

EASTERN CHURCHES

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THE ANGLICAN AND EASTERN CHURCHES
ASSOCIATION

founded in 1864

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The Revd. HAROLD EMBLETON, R.N.

ANNUAL FESTIVAL 1970

Saturday, 24th October 1970 The Holy Eucharist

will be celebrated in All Saints' Church, Margaret Street, W.1.
(by kind invitation of the Vicar, the Revd M. Marshall)

at 12 noon

Preacher:

The Revd Fr Lucien Gafton
(Rumanian Orthodox parish in London)

Buffet Lunch

will be provided for those who order it in advance from the
General Secretary: price 6/6d.

Afternoon Meeting

at 2.00 p.m.

Speaker:

The Revd. H. Embleton, M.A., R.N.

The Annual General Meeting

will take place immediately after the Afternoon Meeting

EDITORIAL

A fair amount of space in this issue is devoted to Orthodoxy in America. The immediate reason for that is the controversial granting of autocephality to the Russian Orthodox Greek Catholic Church of America by the Moscow Patriarchate; but it also fulfils the editorial promise in the spring, when these developments seemed imminent.

For us English-speaking people, American Orthodoxy and the relations in America between Anglicans and Orthodox are of great importance and of considerable influence: there, great Orthodox theological colleges flourish, theological journals are printed in English, many Orthodox books are published, the English language is being used liturgically more and more, inter-confessional contacts increase—and there Orthodox Christians of all jurisdictions (even some of these are duplicated!) live in close proximity, and so there, slowly and painfully, a new unity of Orthodoxy is being fashioned by prayer, study and mutual love. One might add that, not unnaturally, it is the younger theologians and the younger, American-born laity who are forcing the pace.

The interesting article on the Ethiopian Church should be read and noted in the knowledge imparted by the item of news which appears on the last page of this number: Africa, too, like the American scene, is not static.

OLD CATHOLICS AT THE PHANAR

Our correspondent in Istanbul sends the following report.

A Theological Delegation from the Old Catholic Church visited Istanbul from 19th to 25th June, for conversations with His All-Holiness and with theologians of the Patriarchate of Constantinople.

The delegation consisted of the Rt Revd Josef Brinkhues, Bishop of Bonn; the Rt Revd Marinus Kok, Bishop Coadjutor of Utrecht (who is to succeed the Most Revd Andreas Rinkel as Archbishop of Utrecht in November); and the Revd Professor Werner Kuppers, of Bonn.

They were received by the Ecumenical Patriarch on 20th June—one of his first public appearances after his return from convalescence in Vienna on 17th June—and on 21st June the delegation was present at the Holy Liturgy in the Patriarchal Church of St. George. Metropolitan Meliton of Chalcedon presided at the Liturgy, and welcomed the Old Catholics officially at the end: the Anglican chaplain in Istanbul, the Revd Chad Coussmaker, was also present. His All-Holiness received them in his private apart-

ments afterwards, and accepted a gift of the service-books of the Old Catholic Churches as a preparation for theological dialogue: he presented a silver flagon and dish to each of the members of the delegation.

On Monday, 22nd June, theological conversations were held at the Phanar: Metropolitan Chrysostomos of Myra led the Orthodox and Bishop Brinkhues the Old Catholics. On Tuesday, 23rd June, the delegation visited the Theological School at Heybeliada (Halki), being received there by the Scholarchis, Metropolitan Maximos of Stavroupolis. They left Istanbul on 25th June.

ANGLICAN-ORTHODOX ENCOUNTER AT SUNNINGDALE

The Divine Liturgy was celebrated in Sunningdale Parish Church on Saturday, 4th July, by Archimandrite Kallistos Ware. At the afternoon meeting, the chair was taken by the Bishop of Reading, who brought a message from the Bishop of Oxford, a Vice-President of our Association; and Fr Ware spoke on Orthodoxy.

In his message the Bishop of Oxford said that he wanted to encourage the people of the diocese to use these opportunities and to take their full share in an intelligent and brotherly dialogue with their Orthodox brethren. Mutual understanding of each other's way of life was the crucial thing.

Another meeting in the autumn will establish a local branch of A&ECA.

ORTHODOXY IN AMERICA

by Revd Dr. N. D. Patrinacos

A year ago, before the latest negotiations between the Russian Orthodox Church and the Russian Orthodox Greek Catholic Church in America, which have led to the former recognising the latter as an autocephalous Church, had reached any conclusion, the following editorial comment appeared in "The Orthodox Observer", the monthly magazine published by the Greek Orthodox Archdiocese in North and South America. Fr Patrinacos is an old and staunch friend of our Association and has always been most ready to help us editorially.

Obviously, our Orthodox Church in America is still heavily conditioned by its underlying culture, a culture that is pluralistic and in many respects so diverse as to have kept up to now the various Orthodox Churches in a friendly estrangement to each other.

A considerable segment of the congregations of all Orthodox

Churches press for a united Orthodox Church not only for reasons of social import and stronger voice in our American Society, but for important practical considerations. One of these reasons that grievously concerns Orthodox parents is marrying their children within their own faith. Marrying within one's own national origin becomes increasingly more difficult as time goes on because of numbers and because of school associations with young men and women of other national origins.

Orthodox parents who take their religion seriously try to marry their children at least within their own faith. But the present-day lack of communication between the membership of the Orthodox Churches deprives the youth of the opportunity and chance to marry within their own faith. As laymen, they cannot see why the Orthodox Churches could not have a unified command, and think and act as one body that they dogmatically are. This would open the door for inter-church mixing and could afford the opportunity to people to establish a religious and social bond within their own faith, albeit outside their own national origin.

Orthodoxy in America is indeed in danger of becoming dogmatically and culturally levelled off and of ultimately being effaced by absorption. This danger might not appear real to some of us today, but a long view of our past and present does not warrant an optimistic prediction. For one, what are today national jurisdictions will cease to be so, perhaps by the time the next generation takes over. If the cultural overtones underlying our Faith are not distilled and the truly Orthodox ones intentionally preserved, Orthodoxy is gradually going to be stripped of its cultural flavour by which it is mainly distinguished from other sacramental Churches. And though few, if any, will lament the severance of the American Orthodox Churches from the influence of the countries of their origin, nobody will afford to rejoice at the loss of the cultural overtones of any Orthodox Church here.

Can a unified command remedy our situation? No, if things stand as they are. A jurisdictional union should come only as a result of cultural and liturgical clarification. And it is at this area that the leadership of the various jurisdictions should start working. For the American born Orthodox, the existing liturgical and cultural diversity is something he cannot comprehend and a definite impediment toward having a unified Orthodox congregation that could be at home in any Orthodox church. Churchmen should bear in mind that the young want definite and undoubted situations if they are really to belong to our Church. Also, that they are not prepared—nor will they ever be—to accept customs and *mores* that are not only *passé* but run right against the grain of true Orthodox beliefs. And situations like these abound in all jurisdictional Churches.

The writer of this column is very reluctant to state that which should be done. But since that which should be done has become

pretty clear by this point of our investigation, and in the hope that others will follow up with their suggestions, a couple of pointers are given below as a starting point for further discussion.

Each national Church should seriously and earnestly begin to clean her house culturally and ceremoniously. The fact that many absurdities are customary and are called traditional should not deter us from discerning their incompatibility with the essence of Orthodoxy. The fact also that we feel safe with them because of such a long association should not prevent us from divorcing them. And though we Orthodox dislike to admit that there are other Churches from which we should learn, the historic job of the Vatican Synod should lend us courage to assume responsibilities that are ours, not of the coming generation. We do have people who can do this job successfully if we only push ourselves out of our present-day complacency and out of our fear to touch anything that has been handed down to us by our predecessors. We do not have to enumerate here ideas and situations that need reshuffling, although as we proceed with this series of articles people will have the opportunity to detect a considerable number of them.

After this cultural shifting is over, our cultural overtones will appear truly Orthodox and with a common denominator that would bind them together irrespective of the Churches from which they originated. Customs and practices characteristic of particular Churches should be respected insofar as they do not come up against the pan-Orthodox sense of genuineness. Varying customs and practices that can be reconciled should be amalgamated by agreement of the Churches concerned. All this is not an easy task, but one that we have to tackle.

Then, each Church should critically examine her liturgical life for interpolations and whimsical changes through the centuries owing to causes other than religious. And we have to admit that our ritual, as beautiful as it is, requires a considerable amount of editing. Its sacred character is not going to fly away if it is rendered fit for today's worshipping congregations.

Those who take our ritual to be untouchable should bear in mind two things: first, it has never stood static during the golden age of Orthodox theology. Our very Liturgies have undergone extensive changes till they were given their present form which, at any rate, does not appear to be a final one. The Fathers did not consider the ritual untouchable as it is clearly evidenced by their additions and rearrangements of the liturgical material and by adding to it their own compositions. The tragic part of the development of our ritual is the fact that together with our great Fathers, lesser theologians, who would have today a hard time to get even a bachelor's degree in theology, appended their own poor compositions and these have become through the ages part and parcel of the truly good ones.

Second, we should bear in mind that we Orthodox prove extremely concerned and touchy if something is left out of our ritual, but no one complains if a pious soul makes his own poetic contribution, even if this proves to be offensive. After the great stars of Orthodoxy had set, by the time of the Schism, a considerable number of pious monks played the theologian to our loss by manipulating our ritual, especially the sacraments and our situational prayers.

It is strange that although the Church does allow even today new material to go into our services, she remains adamant as regards a revision and editing of our ritual. For example, in the last few years the Church of Greece has sanctioned commemorative services for newly canonised saints who were practically our contemporaries. The Russian Church of America only a few months ago decided to honour as a saint an Alaskan missionary, and, no doubt, a church service will be composed in his honour for public worship. There is nothing wrong with these actions. At least, we show that we are an alive Church and that saintliness and sainthood dwell among us as of old.

But the same loving care should be extended on the part of the Church to us living. Prayer and worship make up the epitome of faith and practice. Praying is fundamentally an action of petitioning God. But what do we petition for? The great majority of our petitions have to do with material commodities and natural occurrences. But today's congregations do not need to pray for outward material conditions but for inward realities. The problem of man has been shifted from God's nature to the nature of man. Nature is by now well under man's control, and before long even entire climates will be changed to the benefit of man. But the inward climate of man remains just as violent as it was from the beginning. It is for favourable inward climatic conditions that we should pray. This and other situations will be examined in our next article.

For now, a last paragraph. The various national Orthodox Churches in this country can never become truly united unless each one of them clarifies her present cultural and ceremonial situation; that is, unless we produce by a courageous, critical study, commensurable only with our responsibilities toward the coming generations, a meaningful and truly Orthodox cultural and ceremonial compendium that the young could appraise in their minds and hearts and discover for themselves the value and worth of their particular traditions and the desirability and feasibility of their being preserved. Then, a ceremonial uniformity should be worked out by the leaderships of the various Churches to the extent that an American born Orthodox will be at home at any service performed by any Orthodox priest. The unified command, perhaps in the form of a ruling Synod, will follow naturally, while if pressed for now it will be an artificial union that will prove unable to withstand pressures from outside as well as from within.

We are in urgent need of this cleaning house by clarification. If we undertake it ourselves we can do it prudently with only a pair of tweezers. If we do not do it, the next generation will, but with a broom. That, however, would mean the end of Orthodoxy in this country of promise.

(Reproduced, by kind permission, from *The Orthodox Observer*, No. 594/1969)

WHO ESTABLISHES NEW AUTOCEPHALOUS CHURCHES?

Professor Alexander A. Bogolepov, who was Professor Of Law at St. Petersburg University before leaving Russia in 1922 and who latterly has been Professor of Canon Law at St. Vladimir's Academy, New York, published a book in 1963 entitled "Towards an American Orthodox Church". This year, the distinguished canonist contributed a long article to the American-Russian Church journal, "The Orthodox Church", on the coming change in status of the Russian Church in America; and it contained the following concise and useful statement.

The forthcoming recognition of an autocephalous church in America by the Patriarchate of Moscow raises the canonical question about the proper authority for doing so. In his letter to Patriarch Alexis, the Ecumenical Patriarch Athenagoras I seems to imply that the question should not be decided by anyone except a forthcoming pan-Orthodox Great Council. Other representatives of the Patriarch of Constantinople have in the past defended the idea that the Ecumenical Patriarchate alone is qualified to establish new autocephalous churches. No canonical texts are offered to sustain these claims.

In fact, the standard practice of the Orthodox Church in this regard is based on a classic text by Balsamon, a Patriarch of Antioch and a recognised canonist of the Imperial Court and of the Patriarchate of Constantinople in the 12th century. In his commentary on Canon 2 of the Second Ecumenical Council, which forbids bishops and patriarchs to transgress the boundaries of their respective dioceses, Balsamon, after defining the territories of the five original Patriarchates (Rome, Constantinople, Alexandria, Antioch and Jerusalem), continues:

"There are also other autocephalous churches, i.e. the Churches of Bulgaria, Cyprus and Iberia (also known as Georgia): do not be astonished by that. The Archbishop of Bulgaria was honoured by Emperor Justinian . . . , the Archbishop of Cyprus by the Third Council (8th Canon) and the Archbishop of Iberia by a decision

church it was entitled to bestow autocephaly on its daughter church.

Alexei reminded the Ecumenical Patriarch that Russian Orthodox missionaries had gone to North America at the end of the 18th century (the first diocese was established in 1840) and that juridical pluralism had existed only since the end of World War I. The Moscow Patriarch said he hoped through the granting of autocephaly "to further the union of the Orthodox jurisdictions in America" whose existence contradicts "the principle of the canonical unity of the Church".

While the Russian Orthodox Church shares the opinion that the proposed Pan-Orthodox Council could settle the canonical position of the Orthodox Churches in America, "none of us can say when preparations for it will be concluded and when it will meet", Alexei stated.

Patriarch Alexei recalled that the grounds for autocephaly have been different at different times. In some cases it rested on the political importance of cities such as Rome, Constantinople, Jerusalem and Alexandria. In other cases autocephaly was proclaimed not by an ecumenical synod but by a local church.

RELATIONS RE-ESTABLISHED

Following a break in relations between the Moscow Patriarchate and the Russian Orthodox Greek Catholic Church of America during World War I, there came in 1924 the proclamation of temporary self-government for the daughter church in the U.S.A. and the creation of the Metropolia with its own self-elected bishop. Talks that should have led to the resumption of normal relations were started in 1963 but had to be suspended due to the illness and eventual death of the American Metropolitan, Leonty.

Last year the talks were resumed with the following among the participants: on behalf of the Moscow Patriarchate, Metropolitan Nikodim of Leningrad and Novgorod, director of foreign relations for the Patriarchate; on behalf of the American See, Archbishop Cyprian, director of its division of foreign affairs, as well as Professors John Meyendorff and Alexander Schmemman.

Today the Russian Orthodox Greek Catholic Church of America (now the Orthodox Church of America) numbers 800,000 members and is second only in size to the Greek Orthodox Archdiocese headed by Archbishop Iakovos. It is not yet clear what attitude this archdiocese and other Orthodox jurisdictions will adopt towards this recent development, although Iakovos has indicated how he personally feels.

The diversity of jurisdictions in the Orthodox Church, coupled with the inevitable ethnic tensions and differences of opinion over the canons to be applied to this unusual diaspora situation, have undoubtedly impeded efforts towards achieving an understanding.

Whether they will have greater success in the future remains to be seen.

The bishops of the new Orthodox Church in America optimistically proclaimed their mission to unite all Orthodox Christians of America into one Church in an encyclical published in the April issue of *The Orthodox Church*. It stated: "... canonical unity does not mean suppression of particular national traditions. The unity of Orthodoxy is not based on the predominance of one national tradition over the others but on the cooperation of all in love for the good of the One Church. If some autocephalous Churches should prefer to preserve their jurisdictions on the American continent and control them directly, the autocephalous Orthodox Church in America would always be ready for full cooperation, communion in prayer and Christian action, in expectation of that day when the necessity for full unity will become evident to all".

An article in the same magazine the month before had hinted that even with the formation of the new Orthodox Church in America there is still no final decision as to the future form of cooperation within a church including all jurisdictions. The article, entitled "Towards Unity", stated: "when and if all the Orthodox jurisdictions become seriously interested in organic unity, the status, organisation and administration of the Orthodox Church in America may have to be re-adjusted. The 'Great Council', which is now in preparation, may pass resolutions not only on America but also on the rights and responsibilities of the old patriarchates, and a totally new situation may then emerge. All this, however, may take time, while the situation of the Orthodox Church in America requires an urgent solution. The historic importance of the recent developments is that the Patriarchate of Moscow has acknowledged that a solution, acceptable to all, can be found only in giving to the American Orthodox themselves the right to administer their own affairs and in putting an official end—as far as the Russian Church is concerned—to ecclesiastical colonialism".

EPS

(Translation from the German by the
WCC Translation Department)

ANCIENT CHURCH IN MODERN WORLD

Next January the Central Committee of the World Council of Churches will be the guest here in Addis Ababa of one of the oldest Churches in Christendom—the Ethiopian Orthodox Church. It belongs, together with the Coptic, Armenian and Syrian Churches, to the family of 'Eastern Orthodox Churches' that broke away from

the rest of Christendom following differences concerning the doctrine of the two natures of Christ, formulated by the Council of Chalcedon in 451.

Since then, they have also frequently been called 'Monophysite'. After being dependent for centuries on the Coptic Patriarchate of Alexandria, the Ethiopian Church became fully independent (autocephalous) in 1956. It was one of the founding Churches of the World Council in Amsterdam in 1948.

For a long time it was thought that it was a high official of Candace, Queen of Ethiopia, as recorded in the Acts of the Apostles and baptised by Philip, who brought Christianity here.

Today, the Church traces its origin back to two Syrian monks, Frumentios and Aidesios, who, in the fourth century, are supposed to have been shipwrecked in the Red Sea and then brought here, where they gained the favour of the Emperor Ezana. About 340 A.D. Frumentios was consecrated Bishop of Ethiopia by Patriarch Athanasios in Alexandria. He then returned to Ethiopia as the first Metropolitan of Axum where, according to the account of Rufinus, he preached the Gospel and converted the Royal Family and a large section of the population. The Church founded by Frumentios and Aidesios soon became the religion of the state of Axum and of all Semitic Ethiopia.

Ethiopian Christians first came into contact with the West in the late Middle Ages. The activities of Portuguese missionaries, who followed the Portuguese soldiers called in by the Emperor Lebna-Dengel (1508-1540) to defend the country from the Moslem invaders, were of great importance for the future history of the Church. By 1626, some of the members of the Royal Family had become converted to Roman Catholicism. The connection with the Coptic Church was broken off, and the head of the Ethiopian Church was appointed by the Pope.

However, most of the population remained true to the traditional religion, and under King Basilides (1632-1665), the Jesuits, and with them all the Catholic missionaries in the country, were finally banished. The earlier state of dependence on the Coptic Patriarchate of Alexandria was again re-established.

Not until the nineteenth century did the influx of Western—this time mainly Protestant—missionaries begin again. But the Ethiopian Church remained relatively unaffected by the passing of time, especially as regards its liturgy and theology of Old Testament character. Even today, it is still possible to discover many Jewish elements dating from pre-Christian times, in the Ethiopian Church.

The high official of Candace, mentioned in the Acts, chapter 8, was reading the book of Isaiah: today the Liturgy is celebrated on the *tabot* or Ark, which is placed in the Holy of Holies—more reminiscent of the Jewish Temple than of later Christian church buildings. At festivals, the priests perform a ritual dance with

sistrum and drum, which is similar to the one performed by King David around the Ark. In fact, the whole system of the priesthood with its rota of duty-priests is derived directly from the Old Testament, as are the rites governing baptism and the other ceremonies. A male child is baptised on the fortieth day after birth, but a female child is not baptised until the eightieth. There are many such examples, but they all point to the fact that, before the advent of Christianity to Ethiopia, Jewish customs and law were already widespread, and many of them are incorporated into the framework of the Ethiopian Church.

More than a third of the population of Ethiopia today belongs to the Ethiopian Orthodox Church. At its head is His Holiness Abuna Basilios, although the powers of the ageing and now blind Patriarch are today largely in the hands of Archbishop Theophilos, one of the chairmen of the All Africa Council of Churches, who also took part in the Fourth Assembly of WCC in 1968 in Sweden. He normally has 14 Metropolitans and 5 Bishops under him, although at present a few of the dioceses are vacant. According to the latest information, the number of priests is over 170,000 and the number of parishes is 11,064. In addition there are 1,032 chapels, 792 convents and 175 preachers. Over 500 small schools are supported by the Church, which also has three theological colleges—Holy Trinity Theological College, which forms part of Haile Selassie University, St. Paul's School in Qolge, near Addis Ababa, and Ras Makonnen School in Harrar. The Church publishes a weekly newspaper and each day has a 15 minute radio programme.

The Church is also actively engaged in the sphere of mission—in particular among the heathen population in the country, but also, to a lesser extent, overseas, especially in Trinidad, Guyana and New York, where it has set up its own parishes. It was reported recently that Archbishop Theophilos had baptised 28,000 within a single province of Ethiopia. Two young assistant bishops baptised between two and five thousand Ethiopians during the sixties. The numbers are not without dispute and many of the converts have been lost to the Church as it was not adequately prepared to care constantly for the people's spiritual welfare.

However, these numbers could convey a false picture of church life in Ethiopia, unless reference is also made to the problems which the Church must overcome, if it wishes to play a significant role in the African continent. It is in a position to do this as the Ethiopian Church is one of the few historical Churches in Africa which does not owe its existence to the activities of Western missionaries, and therefore does not bear the stigma of the "religion of the white man". Nevertheless, through being so tradition-conscious, it appears to many critics as a backward-looking, conservative institution, which is running the risk of completely losing contact with the modern, socially alert youth of today.

One of its chief weaknesses, according to an article which appeared in *The Ethiopian Herald*, by Tsegan Ayele, himself an Ethiopian, is its lack of priests with an up-to-date training. Only a handful of the priests have had high school education. In addition, the endeavours of the Emperor Haile Selassie, who aided the building of the Theological College of the Holy Trinity in Addis Ababa, and who made it possible for a number of theological students to study abroad—especially in Athens, Salonica and Halki—have not had the expected result. Only a few of these students chose to become priests. Today, many of them occupy non-academic government posts.

Many critics also explained the growing rift between the Church and youth by the level of training of the clergy and its tradition-conscious pietistical attitude. "Educated youth seeking spiritual guidance and social teaching for an increasingly secularised world find instead only an archaic, although beautiful, liturgy and the admonition to observe the hallowed traditions and faith of their fathers", writes the American historian Harold J. Schultz in *Christian Century*. Tsegan Ayele is similarly critical: "the Church has been the nucleus of the traditional education and culture . . . But now it seems that it has forgotten its role and social responsibilities . . . If the Church does not recapture its prophetic zeal, it will become an irrelevant social club without moral or spiritual authority . . . The Church needs vigorous and dedicated leadership . . ."

Emperor Haile Selassie has worked over the last three decades for the modernisation of the Ethiopian Church. The translation of the Bible from the liturgical language, Ge'ez, into Amharic marked the beginning of this period. At the same time he has championed the use of the national language in preaching. After the country had been liberated from Italian domination, the Emperor promulgated the "Regulations for the Administration of the Church" in 1942. Owners of ecclesiastical endowments, formerly exempt from land tax, were now compelled to pay at the prevailing tax rate. The money collected went into a central Church treasury for clergy pensions and education. In the same year the Emperor laid the foundation stone of the Theological College of the Holy Trinity in Addis Ababa. When Haile Selassie University was inaugurated in 1960, the theological college became one of its six units. Haile Selassie also severed the state of dependence on the Coptic Patriarchate of Alexandria. In its place, the new Ethiopian Constitution of 1955 included a regulation which granted the state a say in many church affairs. The constitution makes the election and appointment of the archbishop and bishops subject to imperial approval, and it gives the Emperor the right to promulgate the decrees, edicts and public regulations of the Church, except those concerning monastic life and other spiritual administrations.

The activities of the lay organisations, many of which have only recently been set up, are widely looked upon as a positive step forward. "*Haimonete Abew* (= "the Faith of our Fathers") Ethiopian Students' Association", founded in 1957, has sought, through religious services, conferences and a monthly journal, to modernise congregational worship and to "engage in the study of social, political, economic and cultural problems from a Christian standpoint." Another lay organisation, *Mahbere Hawariat* Apostles' Association, is particularly active in the sphere of evangelism, especially in Eritrea. It has set up six schools for those recently converted to the Christian faith and operates a modern printing office in Asmara for religious literature, which it equipped with financial support from the Division of Inter-Church Aid, Refugee and World Service of WCC. All these lay organisations work in close connection with the respective diocesan bishops, and yet frequently have no contact with each other, which makes it difficult to coordinate their activities.

Also promising for the future are the initial steps towards ecumenical cooperation which the Emperor Haile Selassie sought to encourage by summoning the first Conference of the Heads of Eastern Orthodox Churches in 1965 in Addis Ababa. Unofficial contacts with the Chalcedonian Orthodox Churches were entered into in Aarhus (Denmark) in August, 1964 and pursued in Bristol in 1967. The Ethiopian Church sent observers to the Second Vatican Council and is represented, by two members, on the Central Committee of WCC. Doubtless the forthcoming meeting of the Central Committee in Addis Ababa will stimulate Ethiopian Christians to a still more intensive consideration of ecumenical thought.

E.P.S.
(Editor's note: In reading this article, our readers may avoid confusion if they remember that what the author refers to as "Eastern Orthodox Churches" are by us commonly called the "Ancient Oriental Churches", i.e. the non-Chalcedonians).

Editor's Postscript.

Early this year, in New York, the headquarters of the Ethiopian Oriental (non-Chalcedonian) Church in the U.S.A. was formally opened in a series of dedication services, conducted by Fr Luke M. Mandefro, administrator of the Church which claims 10,000 members throughout the country. The headquarters building is a renovated house; but the site will include eventually a church, school and community centre. The congregation of some 200 was led by Ato Tasew Makonen, the acting Consul General for Ethiopia in New York. Although Ge'ez is the liturgical language of Ethiopia, it is interesting that most of this service of dedication was conducted in English.

BOOK REVIEWS

Patriarchs and Prophets: Persecution of the Russian Orthodox Church Today. By Michael Bourdeaux (Macmillan £3 10s.).

The fate of the Churches under the domination of Communist governments in Eastern Europe is a subject enveloped in silence for most Christians in the West. Many would be very surprised to know that, in spite of fifty years of persecution in some degree or other, there are an estimated 30,000 Orthodox Christians inside the Soviet Union.

Michael Bourdeaux has done as much as anyone in Britain to make known the facts of the situation. His latest book, "Patriarchs and Prophets", following "Religious Ferment in Russia" which dealt mainly with the position of the Baptists, deals with the period 1959-1968 during which about half the churches in the Soviet Union were closed down and monasteries and most of the Theological Seminaries suffered a similar fate.

After an introduction outlining the legal status of the Russian Orthodox Church and the trends of the years in question, the book demonstrates what has been happening in a fascinating series of documents which are allowed to speak for themselves. The documents have all originated in Russia and consist of letters of protest written to Christian leaders in the West, and articles printed in the Soviet press and in the *Journal of the Moscow Patriarchate*. They are grouped together under eight headings dealing with the clergy, the parishes, the monasteries, the ordinary believer, the legal dimension and the writings and events of two individuals, Anatoli Levitin and Fr Shpillar, a Moscow priest.

The lay-out is sometimes confusing, especially in the headings of the documents, but there emerges a clear picture of unscrupulous and systematic disregard of legality by the State authorities and of a significant, though probably not organised, rise of protest not only against Communist authorities and local officials, but also against the ecclesiastical authorities for their silence and perhaps active cooperation in reaction to these ruthless pressures.

A crucial moment in the story was the hurried decision of the Synod of Bishops at Zagorsk in 1961 which effectively removed all power from the parish clergy and paved the way subsequently for laymen of dubious intent to infiltrate the executive bodies of parish councils and initiate the removal of many priests from their posts. The letters of Archbishop Yermogen, forcibly retired after his protest, and of the two priests Frs Eshliman and Yakunin describe the uncanonical nature of the decision, its disastrous effects on parish life and the failure of the bishops as a whole to protest or take significant action.

Most moving are the letters of some ordinary Christian believers, especially in connection with the attempted closure of the Pochaev monastery, and also the desperate appeals of the fascinating characters, Levitin and Shpillar, who while deeply conscious of betrayal by the Moscow Patriarchate, long to avoid the worst threat of all-schism, which has already torn the Baptist Church apart.

The documents have almost all been previously published in the West, in a variety of journals, though not many in English. The effects that the publication of this book can have on the lives of the authors, therefore, are likely to be negligible. Many of them have already been accused of having contacts with the West. To have all these documents skilfully edited in one book is an important contribution to our knowledge of what has been happening to the Orthodox Church in the Soviet Union, at least until recent times.

P.J.M.

NEWS AND CAUSERIE

ECUMENICAL PATRIARCHATE

The Ecumenical Patriarch Athenagoras I returned to his residence in the Phanar on 16th June, 1970, after spending nearly three months in Austria, first in a clinic and then convalescing. It is reported that his doctors have found no organic disease; but His All-Holiness has been ordered to rest more and generally to take things less strenuously.

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On 26th May, the second anniversary of the Army's Revolution, a small group of Turkish students demonstrated in front of the Phanar: slogans demanded that the Patriarchate should leave Turkey.

In a recent press interview, Metropolitan Meliton of Chalcedon stressed that the Patriarchate had no interest in politics and remained a purely religious centre. "The Patriarchate is a gift to Turkey from Mohammed the Conqueror", he said.

ALEXANDRIA

H.B. the Patriarch Nicholas VI of Alexandria visited England in May. On the eve of Pentecost (Western) the Archbishop of Canterbury greeted him at London airport; and immediately upon his arrival at Lambeth Palace a solemn Te Deum was sung in the Chapel.

On Whitsunday the Patriarch was present at Evensong in Westminster Abbey, which was preceded by a completely ecumenical Procession of Witness, organised by the British Council of Churches.

From London the Patriarch went to Edinburgh for an official visit to the General Assembly of the Church of Scotland: there he made history as the first official visitor to the Kirk who was not from a "Reformed" confession.

The University of Edinburgh marked the occasion by conferring honorary doctorates on His Beatitude, Archbishop Athenagoras of Thyateira and Metropolitan Methodios of Axum, who accompanied the Patriarch on his journey.

ANTIOCH

Early this year, the Holy Synod proceeded to elect as Bishop of Mount Lebanon that most distinguished priest, Fr George Khodre, who has made such a name for himself both in the Orthodox Youth Movement "SYNDESMOS" and also in many ecumenical circles, especially in the Near East.

JERUSALEM

Archaeologists working under the Franciscan Custody of the Holy Land unearthed last year at Capernaum the remains of an ancient fishing village. One of the fishermen's huts (fifteen were uncovered) was decorated with many *graffiti* in Hebrew, Syriac and Greek dating back to the second and third centuries; and these inscriptions indicate that the house was accepted by early Christians as the home of St. Peter.

Excavations at Capernaum were resumed last year after an interruption of nearly fifty years: at the beginning of the century the synagogue where Jesus preached was uncovered; and in 1921 were found remains of a Byzantine basilica—but that work was not completed. Now it is clear that that basilica was built over "Peter's house", which was a place of pilgrimage mentioned in the early account of a pilgrimage by Etheria (c. 381 A.D.).

RUSSIA

The Holy Synod met on 25th June under the presidency of Metropolitan Pimen of Kroutitsy and Kolomna, *locum tenens* of the Patriarchal Throne, and examined the question of summoning a local synod of the Russian Orthodox Church for the election of a new Patriarch. It had been decided earlier, on 15th May, to observe a year of mourning for the late Patriarch Alexei; and now it was agreed that the election should take place at a local synod to be summoned from 30th May to 2nd June, 1971.

In preparation for that event, the Holy Synod appointed a Commission of 16 bishops, two priests and three laymen, under Metropolitan Pimen. They would settle the composition and rules of procedure of the synod, and make all necessary arrangements.

From 15th to 27th May a delegation from the newly autocephalous Orthodox Church of America was in Russia; and on 18th May the Metropolitan Pimen, *locum tenens* of the Patriarchal Throne, handed to the delegation the *Tomos* confirming autocephaly.

At Easter news reached the West that Archbishop Andrei Sukhenko, formerly archbishop of Chernigov, had been appointed Archbishop of Omsk and Tyumen. Imprisoned under Stalin and again in 1961 (for nine years) under Krushchev, it was feared that he had died in captivity: now he has been completely reinstated!

That he has returned to any duties proves him to be not guilty of any crime; that he suffered so much proves his moral integrity (although the Soviet authorities continue to impugn Christians motives); and that the Holy Synod should re-appoint him is a courageous action on their part.

The Russian Orthodox Church has appointed as its representative in Austria the former Rector of the Leningrad Theological Academy. At the age of 33, Bishop Geman of Vienna (who replaces Bishop Melchisedek, now of Penza) is thought to be the youngest person to hold such an appointment. (EPS)

BULGARIA

During the 1100th anniversary celebrations of the Bulgarian Orthodox Church, in the spring of this year, a six-member delegation from the Faith and Order Commission of the World Council of Churches had meetings with Orthodox churchmen in Sofia. The Bulgarians had prepared papers on "The Eucharist and the Unity of the Church", "The Catholicity of the Church", and "Proselytism". Discussions were also held with the Ecumenical Commission of the Holy Synod on the future of the ecumenical movement in Bulgaria.

At the end of May, H.B. the Patriarch Cyril of Bulgaria visited Moscow. His principal aim was to consult State archives in connection with the historical book on which he is working at present; but he also had meetings with members of the Holy Synod, and with Metropolitan Pimen, *locum tenens* of the Patriarchal Throne, he signed a joint protest against the Greek Government's restrictions on and interferences with the affairs of the monasteries of the Holy Mountain.

CYPRUS

The following news has been sent to us by our esteemed correspondent in Cyprus, Professor Andreas N. Papavassiliou of the Paedagogical Academy there:

At the beginning of January, H. B. Archbishop Makarios, President of the Republic of Cyprus, paid an official visit to Tanzania, Zambia and Kenya in East Africa. During this visit Archbishop Makarios officiated, together with Metropolitan Nicodemus of Eirenoupolis (Dar-es-salaam), of the Patriarchate of Alexandria, in his Cathedral at Dar-es-salaam. On his way home to Cyprus, His Beatitude visited Addis Ababa, Rome and Athens.

A few days before Easter, the Holy Synod of the Church of Cyprus had a three-day meeting under the chairmanship of Archbishop Makarios. The meeting was attended by all the Metropolitans and Suffragan Bishops of the Church of Cyprus. The Holy Synod examined various subjects of a current nature, including that of the convocation of the Pan-Orthodox Pro-Synod.

During the second fortnight of June there visited Cyprus the Patriarch of Alexandria, Nicholas VI, as an official guest of Archbishop Makarios. The Patriarch spent a week in the Island. During this period he officiated at the Annunciation Church of Pallouriotissa, on the outskirts of Nicosia, with the Archbishop and some other Bishops of the two Apostolic Churches, Alexandria and Cyprus.

The Patriarch of Alexandria visited also the main towns of the Island, and met the local Metropolitans. At the end of his visit the Patriarch of Alexandria bestowed on Archbishop Makarios the highest Order of St. Mark, Patron of the Church of Alexandria.

POLAND

The Holy Synod of the Church of Poland in January elected Bishop Bazyl, of the diocese of Wroclaw-Szczecin, as its new Metropolitan and Primate. He succeeded Archbishop Stefan Rudyk who died in March last year.

At the same time the Holy Synod elected Archimandrite Alekaj Jaroczuk as Bishop of Lubin and suffragan of the Archdiocese of Warsaw-Bielsystock, which is the primatial see.

SINAI

It is reported from Jerusalem that a fragment, believed lost, of a Gospel manuscript written in the 12th century by a Macedonian

monk has been found by a professor at the Hebrew University in Jerusalem.

The professor located a portion of the famous "Dobromiri Gospel" in the library of St. Catherine's Monastery on Mount Sinai. The fragment contains chapters 2-9 of the Gospel according to St. Mark, written in ancient Slavonic. A longer section, found in St. Catherine's some time ago, is now in a Leningrad museum.

Pleased with the find of the missing passage, the Macedonian Academy of Sciences at Skopje, Yugoslavia, has announced that it will publish an annotated copy of the entire manuscript.

Dobromiri, who copied the text, was a monk from Macedonia, a part of medieval Greece.

For the first time for several years, St. Catherine's Monastery has received some new monks. The Monastery is allowed to accept 32 religious of Greek origin, whereas the number which can come from Egypt is not limited. The Minister of Cults of the U.A.R. (Egypt) has furnished the necessary permits, which have been confirmed by the Israeli forces of occupation; and so seven theologians and five laymen have been admitted to the religious life.

AMERICA

The Greek Orthodox diocesan district of Central and South America is to be divided into three districts. The first district will combine Argentina, Chile and Uruguay with head office in Buenos Aires. The second will combine Brazil, Paraguay, Bolivia and Peru with head office in San Paulo. The third district will combine, Mexico, Guatemala, Cuba, Panama, Venezuela, Ecuador and Colombia with head office in Mexico City. (E.P.S.)

From the Russian Orthodox Greek Catholic Church of America a delegation went to Moscow in May: it consisted of Bishop Theodosios of Alaska, accompanied by four priests and two laymen.

On 18th May, in the presence of Metropolitan Nikodim of Leningrad, Metropolitan Philaret of Kiev and Metropolitan Alexei of Tallin, the Metropolitan Pimen of Krouitsy and Kolonna, *locum tenens* of the Patriarchal Throne, handed to the American delegation the *Tomos* granting autocephaly to the Orthodox Church of America.

During the delegation's tour of Russia, Bishop Theodosios was asked to ordain two deacons of the Russian Church.

JAPAN

At the same sessions of the Holy Synod of the Russian Orthodox Church, on 3rd, 9th and 10th April, at which agreement was reached between that Church and representatives of the American "Metropolia" and the latter's autocephaly proclaimed, it was also decided to recognise the autonomy of the Orthodox Church of Japan; and by this decision the latent jurisdictional schism in Japan has been resolved.

Our readers will recall that in an earlier number (No. 55 of March, 1970, page 20) we referred both to the prospect of an autonomous Church in Japan and also to the Moscow Patriarchate's separate "Mission" under Bishop Nikolai Sayama. Under this latest declaration, Bishop Vladimir of Tokyo is elevated to the rank of Metropolitan and Bishop Nikolai Sayama becomes Dean of the Church and Patriarchal Representative in Tokyo.

The official *Tomos* of autonomy was handed to Archbishop Vladimir, who led the delegation of his Church to Moscow for the negotiations, by the Patriarch Alexei of Russia on 12th April, only five days before His Beatitude's death; and on the same occasion the Patriarch gave the Holy Chrism to the Japanese delegation. On that day Archbishop Vladimir celebrated the Divine Liturgy in the Patriarchal Cathedral of the Epiphany in Moscow.

Autonomy equals *de facto* independence. The local Holy Synod will elect all the bishops of that Church, as well as its Primate; and the latter's election will need to be confirmed by the Russian Patriarch, the new constitution of the Japanese Church allows of no external interference in its affairs.

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On 10th April, in connection with the recognition of Japanese autonomy, the Russian Holy Synod under Patriarch Alexei resolved to recognise as a Saint the founder of the Church of Japan, Archbishop Nikolai Kasatkin (1836-1912). He went to Japan as chaplain to the Russian Consulate there, but soon turned exclusively to missionary work and translated into Japanese the New Testament and the liturgical texts. Consecrated bishop in 1880, Nikolai built in 1891 the magnificent Cathedral of the Resurrection in Tokyo, still the largest religious structure in the city and popularly known as "Nikolai-do" (= "the house of Nicholas").

ETHIOPIA

At their recent meeting (reported above under "Cyprus"), Archbishop Makarios of Cyprus and the Patriarch Nicholas VI of Alexandria decided to set up an Orthodox Theological Faculty in Addis Ababa. There Orthodox clergy and lay theologians will be trained, near the main Orthodox missionary areas of Uganda, Kenya and Tanzania. (EPS)

NON-CHALCEDONIAN CHURCHES

A member of the Syrian Orthodox Church in India, Mr. Chirapurath I. Itty, has been appointed Director of the newly-formed Commission on the Churches' Participation in Development, of W.C.C., in Geneva.

After service on the staffs of Student Christian Movements in India and Indonesia and of the Indonesian YMCA, Mr. Itty became secretary of the W.C.C.'s Department on the Laity; and since 1968 he has been chairman of W.C.C.'s Staff Committee on Development, and he organised the Montreux consultation on development.

AIMS OF THE ASSOCIATION

The Association exists to unite members of the Anglican and Eastern Orthodox Churches for the following objects:

- (a) The principal object for which the Anglican and Eastern Churches Association is established is the advancement of the Christian religion, in particular by means of teaching the members of the Anglican Church and those of the Eastern Orthodox Church the doctrine, worship and way of life of the other.
- (b) The Association exists also to unite members of the two Communions in prayer and work in achieving the principal object, with a view to promotion of visible unity between them.

SOME METHODS OF HELPING THE WORK

- 1. By joining the Association and getting others to join.
- 2. By arranging for a meeting in the neighbourhood, when a lecture may be given on the Eastern Churches and Reunion, and the objects of the Association explained.
- 3. By asking the Parochial Authorities to promise a Sunday collection every year either in the service or afterwards at the doors.
- 4. By uniting in local centres for the study of Eastern Christendom, and for Intercession for Reunion.

Lectures – with or without visual aids – can be arranged by writing to the General Secretary.

SUBSCRIPTION

The minimum annual subscription is £1, but none will be excluded solely on account of inability to pay this amount, while it is hoped that those who can afford to pay more will do so.

All members receive the *Eastern Churches News Letter* which is published quarterly.