrimage and it is hoped that some distinguished scholars of other Christian traditions will also be involved. There will certainly be an Anglican Chaplain with us.

Places for this special commemoration of St Columba are limited by the amount of accommodation available on the island, so will be allocated on a 'first-come, first-served' basis.

Anyone wishing for further information should apply in writing, enclosing a 22cms by 11cms S.A.E., to The Pilgrimage Secretaries, "Roseholm", Bunoich Brae, Fort Augustus, Inverness-shire PH32 4DG.

Yours sincerely,

Ignatios and Joanna Bacon

## CONSTANTINOPLE LECTURE

**Thursday 27th November 1997**  
**following Vespers at 6.00 p.m.**

at

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

**The Very Reverend**

**ARCHIMANDRITE EPHREM**

**"Holy, Holy, Holy"**

**The Doctrine of the Holy**

**Trinity in Eastern Hymnography**



