



E.C.N.L.

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The Anglican and Eastern Churches Association

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Orthodox Patron: The Oecumenical Patriarch

Anglican Patron: The Archbishop of Canterbury

Anglican President: The Bishop of Basingstoke

Orthodox President: The Archbishop of Thyateira and Great Britain

Chairman of the Committee: The Revd. H. EMBLETON, M.A.

The Vicarage, 17 Victoria Drive

Bognor Regis, West Sussex, PO21 2KH

General Secretary: The Revd. A. T. J. SALTER, A.K.C.

87 Richmond Avenue, London N1 0LX

Assistant Secretary: The Revd. DOM CUTHBERT FEARON, O.S.B.

Nashdom Abbey, Burnham, Bucks. SL1 8NL

Treasurer: SIMON BREARLEY, ESQ.,

9 Emperor's Gate, London SW7

Editor of E.C.N.L.: H. GRAHAM FLEGG, M.A., D.C.AE., C.ENG.,

The Open University, Walton Hall,

Milton Keynes MK7 6AA

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Eastern Churches News Letter

EDITORIAL

As this issue of the Journal is going to press, the Association's Pilgrimage to Iona is about to take place. A full account of the Pilgrimage will appear in the Spring 1982 issue. However, it is perhaps worthwhile at this particular time, when so many pilgrimages are being arranged, to consider just what it is that draws people to make the decision to join a pilgrimage.

Although pilgrimages are occasionally undertaken for the purpose of visiting living people—some particular *staretz* perhaps—for the most part they are made to specific places associated either with historic Christian events or with the great saints of the Church. Again, pilgrimages are occasionally made as a purely personal venture by a single individual, but for the most part they are undertaken by groups of people travelling together. The Association's Iona Pilgrimage falls in each case into the latter category.

The popularity of pilgrimages has been explained in terms of the attraction of undertaking a communal adventure with unknown people who nevertheless are guaranteed to have at least one interest in common. It has also been explained in terms of finding a temporary escape from the dull and static routine of ordinary day-to-day life. Or again, in less materialistic terms, a pilgrimage can be thought of as an occasion for "recharging spiritual batteries" in preparation for possibly difficult times ahead. There may be some element of truth in these somewhat simplistic explanations, but there are surely many things about pilgrimages which can have a much deeper significance both for the participants and for Christians everywhere. Above all else, a pilgrimage is a journey—and it is a journey to a place of especial spiritual meaning; hence, it is an "image" of the whole Christian life. For the Christian life is a journey to the Kingdom of Heaven.

One of the things most commonly said by visitors to Iona is that it is "a holy place". All sorts of people experience this feeling when they step ashore and walk on the Island, even those who are not particularly "religious". This does not happen simply because Iona is a place of special beauty, beautiful though it certainly is. There are many equally beautiful places which people do not find to be specifically holy. Iona is found to be holy because of its history; and to say this is to profess at the same time a belief that it is indeed possible for a particular place to become especially hallowed through its association with people and events. It was to Iona that St. Columba in the sixth century brought Orthodox Christianity in its Celtic form to the Northern parts of the mainland of Britain. But did St. Columba and his companions themselves feel something of the holiness of the place when they first landed there, or did they choose it as their base for purely practical reasons? This is perhaps an interesting point on

which to speculate, for it throws up the question as to whether or not there may be particular places on Earth which have remained as holy as when they were first fashioned by the hand of the Creator—as it were, corners of Eden unsullied by the consequences of the Fall of man. What is certain, however, is that St. Columba and his companions hallowed the Island by their lives of prayer and service to God, and that down the centuries right to the present day it has proved to be a place of prayer, rest and reconciliation for those who have sought it out in the spirit of “pilgrimage”, and that this has continued that hallowing so that it is difficult to visit the place even for only a few hours and come away untouched in spirit. And once visited, the Island seems to exert a “call” to return and discover its peace once again. This call is surely an “image” of the call of the Kingdom.

If places can become hallowed by lives of prayer and service and by the constant visit of pilgrims, so also can words and pictures and music. Those who advocate the abandoning of existing church buildings in favour of multi-purpose halls or house churches forget that they will be abandoning at the same time a whole heritage of prayer and worship, for every church building should be a centre of holiness, even though it no longer has a so-called “viable” congregation, even though it has been long locked up or fallen into ruin. This is especially true of forms of worship. Changing the words of a Eucharistic Liturgy, for example, inevitably means losing something that has been hallowed by years or centuries of devoted use. It may be, of course, that this is a price which ought to be paid because there are other and more compelling reasons which demand change. It is, however, an important dimension in worship which must not be underrated, for in a special way it expresses the continuity with the past without which Christians become quickly lost amidst all the fluctuating tensions of the present. Part of the objection to new liturgies, new music and other innovations felt by so many “ordinary” Christian people lies in a real sense of loss of holiness, though it may not be precisely articulated in this particular way.

A pilgrimage is thus in some very real sense an expression of the continuity of the present with the past. As more and more around them seems to be changing ever more rapidly, people are led to seek out those places which are especially representative of unchanging holiness within God's world. Those who are journeying to Iona will indeed find themselves one in prayer with St. Columba and his companions and with all the other pilgrims visiting the holy Island in the past, the present and the future. This fulfils a real spiritual need, though perhaps one felt least of all within Orthodoxy where the holy icons in the home and in the church buildings are a constant reminder of a continuing communion with those whose lives have been lived in holiness, often at the cost of earthly life itself. Is this perhaps the reason why the Orthodox seem sometimes less enthusiastic about participation in organised pilgrimages than many other Christians?

But if a pilgrimage represents the fulfilment of a spiritual need, it must also serve as a reminder that it is the task of Christians to share in God's work of transforming the world. Every pilgrimage has its ending, an ending which involves a return to everyday life with all its activities and problems. If these all seem just the same as before, the journeying has achieved very little. The true message of a holy place such as Iona is that there is nothing and nowhere which cannot be made holy. If the Kingdom is in some way to be experienced there, it is to be experienced also in every aspect of life and shared with every person who is seeking it no matter what the circumstances of meeting. This mystery of the Kingdom, which is to come and yet is already here, lies at the heart of Christian experience. On a pilgrimage there may perhaps be a special experience of that Kingdom given to those who have sought out one of the holy places in the world, but it will have been given for one reason only—to provide the incentive and the strength to hallow by prayer and service every place to which the pilgrims eventually return. A pilgrimage is thus a commissioning anew of each and every pilgrim to be in Christ an “image” of the holiness of God—“Because it is written, Be ye holy; for I am holy” (1 Pet. 1, 16).

THE GENERAL SECRETARY'S NOTES

News from St. Dunstan's-in-the-West

On the 18th January, the first day of the Week of Prayer for Christian Unity, I attended the splendid Liturgy of the Epiphany (Old Style) at the Coptic Patriarchal Church of St. Mark in Allen Street. In the same week the local ward of the Society of Mary based at St. Alban's, Holborn, visited St. Dunstan's-in-the-West for an ecumenical evening at which the Romanian Orthodox choir conducted by Father Sylvio-Petre Pufulete sang some hymns to the Virgin and Dr. Andreas Tillyrides, a member of the Anglican/Orthodox Conversations, gave an address on the place of the *Theotokos* in the Orthodox Church's life. Bishop Marcos, representative of His Holiness Pope Shenouda, and Chorepiscopus Athanasios, both of the Coptic Orthodox Church in France, were present in choir and Bishop Marcos closed the service with his blessing. The congregation then adjourned for a cheese and wine party and what is known in ecumenical circles as “conversazione”. The following evening, Dr. and Mme. Faoud Megally gave a reception for the Coptic prelates at which it was ecumenically enlightening to meet a young English diplomat who had joined the Coptic Church whilst attached to our embassy in Cairo.

On the 4th February His Holiness Co-adjutor Catholikos Karekin (Sarkissian) of the Great House of Cilicia of the Armenians was received at St. Dunstan's for Solemn Evensong sung by the Revd. John Seeley assisted by a dozen Anglican priests. The Romanians sang a hymn of welcome and the Catholikos then laid a wreath on the Armenian altar in memory of the martyrs of his nation who suffered

the first act of wholesale genocide in this century. I then welcomed His Holiness to the church on behalf of the Association and reminded him of the fact that Armenians had worshipped nearby in Lincoln's Inn Fields in the seventeenth century. Bishop Timothy of Miltiopolis greeted the Catholikos on behalf of our Orthodox President, Archbishop Methodios of Thyateira and Great Britain. In reply His Holiness said that it was not the first time that he had preached at St. Dunstan's as he had visited the church during his student days in Oxford. His Holiness had managed to spend some time in Oxford on this visit and had visited St. Stephen's House. The Nikaeen Club arranged a reception for His Holiness following Evensong at Westminster Abbey. This was held in the Jerusalem Chamber.

The New Martyrs of Russia

After the Association's Committee meeting on the 7th February, Canon Michael Moore, Mr. Donald Hayes and I drove out to the V.I.P. Lounge at Heathrow Airport to say farewell to the Catholikos on his departure for Geneva. On my way back from the airport, I visited Archimandrite Alexis, Administrator of the Russian Orthodox Church Outside Russia, at the headquarters of the Church in Great Britain at St. Dunstan's Road, Baron's Court. In the small but beautiful chapel I attended the Vigil Service and Moleben for the New Martyrs of Russia who were shortly to be canonized by the Synod in New York. The Tzar Nicholas II, the Tzarina and the Imperial Family, murdered at Ektarinburg, are all included amongst the New Martyrs, together with the Grand Duchess Sergei, the Tzarina's sister and widow of the former Governor of Moscow. After her husband's assassination the Grand Duchess took the veil and founded the Sisterhood of SS. Martha and Mary before meeting a similar fate to that of her martyred relatives.

The Association's Gift to the Archbishop of Canterbury

On 17th February our Anglican President, the Bishop of Basingstoke, our Chairman, Fr. Embleton, Fr. Sylvio-Petre Pufulete, Mr. Simon Brearley, Mr. Donald Hayes and I visited Lambeth Palace to present to the Archbishop of Canterbury the gift of a marble paperweight bearing the badge of the Association. Unfortunately His Grace was ill, but we were received by Bishop Hook, the Archbishop's Chief of Staff, on the Archbishop's behalf.

Visit to Rome

I flew to Rome on Friday, 20th February where I was warmly entertained by Canon David Palmer, a member of the Association, formerly Chaplain in Ankara and now Chaplain at All Saints', Rome. I had hoped to meet members of the large congregation after the Parish Mass on the Sunday, but had to leave the church before the Offertory and creep back to my hotel as I had an attack of what is known in Turkey as "Ataturk's Revenge", but surely in Rome it must have been "Leo XIII's Revenge"! I was out of action for the rest of the day. The following morning I had recovered sufficiently to visit

the Oriental Institute in the Via Conciliazione, and later to go into Vatican City to visit members of the Ethiopian College. I was given an extensive tour by Fr. Michael who is an Uniat priest living in exile in the Vatican.

On the Wednesday I travelled by local 'bus to the lovely hill town of Grottaferrata to visit an old friend, Fr. Giorgio Orioli, Rector of the church of St. Pius X and a member of the Oriental Institute. Whilst in the town I re-visited the ancient Abbey of St. Nilo, which remained in communion with the Holy See after the Great Schism and today uses the Byzantine Rite, its monks being drawn from the Italo-Greek communities of Calabria and the Albanian villages in Sicily. After the Monastery of St. Nilo I made my way to Frascati where Fr. Giorgio and I were received by the Bishop of Tusculum, the ecclesiastical successor to the Cardinal-King, Henry Benedict Stuart, Cardinal Duke of York and younger brother of Bonnie Prince Charlie. Evidence of the Cardinal is everywhere in Frascati, and it is curious to see in a small Italian town the arms of England surmounted by a Cardinal's hat. The Cardinal, who, after his brother's death in 1788, regarded himself as Henry IX of England, was a good bishop and an excellent administrator. He provided orphanages and seminaries in his Diocese. At one stage it was thought that he might become Pope. The French Revolution ruined him, but the *de facto* King of England, kindly George III, provided him with a pension.

Ecclesiastically Rome is now a rather depressing city. It was Cardinal Wiseman, who in an unirenic lapse described Canterbury as "that dead city". Alas, Rome is now regarded by many Roman Catholics and members of the Diocese of Rome as a missionary diocese. There have been only two or three vocations to the priesthood over the last three years in the Roman Diocese. It would be true, I believe, to say that there are more vocations to the priesthood in Moscow, "the Third Rome", than there are in Old Rome. The drastic liturgical and musical reforms of Vatican II have left the triumphalist basilicas like stranded whales, their high altars relegated to obsolescence. Cheap and rather nasty nave altars have been introduced, even in St. Peter's, despite the fact that all the Basilicas have always had westward-facing altars. Without the huge crowds of foreign pilgrims, absent of course in February, the churches present rather a forlorn sight. There is, however, a church in Trastevere which has come to life through the Roman charismatic and Focolari movements.

The present Pope, unlike Pope Paul VI, knows little of Anglicanism and it is unlikely that he had much contact with Orthodoxy despite the proximity of his former Diocese to the Soviet Union. One notices that national Churches which still enjoy a large following, such as the Irish and Polish Catholic Churches, are too busy ministering to their own flocks to have the time for ecumenism, which many Irish and Poles regard as a leisure-time pursuit for clergy in largely apostate nations to indulge in! John-Paul II's sympathies would, however, seem to lie more with the traditionalist Churches of the East than with

Liberal Protestantism or Anglicanism. The Anglican establishment's attitude towards Covenanting for Union and the ordination of women to the priesthood in the U.S.A. and elsewhere have given the impression in Rome itself that Anglican overtures to the Holy See are friendly and brotherly gestures, but no more than that. The situation has not basically changed since my first visit to Rome in 1962 when I met Pope John XXIII just before the opening of the Vatican Council II. After the audience with Pope John, I visited Mgr. (now Cardinal) Willebrands who told me how very difficult Romans found ecumenical dialogue with Anglicans. A lot of water has flowed under the bridges of Rome and Lambeth since that meeting, and Rome has her own problems of "comprehensiveness" from Kung and Schillebeeckx to Lefevre and the Abbé de Nantes. Nevertheless, the quest for authority among Anglicans still leaves most Romans utterly bewildered. One feels that Rome will probably concentrate her ecumenical energies towards the Orthodox Churches, perhaps entering into some sort of intercommunion with the Easterns as the Patriarchate of Moscow has to a limited extent already done.

What is an Anglican?

Anglicans are now deeply divided over various fundamental questions. The ordination of women is only the tip of the iceberg. One experiences these divisions as General Secretary when applicants from North America and Canada apply to join the Association as full members. One of our rules is that members must be in communion with the recognised Eastern Patriarchates or Autocephalous Churches or with the See of Canterbury. What does the General Secretary do when he receives applications for full membership from the Free Anglican Church in the U.S.A., the Continuing Anglican Church of North America, and the Pro-Diocese of St. Augustine, none of whose members are in communion with Canterbury? Are Episcopalian women priests, whose orders are not recognised by Canterbury in full communion with the Church of England or not? Can we be in communion with any Church whose orders and ministry we do not accept *in toto*? And what happens when we are overtaken by Covenanting in this country? These are deep and serious questions which demand an answer, not only because the Orthodox and Roman Churches are asking them, but because the situation is not at all clear to our own Anglican members.

The Anglo-Orthodox Society

A new group working for Anglican/Orthodox rapprochement has been formed. It will make three societies working in the field of East/West Church relations, our Association and the Fellowship of SS. Alban and Sergius being the other two. The new society, as I see it, feels that Anglicans should move closer to Orthodoxy doctrinally, and that societies such as the Anglican and Eastern Churches' Association have remained static in this respect. Our Association's policy has always been to encourage both Eastern and Anglican members to remain loyal to their own tradition whilst working towards full communion between our Churches. There are now those who are

impatient for the movement for Anglican/Orthodox unity to move again towards full dogmatic union and as a starter for the abandoning by Anglicans of the *filioque* clause in the Nicene creed.

The Death of Her Majesty Queen Frederica of the Hellenes

Her Majesty Queen Frederica died suddenly in early February. She was a dynamic Queen Consort, greatly loved by the peasants and village people of Greece and equally often misunderstood by the middle classes and politicians, the Greeks having had since the days of King Otto a sort of love/hate relationship with the monarchy. Queen Frederica was, like many consorts of Orthodox Sovereigns, a Lutheran by upbringing, but converted to Orthodoxy on her marriage to the then Prince Paul. Had the Salic Law been followed in the United Kingdom, her father would have been King of England. A fact which Queen Frederica pointed out to Winston Churchill.

In the 1950s the Queen worked hard to bring together the Royal Families of Europe and organised cruises for members of the various dynasties on the Greek ship *Agamemnon*. She thus helped to strengthen the family ties of European royalty and to repair, through family contacts, the ravages of the Second World War in which members of the same families had often found themselves on opposing sides. She helped to train her children in kingship to which she herself was utterly dedicated. The tremendous success which the monarchy enjoys today in Spain is due, in no small measure, to the training given to Queen Sophie.

In the war years in exile in South Africa she came under the influence of Field Marshal Smuts, sharing his interest in holism. Her autobiography *A Measure of Understanding* gives a clear picture of a highly conscientious Queen who did much after the Greek Civil War to reconcile and forgive those who had fought on the Communist side, and, during the time that Hitler and Stalin were such close allies, had seriously hindered the monarchists' resistance to the Nazi occupation of her beloved Greece.

Happily, the body of the late Queen was taken back to Greece to be laid to rest at Tatoi amidst many manifestations of the love which the Greek people had for her.

*May the Lord God remember in His Kingdom His servant
Frederica, now and to the ages of ages*

Visit of the Syro-Indian Metropolitan

On the Tuesday of Western Holy Week, His Grace the Metropolitan Mar Theophilos Philipose together with Fr. Cherian and Fr. George of the Syro-Indian Orthodox Church sang Vespers at the altar set aside for the worship of the Oriental Churches (non-Chalcedonian) in St. Dunstan's. The service was recorded for the BBC's sound archives, but was rather marred by a somewhat abusive drunk. Mar Theophilos is no stranger to the United Kingdom, and he spoke

warmly of his love for the Church of England and of his own Church's work amongst young people in India. It comes as a salutary thought that when our ancestors roamed around ancient Britain painted blue, an indigenous Church existed on the coast of Southern India.

Members of the Association who might wish to worship with the Syro-Indians will find details of the times of celebration of the Holy Qu'abana at St. Andrew-by-the-Wardrobe, Queen Victoria Street. The church is just below the College of Arms, and the Priest-in-charge is Fr. Cherian.

Farewell to two good friends

On the 19th May, St. Dunstan's Day, the Anglican President of A.E.C.A., the Bishop of Basingstoke, was principal celebrant and preacher at the Concelebrated Mass at St. Dunstan's. He was assisted by the Revs. Harold Embleton, Royston Beal, John Salter, Christopher Hill (Assistant Secretary to the Counsellors for Foreign Relations), Colin Davey (former Assistant Secretary C.F.R.) and Roderick Ballantine. Bishop Ross Hook, representing the Archbishop of Canterbury, presided. Amongst others present were Bishop Matthew of the Polish Orthodox Church, Canon Michael Hammond Moore, Fr. John Pierkarski (Byelorussian), Archpriest Alexander Cherney (Latvian Orthodox), Fr. Miloye (Russian Patriarchal Church), Fr. Sylviu-Petre Pufulete (Romanian), and members of the Lutheran Churches of Sweden, Latvia, Poland and Estonia. Our Orthodox President was in Scotland and unable to be present. After the Mass Fr. Embleton presented Mrs. Jane Jenkins and Miss Sylvia Freck with a white marble paperweight bearing the badge of the Association. These two very good friends of the Association have retired from the Counsellors for Foreign Relations. In making the presentation the Chairman said he hoped that the paperweights would remind them of the many happy years C.F.R. and A.E.C.A. had worked together, and thanked them for the help that they had both so freely given to the Association and their furtherance of the work for Anglican/Orthodox understanding. After the Service a large number of friends gathered in the vestry of St. Dunstan's to wish Jane and Sylvia a happy retirement in Canterbury.

On the 10th June I attended Fr. Brandreth's annual summer cocktail party. It was good to see our former chairman recovering his strength.

Prince Andrew of Russia

On the 16th June I attended the Panikhida for His late Imperial Highness Prince Andrew of Russia at the Russian Orthodox Church-Outside-Russia's cathedral in Emperor's Gate. Prince Andrew's death, and the death last year of his brother Prince Dmitri, removed another link with Holy Russia. Prince Andrew was the son of Her Imperial Highness the Grand Duchess Xenia, sister of Tzar Nicholas II, who ended her days in exile at Wilderness House, Hampton Court. Prince Andrew had lived for many years in Kent. The Service was conducted by Bishop Constantine and Archimandrite Alexis.

After the Panikhida I was able to greet Bishop Constantine, who will be in London for some time helping in the Cathedral Parish in order to give Archimandrite Alexis more time to concentrate on building up on the English Parish of St. Gregory-the-Great, based in the chapel at 14, St. Dunstan's Road, Baron's Court.

Romanian Ordination in St. Dunstan's

On the 3rd May the assistant Exarch of the Romanian Patriarchate in Western Europe ordained a monk, Father Irene, to the priesthood. He was assisted by a monk-deacon, Fr. Theophilus. Both monks are studying on Vatican scholarships at Maynooth Seminary near Dublin.

Earlier in the spring of this year Bishop Antonie of Buzau preached at the Holy Liturgy in St. Dunstan's. He was here for the "follow up" of the Anglican/Orthodox conversations in Cardiff.

Russian Orthodox Convent

On the 22nd June I attended the Panikhida for the late Baroness Maria von Benningsen at the Russian Convent of the Annunciation, Brondesbury Park. It was a great joy to see Abbess Elizabeth again. She has been ill for a long time, but is now recovering her strength. She thanks all those who have kept her in their prayers and asks that they continue to do so.

Royal Wedding

I finished these notes on the day after the wedding of the Prince of Wales to Lady Diana Spencer. Many members of the congregation joined with Fr. Sylviu-Petre Pufulete and me at St. Dunstan's to watch the procession and to watch the Service on television in the vestry. The Archbishop of Canterbury's reference to the Eastern Orthodox Church's custom of crowning the bride and bridegroom at every wedding was much appreciated by the Orthodox present at St. Dunstan's. We spotted several Orthodox members of foreign Royal Houses—the King and Queen of the Hellenes, King Michael of Romania, King Simeon of Bulgaria, and Prince Tomislav of Yugoslavia. It was a truly "catholic" occasion, and one was impressed by the number of teenagers who slept outside St. Dunstan's to get a front seat. I spent a sleepless night, lying on the sofa in Fr. Sylviu-Petre's study, and when I did manage to doze was awakened by a young lady with an exquisite voice, singing at 3.30 a.m. or thereabouts "Early One Morning just as the sun was rising . . .". Later in the day, having said "goodbye" to all our guests, I made my way to the Mall to see the Royal Couple leave for their honeymoon. On the way through Trafalgar Square I saw punks and skinheads and some coloured youths having a happy ecumenical and non-racial splash with each other in the fountains and singing "You Police are Wonderful" to the Conga tune. It seemed a long way from the riots of the previous fortnight!

Constantinople Lecture

As many members will already know, the Association has set up the Constantinople Lectures to mark the celebrations this year of the Council of Constantinople. The inaugural lecture will be given at Lambeth Palace by Lord Ramsey on 30th November 1981. Members will receive details of this in the autumn.

Thirteen hundred years of Bulgarian Nationhood

This year marks the thirteen-hundredth year of the establishment of Bulgaria as a Christian nation state. There will be celebrations in London to mark this. The Association will be entertaining the Bulgarian Exarch in Western Europe in late November.

John Salter

THE ASSISTANT SECRETARY'S NOTES

The ecumenical age

The East was the cradle of Christianity. We have only to think of the deep authentic sense of the "mysteric" character of the Christian religion still found in the East, of the atmosphere of sacramentality which envelops Eastern Christian worship and the expression of Eastern Christian faith, or even the Eastern exercise of ecclesiastical authority, to see that, though the West may have kept an abstract notion of such things, they have largely lost their reality for Western Christians. From the East came the decisive dogmatic formulations of the fundamental Christian mysteries of the Trinity and the Incarnation, where we speak of two perfect natures, the divine and the human, in the one person of the Word-Made-Flesh. From the East came the greater feasts of our liturgical cycle, and in particular those which celebrate the All-Holy Mother of God. From the East came monasticism, which derives its very essence from Christianity as a religion of communion between God and man. (We need in this age to turn to the teaching of St. Anthony and the Desert Fathers on the quest for communion with Christ our God.) From the East came the Holy Ecumenical Creed of Nicaea-Constantinople—that Creed which was formulated by the Fathers of the Holy and Undivided Church. The three hierarchs, St. Basil the Great, St. John Chrysostom and St. Gregory the Theologian, were among the leading participants in the second Holy Ecumenical Council which was convened in Constantinople in AD 381 in the month of May, and which continued until July. The Patriarch of Constantinople at that time was Nectarios. It was this Council which confirmed the articles of our Creed formulated at the first Ecumenical Council held in AD 325 in Nicaea, and which completed the formulation of the remaining articles deemed essential for the preservation of the purity of the Christian Faith against false teachings not in harmony with the oral or written Tradition of the Church.

This sixteenth anniversary of the Council of Constantinople affords all Christians, who continue to recite the Nicaea-Constantinople Creed (the *Pistevo*) during the celebration of every Divine Liturgy, an opportunity to come together, to proclaim with one voice and to project throughout the ecumene our Creed as formulated by our spiritual forebears in the days when the Church was one and undivided.

The Caroline Divines stressed the catholic conception of the Church. Turning to the Fathers of the Church—and especially the Greek Fathers—they stressed the central doctrine of the Incarnation of the Divine Logos taking up human nature into His divine nature. For the Caroline Divines as for those of the Nicaean age the Incarnation was the essence of theology. They looked to the Holy Undivided Church as possessing that Holy Tradition by which Holy Scripture is interpreted, the ancient Catholic and Apostolic Church to which the Anglican Communion claims to belong and with which it claims to have continuity.

When the Tractarian Fathers spoke of "unity", they meant unity with the Holy Orthodox Church and with the Roman Catholic Church. This great age of Anglican Fathers gave birth to the Eastern Churches Association as a body to serve the Church of England in her quest for unity with the Eastern Churches. This is a great cause and one which goes right to the roots of the whole problem of unity between East and West, a unity older than the Middle Ages, older than scholasticism and older than the Reformation. The Church of England has its roots in the Undivided Church and is the Catholic Church of this land, confessing the Holy Ecumenical Creed of Nicaea-Constantinople. The Church of England has been served by some of her greatest sons in her quest for unity with the Holy Orthodox and Oriental Orthodox Churches, and they have worked through the Eastern Churches Association, now the Anglican and Eastern Churches Association. It was this Association which arranged the solemn celebrations of the first Great Holy Ecumenical Council of Nicaea, AD 325, which took place in this country in 1925 and included a Solemn Liturgy in Westminster Abbey celebrated by the Archbishop of Canterbury and attended by delegations from almost all of the Orthodox Churches, including two Patriarchs. This is one of the most outstanding events ever to have taken place in the history of Anglican-Orthodox relations, especially significant in that this great celebration took place in one of the great monastic church buildings of the land. Fr. French wrote: "The importance of the visit lies not only in the scale of its events, the high dignity of the personages involved, and the doctrinal significance of the occasion, but also in the fact that the Orthodox were well aware that they were dealing with the Church of England as a whole and not merely with a particular section of it. It gave great pleasure at the time to hear some of them state explicitly that their experience of the sixteenth century of Nicaea in England cleared away or at least modified any doubts they may have had about the Church of England before". It

may be of interest to readers to know that the Epitaphion from the Church of Nicaea, which was carried in the procession in the Abbey on that solemn occasion, has ever since been kept in the North Wall of the Lady Chapel in Canterbury Cathedral. It would seem fitting that, when His Holiness Pope John Paul visits Canterbury Cathedral, he should be shown this Epitaphion, for it would make manifest to His Holiness that the Church of England does have its roots in Catholic Christendom and in the Faith of the Holy Fathers of the Great Ecumenical Councils.

The Nikaeon Club was founded in 1925 to mark the commemoration of the sixteenth centenary of the Great and Holy Ecumenical Council of Nicaea. It exists to assist the Archbishop of Canterbury to offer hospitality to representatives from other Christian Churches. Only Anglicans can be members. The late Canon J. A. Douglas and a member of my own Community were among the founder-members of this Club.

The Second Ecumenical Council in the twentieth century and its message in the 80s

In the Orthodox Church the 30th January is the Festival of the three Hierarchs, St. Basil the Great, St. John Chrysostom and St. Gregory the Theologian. All these three Fathers of the Church attended the Great and Holy Ecumenical Councils, and it is important to see what message they have for the Church in this twentieth century. Fr. Kallistos Ware has a very helpful sermon which has been printed in the Greek Orthodox Herald (the monthly organ of the Archdiocese of Thyateira and Great Britain), March 1981, p 10. He writes: "What is true of St. Basil is equally true of St. Gregory the Theologian and St. John Chrysostom. For all three, the Holy Eucharist is the centre and foundation of Christian life. They see the education of the Christian as the one who hears and obeys Christ's invitation in the Liturgy, 'With fear of God, with faith and love, draw near'. The educated Christian is the one who comes continually to Communion, and who then goes out from the Church into the world to enact 'the Liturgy after the Liturgy' through acts of service and practical compassion towards others. That is the only genuine form of education. If we see education in this manner, as the transmission of Eucharistic life, then one thing is clear. As parents, teachers or priests we shall educate our young people only if we ourselves are living witnesses to the grace and wonder of the Holy Eucharist. They will learn, not from words but from our personal example, not from what we say but from what we are."

Archbishop Iakovos announced at the recent Archdiocese Council Meeting that in accordance with the decision of the Holy Synod of Bishops the Greek Archdiocese will celebrate this centenary with a Synodal Divine Liturgy on Sunday, 10th May, in New York City. His Eminence went on to say that he was certain that this centenary can have a lasting effect on the entire Church if we each accept the invitation of Patriarch Demetrios to join in common praise of the

Holy Trinity, in deeper penetration into the mystery of the indivisible Deity and of the indivisible Church and Faith, and in praying that the Holy Spirit will enlighten, guide and activate everything in our world towards salvation. The Greek Orthodox Church of the Archdiocese of North and South America will in this year found a monastery within the Archdiocese. A large piece of land with three dwellings was offered as a gift by devoted Orthodox Christians in California for the purpose of cultivating monasticism according to the tradition of the Holy Orthodox Church. Other Orthodox Churches have monastic houses within their own local Churches.

The founding of new monasteries continues a very important chapter in the life of Holy Orthodoxy and of the Holy Oriental Orthodox Churches in relation to the consultations which have been taking place on the role of the monastic life within the witness of the Church today (see *ECNL*, New Series No 10, Spring 1980, pp 13-18). Here in this country the Orthodox Church has monastic houses which are places of prayer and peace. This theme of monasticism is one of the main themes for educational and pastoral work within the life of our Churches.

The Association's celebrations have opened with a Pilgrimage to the Holy Island of Iona, where we are joining our prayers with those who have served Christ in the monastic life there. Iona was made sacred by the consecration of time in the daily offering of the Divine Office and in the Eucharistic Liturgy offered there. Sharing together a common life of worship and prayer and having meals in common gives expression to the life of the Church as a life of sharing in Christ's life.

God gave to Western Christendom, through the Benedictine common life, wonderful gifts that lay hold on the conception of the Church as *totus Christus corpus et caput*. That concept was indeed prominent in the teaching of St. Augustine, and nowhere more so than in his great commentaries on the Psalms. "Christ prays for us as our priest; He prays for us as our Head; He is prayed to by us as our God: let us recognise then our words in Him and His words in us." St. Augustine taught that the prayer of the Christian family is the prayer of Christ praying in His Mystical Body. This is our great tradition as members of the Church of England with its monastic tradition.

The second important part of our celebrations will be the Annual Festival at the Armenian Church. The long link which the Association has had with the Armenian Church in this country will be deepened. We greet all members of the Armenian Church wherever they may be. We pray that this Festival may have the full support of all our friends.

The third important event in our celebrations will be the Constantinople Lecture which Bishop Michael Ramsay will give on Monday, 30th November at Lambeth Palace (by kind invitation of our Anglican Patron). May this and all our events manifest an ever-

growing unity between our Churches—unity in that Divine Truth set forth in the Holy Creed of Nicaea-Constantinople by which all members of Christ's Church should live out their lives.

There will be a Seminar at the Ecumenical Patriarchal Foundation at Chambesey, Switzerland, during the Summer months at which leading theologians will present papers on the Second Holy Ecumenical Council and the Nicaea-Constantinople Creed.

Let us pray especially for all Christians of the Holy Orthodox and Oriental Orthodox Churches who at this time are facing so much suffering in their witness to the Faith of Christ. Let us pray also for all Holy Synods and for those who are called to leadership in the Church of Christ.

I shall be going into retreat myself for two weeks in a monastic home of the Holy Orthodox Church.

Dom Cuthbert Fearon

OBITUARIES

The Revd. Dr. E. R. Hardy

The Reverend Dr. Edward Rochie Hardy, a member of the Executive Committee of the A.E.C.A. and a faithful attendee at its meetings and participants in its affairs, died on 26th May. He was 73.

It was his deep knowledge of the Greek Fathers that gave Edward Hardy his insight into the mind of Eastern Orthodoxy. His life had been academic as a teacher of Patristic Theology, first at Union Theological Seminary and then at General in New York, and later at the Berkeley Divinity School at New Haven, where I paid a delightful visit to him in 1954. He was one of a formidable group of American phil-Orthodox Anglican scholars which included Dr. Paul B. Anderson and the late Bishop Lauriston Scaife.

Dr. Hardy had always been attracted to Great Britain and in 1969 was delighted to accept a University Lectureship at Cambridge, followed three years later in 1972 by the post of Fellow and Dean of Chapel of Jesus College.

At first sight his diffidence and humility made him slightly formidable and it was not always recognised what a deep sense of fun he possessed or what an entertaining conversationalist he was. Many who knew him will recall his infectious and wholly delightful chuckle. It has been noted that great scholars are often men of deep humility. Edward Hardy was a man of profound scholarship and a holy and humble man of heart. May he rest in peace.

Henry R. T. Brandreth, O.G.S.

Archbishop Bessak Toumayan

Archbishop Bessak Toumayan died in the Summer. He had served the Armenian community in London for a great many years, succeeding the present Armenian Patriarch Schnork of Constantinople as Parish Priest of St. Sarkis, Iverna Gardens. Later, he moved to St. John's Wood to minister to the Armenians using All Saints Church in the Finchley Road.

Before coming to England, Fr. Bessak had been a monk in the Armenian Monastery of St. James in Jerusalem. He became during his years in London a great Anglophile—even a Celtophile, for he always loved to demonstrate to his English friends that he could remember that unpronounceable Welsh hamlet ending in "go-gogoch" and using 56 letters in all. I have also seen him joining in the English carols at Christmas without any reference to the carol sheet. He retained a great love for the Church of England and loved to attend Anglican Services after his retirement.

In his later years, he had become very troubled by arthritis in his hands, but he always remained a cheerful companion and a good friend. May the Lord God remember His servant Bessak and glorify him at His right hand with all the Company of the Saints.

John Salter

NEWS ITEMS

News from Rome

His Holiness Pope John Paul II received the members of one of the Sub-Committees of the Roman Catholic and Orthodox Theological Joint Discussions which had been meeting in Rome. His Holiness received the members in private audience. They had been discussing the Eucharist and its relationship to the Church within the traditions of the two Churches.

News from America

Metropolitan Ireney, first Primate of the Orthodox Church of America, died on Wednesday, 18th March. He was buried at St. Tikhon's Monastery, South Canaan, Pennsylvania on the 21st March.

The Anglican-Orthodox Theological Consultations resumed dialogue in the U.S.A. between the Orthodox Church and the Episcopal Church. The major topics at their December 1980 meeting were the Orthodox Diaspora, and the proposal to study the question of omitting the *Filioque* from the Nicene Creed in the Episcopal Church. Other subjects included the review of the official dialogues which each Church has with other Churches, and local Anglican-Orthodox relations.

Another Anglican parish in America has been received into the Orthodox Church, together with its priest, the Revd. Ellwood Trigg. This parish, St. Michael's in Los Angeles, came into being following the divisions in the Protestant Episcopal Church of America over the "ordination" of women. Having become dissatisfied after a temporary association with the "Continuing Anglicans", the Parish of St. Michael's voted for a permanent home within the Antiochan Orthodox Archdiocese.

News from the Archdiocese of Thyateira and Gt. Britain

We extend our greetings and congratulations to Bishop Irenaios of Patara, praying that God will grant him many years to serve the Church. His Grace was on the Anglican-Orthodox Joint Theological Discussions when they first opened and he is known to many Anglicans in the north. We welcome Bishop Aristarchos of Zenoupoleos back in this country. The Bishop is well-known to a great number of Anglicans. We pray God to grant him many years of health and happiness in which to serve the Church. The Archdiocese has now six Assistant Bishops. This shows that the Orthodox Church is growing in this country, as the need for pastoral care of Church members calls for more Bishops.

John Maitland Moir, formerly a canon of St. Andrew's Cathedral, Aberdeen (in the Scottish Episcopal Church), who was received into the Orthodox Church on the Holy Mount Athos, was ordained deacon by Archbishop Methodios on Sunday, 12th July, and priest by Bishop Timothy on the following day.

News from Yugoslavia

The monastic buildings at the Patriarchate of Pec, the seat of the Serbian Patriarch, was severely damaged by fire in the early hours of the 16th March. Nobody was hurt but the living quarters of the Patriarch, the refectory, sick ward and library were badly damaged. Although the Serbs are the largest ethnic group in Yugoslavia, they are outnumbered by Albanians in the province of Kosovo. Recently there has been a number of reported examples of vandalism and violence at the hands of Albanian nationalists. Before the fire, a number of windows were broken at the monastery and there is reason to believe that the fire was not accidental.

News from the Greek Orthodox Patriarchate of Jerusalem

We received with great sorrow the news of the death of His late Holiness Patriarch Benediktos I. A message of sympathy was sent to the Greek Orthodox Patriarchate of Jerusalem, and a message was received thanking us for our prayers and sympathy.

On the election of the New Orthodox Patriarch of Jerusalem a message of warm congratulations was sent expressing the wish that his Holiness will have many years of health and happiness. A message was received from the new Greek Orthodox Patriarch Diodoros I,

warmly thanking us for our prayers and good wishes on his election to the Patriarchal Throne of Jerusalem and invoking upon us the Divine grace and Heavenly blessings.

The Holy Church of Jerusalem is undergoing much suffering and hardship at this present time. One of the monks of the Brotherhood of the Holy Sepulchre has recently been killed.

News from the Greek Orthodox Patriarchate of Antioch

His Beatitude Patriarch Ignatios has appointed Bishop Gabriel Seliby, former Auxiliary of the Diocese of Beirut as Patriarchal Vicar in Western Europe with jurisdiction over Orthodox Christians in Western Europe of Lebanese or Syrian ancestry under the jurisdiction of the Patriarchate of Antioch. The Holy Synod of the Greek Orthodox Patriarchate of Antioch at a meeting held recently included on its agenda issues of theological education in the Patriarchate and a discussion of Christian Unity. Metropolitan Spiridon Khoury of Zhale and Metropolitan George Khodre of Mount Lebanon reported on their visit to the Melkite (Uniat) Patriarchate where they were warmly welcomed. A joint commitment to the Antiochan heritage was spelled out during the conversations. Metropolitan George also insisted on the illicit character of intercommunion between Churches which had not yet reached doctrinal agreements on the Faith. During the Synodal Session in Damascus the Bishops were unanimous in reaffirming that such intercommunion is impossible.

News from Crete

Following lengthy discussions and an episode of several months duration the former Metropolitan Irenaios of Germany was re-elected Metropolitan of the Diocese of Kisamos and Selinou at a turbulent meeting of the Holy Synod of the Church of Crete on 27th January. Thus this hierarch returns to the See he headed prior to his election to the German See, bringing to an end for the Church of Crete a critical period which Archbishop Timotheos characterized as "troublesome" for the Church and people.

News from the Russian Orthodox Patriarchal Church

The Russian Orthodox Patriarchal Exarch for Western Europe, Metropolitan Philaret of Minsk and Byelorussia, paid a visit to London. During his stay the Metropolitan was received by His Grace the Archbishop of Canterbury, visited Canterbury Cathedral, and had talks with senior Churchmen. He saw the General Secretary of the Anglican and Eastern Churches Association and His Eminence's greetings were conveyed in the previous issue of the Eastern Churches News Letter. On 4th November the Exarch met some of the parishioners of the Russian Orthodox Church in Ennismore Gardens.

News from the Romanian Orthodox Patriarchate

Bishop Adrian Botosaneanil has been elected Assistant Bishop to the

Romanian Orthodox Archdiocese for Central and Western Europe. Bishop Adrian led the Romanian Orthodox delegation to the Consultation in Cairo on the place of the monastic life within the witness of the Church today.

News from the Russian Church Outside Russia

The Synod of the Russian Orthodox Church Outside Russia has appointed Bishop Constantine as Episcopal Administrator of the Diocese of Richmond and Great Britain. Bishop Constantine, who is 74, has previously served as Bishop in both Brisbane and Boston. The Bishop's presence in this country will free Archimandrite Alexis from some of his present duties so that he can spend more time developing the English language Parish of St. Gregory.

(The Editor expresses his thanks to those bodies who have continued to send copies of their publications to assist with the collection of news items for inclusion in *ECNL*.)

REPORT OF A VISIT TO EASTERN EUROPE

At Easter this year I was fortunate enough to have the opportunity of accompanying the Revd. Dr. Gerald Bray to Eastern Europe, where he was completing a research project on the *Filioque* clause.

Upon our arrival at the Greek Orthodox Patriarchate in the Phanar district of Istanbul, we were made most welcome by the Great Archdeacon and his staff. It was the time of Lenten fasting, but nevertheless we enjoyed generous hospitality as we dined with the deacons, and the simplicity and humility of our hosts was very impressive. Even my "grace" before the meal was accepted patiently—I later learned that the traditional Western thanksgiving for food is very elaborate by Greek Orthodox standards!

Whilst in Istanbul we were able to visit Kariye Camii (St. Saviour in Chora), which has the largest collection of Byzantine mosaics in Istanbul but unfortunately has become something of a tourist trap, a fact which detracts from its impressiveness. It was a great joy therefore also to be able to see Fethiye Camii (Pammakaristos), whose real assets lie in its unspoiled beauty. Largely because of its dilapidated exterior it is ignored by the tourist operators, but inside the mosaics are first class because they are the only extant specimens which were not covered or defaced by the Turks, and so retain something of their original patina.

Our itinerary took us through Bulgaria to Romania, where we were able to meet with Professor Staniloae at his Bucharest apartment, but most of our time was spent in Greece where we were fortunate enough to spend Holy Week (theirs, not ours). We rested from the exertions of our Balkan travels in Thessalonika, where we visited the

Moni Vlatadon Monastery and attended Evensong at St. Demetrius. We then proceeded to Meteora to visit the monasteries there. These were fascinating, but once again the tranquility essential to a real appreciation of Byzantine art was impaired by the well-oiled tourist machine. The one exception was at Hagia Trias, which was in a particularly difficult location. Here we were given a personal tour by one of the two remaining monks, and treated to the traditional gift of Turkish Delight.

The whole visit was interesting in a number of ways. By using public transport we were able to enter into the life of the countries we visited to a remarkable degree. We met a large number of Christians and attended many services in a variety of situations. Particularly memorable was the Maundy Thursday Liturgy in a small waterfront church in the industrial town of Volos, which, like all the other churches, was thronged by young and old believers throughout the day. The simplicity and sincerity of the devotion confirmed the importance of the church in Greek contemporary society in a vivid way. Even when we left the building we were still able to follow the Liturgy while dining at a nearby restaurant, as the bells and speakers relayed the worship to the crowds outside.

Clearly it was a valuable introduction to the life of Christians in Eastern Europe, its customs and traditions, its aspirations and disappointments. It was a time to experience what God is doing in some of the more remote areas and to learn of His goodness and sustaining power towards those in adversity. It was also however, a valuable and practical addition to the traditionally academic and theoretical approach taken by Anglican theological colleges towards Christian art and ecumenical relations normally experienced in ordination training.

Robert J. Hill

PROCLAMATION IN LITURGY AND IN CULTURE

I. Inventing channels of communication

Mission is simply the communicability of Christ's redeeming message to humanity. At once the question arises how and to what human condition? From Christ's Incarnation, the Church knows what it must do with the Gospel: it has to plant it in, communicate it to and permeate with it every existing human condition, situation and context, whether cultural or socio-political, while at the same time not over-estimating this condition, situation or context. There are, moreover, different attitudes towards this context. There is an attitude of passive co-existence with a given culture or even of a certain hostility towards it, proclaiming a de-culturized Gospel and therefore not trying to influence it and be present in it and to witness actively to it. Another attitude is that of yielding to external pressure

and being submerged by all these temporal elements. Finally, in recent years, there has been a tendency to overvalue culture, to absolutize it as the only supreme and valid good, and to reduce the Christian faith to simply one moral ideology among many others.

Whatever the socio-political situation may be in which Christians live, their task is to be present, committed, alert and ready to offer an effective *martyria*. Passivity is excluded. Such a presence must be concrete, persuasive, not paternalistic or polemical but single-minded. Christ gives us a permanent example. He was born a Jew and as such accepted and even respected the cultural conditions of his time, seeking above all to preach the Gospel of salvation in his Jewish milieu. St. Paul, too, on his missionary journeys and in his evangelistic work was little bothered by cultural differences. For him, the task which had top priority was the proclamation of Christ crucified. The Apostle was well-equipped to question the values and cultural traditions of his time, but even in Athens he did not enter into controversy on intellectual or social and political issues. He kept his primary duty clearly before him. To this it must be added that missionary failures and shortcomings often stem from an inadequate appreciation of existing human conditions. Instead of evangelizing, transforming and influencing, we remain hesitant, undecided and frustrated in face of unwelcome events and historical factors. Christians have to work through existing realities. We need to acquire a general picture of all these realities. After all, in all cultures we see the presence of the philanthropy and wisdom of God who is patiently at work leading every nation and language into his kingdom.

With amazing consistency, early Christianity achieved growth by reconciling the diversity of cultures and the pluralism of languages with the oneness of faith. The Church of God was spread throughout the whole of the then inhabited world, the *oikumene*; yet it maintained the unity of faith. This is attested by Irenaeus of Lyons (c. 140-202).

Having accepted this proclamation and this faith, the Church, although scattered throughout the whole world, nevertheless carefully preserves it as if occupying but one house. She also believes these points of doctrine just as if she had but one soul, and one and the same heart, and she proclaims, teaches and hands them down with perfect harmony as if she possessed but one mouth. For although the languages of the world are dissimilar, the import of the tradition is one and the same. For the Churches which have been planted in Germany do not believe or hand down anything different, nor those in Spain, nor those in Gaul, nor those in the East, nor those in Egypt, nor those in Libya, nor those established in the central regions of the world [probably a reference to the churches in Palestine], but as the sun, that creature of God, is one and the same throughout the whole world, so also the preaching of the truth shines everywhere and enlightens all who are willing to come to the know-

ledge of the truth. Nor will any one of the rulers of the Churches, however highly gifted in eloquence, teach doctrines different from these.¹

But we must have the courage to discern the various causes of the present crisis of faith. While the approaches may be very different, it certainly seems that the underlying root of what is happening in this special area is something which could be called "an anthropological revolution". Religion is not something isolated which somehow floats above history; it is in fact constructed within a given cultural context. Every such achievement makes use of more than the Gospel truths; it also appeals to a whole style of living and to a view of human existence which is not deduced from the Gospel but is, on the contrary, the prerequisite human soil within which these truths will be lived and be signified. It is within this cultural context, necessarily limited in space and time therefore, that the Church invents the way in which the Gospel can be manifested.

But we are witnessing a fairly major modification in this human substratum. The crisis of faith, therefore, should first of all be understood at the level of its anthropological infrastructure. Failure to carry out such an interpretation can easily lead us to impose an illegitimate theological significance on the events which are now shaking the Church. To take a recent example, it is clear that the faith of Nicaea and the attempts to reinterpret the faith today represent expressions of the faith which bring into play profoundly different cultural worlds. When no effort is made to distinguish between faith and its cultural expressions, the result is to transfer the opposition involved to a terrain which is not its proper terrain.

The liturgical life is one, though not the only, way in which the Church has sought to manifest the Gospel in the world. To do this, it has employed the anthropology available to it at a given time. But if the human soil in which the traditional forms of worship are rooted undergoes a change, these forms can then cease to be an adequate sign of the message they contain.

Dialogue with the World

The readiness for dialogue is explained by the fact that the Church lives within the world, within history. Such a dialogue should acknowledge the transcendence of the Gospel. Through the Church, Jesus is challenging humanity as a whole. The Church Fathers are our examples. In the 1st century, in fact, the Church does not escape before aggressive paganism. Instead it lives in the midst of the world. It knows itself responsible for it, too. It is the "soul" of the world, according to the Epistle to Diognetus,² and the "salt" according to Origen.³ Aristides affirms that it is thanks to the Christians that the world continues.⁴ Clement of Alexandria says that there is only one Father of the universe, only one Logos, only one Spirit, one and same everywhere, and only one Virgin called Mary.⁵ Origen reminds us that Christ came to reconcile the whole world and God.⁶ The Church

is never regarded as an entity pursuing its own way, indifferent to the destiny of the world. For all the Church Fathers, it is the world, universal mankind in process of conversion, in a state of salvation.

What God wants, finally, is his Church, the fulfilment of unity from disunity. This is certainly the view of Justin when he debates with Trypho and compares the Christians to the 7,000 righteous who existed in the time of Elijah. Because of these 7,000 God withheld punishment from Israel in those days. He is still waiting today, for "each day, there are those who, instructed in the name of his Christ, abandon the ways of error".⁷ Justin develops the same theme elsewhere: God postpones punishment because of human beings; He conserves the world until the number of human beings is complete.⁸ According to Hermas the universe was created for the Church.⁹ The world will continue in being as long as the Christian salt prevents it from being corrupted, says Origen too, so long as the Christian light illuminates it; in other words, as long as it furnishes a sufficient number of Christians.¹⁰ Such a standpoint, however justified it is, is very centripetal, as Celsus says bitterly: "To hear them talk, the universe is subject to them, was made for them. God is not concerned for the rest of the world. He leaves the heavens and the earth to fend for themselves so that He can devote Himself to them!"¹¹

But only in the measure that the Church maintains and develops its own life, receives new members and grows numerically can it be of service. In its very essence it is open to others, giving itself self-forgetfully. In the Church this is not masochism, introversion, weakness, or finally illusion. The Church is an original divine response to the God who loves humanity to the point of becoming incarnate in it and dying for it.¹² Here on earth, therefore, the Church is the goal of every human being because the Church is the summit of every religious calling, even if, for a variety of reasons, the majority do not attain it. But the Church is also at the centre of this history, this salvation; at the centre of this dialogue between God and humanity. If God watches over His Church so carefully, as the Church Fathers affirm, it is because the Church is the light of the world. By its witness and prayer, the Church supports the whole of humanity; it is the keystone of the human quest for God which takes different ways according to individual and collective calling. The Church serves the world in this quest. In the last analysis, it is out of real love for humanity that the Church invites it to rejoin the Body of Christ.

On the other hand, the Church's dialogue with the world can no longer be the same as that in the Patristic period. Here, too, things have changed. Humanity has awakened to its own worth. In recent decades, especially, the astonishing dynamism of human power has found reinforcement. Humanity used to fear nature and, in its fear, sought Divine mercy. Today, humanity has ceased to fear nature; it has achieved autonomy and self-confidence. It is out to build its own world by its own capacities. Once an indispensable ally, God has now become otiose or a nuisance. People speak of the "death of God". A

new faith, a new Messianism has sprung up in the human heart. The Divine Kingdom has been replaced by the human earth. The Church is heavily handicapped. It is reproached with having failed in its days of power and influence to bring either liberation or unity to the human race, still less the joy of living. Above all, it is reproached with having cold-shouldered the modern world and modern science, often accepting the latter only after a fierce struggle against it. Why should anyone still have confidence in the Church? Its God has become otiose, and any renewal of the Church's strength would perhaps only signify a retrograde step for humanity.

I have said sufficient to indicate the novelty of the new dialogue. It involves a recognition of the world's values and achievements for their own sake. A Christian will, of course, try to fit them into the divine plan, integrate them in a larger whole. This will be following the example of the Church Fathers, even though, in the last analysis, some of them had relatively little consideration for the world and its works. These works were too impermanent, too evanescent, and could even be dangerous for Christians. Again, was it not to detract from the value of the Christian revelation if the value of a society shaped exclusively by paganism were too readily acknowledged? But for us today, it is necessary to acknowledge the intrinsic value of temporal realities. Every dialogue with the world and, consequently, the possibility of evangelism, begins here. Correcting the attitudes of the past, too narrow because too exclusively religious, Orthodoxy has understood this. It has even come to recognize, and this is new, the dignity of human labour. In the ancient world, labour was seen mainly as a burden, a curse, or a means of survival. For some of the Church Fathers, this is what it remained, even when they added that it had redemptive value. There is still an element of truth in such an attitude to labour, but in an age when the tool is being replaced by the machine and the human condition being radically transformed as a result, such an attitude is too narrow. Humanity is rightly proud of its technological power, its achievements. Being open to the world includes being open to it in this respect, too.

The Incarnation therefore represents for evangelization the goal of the whole movement of creation and everything prior to the incarnation exists only to prepare and welcome it. God makes himself at one and the same time the closest and the most remote from what is not Himself. This is the paradox of the Incarnation. God objectifies Himself in the most radical of ways in His image and, by the same token, is most truly known as God when He assumes His creature as what is most radically personal to him.

Irenaeus of Lyons describes the first human being, established as head of creation while still in its infancy. Subject to the law of development, he is fragile. He is the victim of the Tempter. He falls. The coming of the new Adam will accomplish what the first Adam was unable to achieve. If St. Paul opposes the two Adams and the two antithetical economies, Irenaeus shows how the human life of the

second Adam corresponds point by point with that of the first. For Irenaeus, the work of Christ consists not so much in remedying the fault of the first Adam but rather of accomplishing it where the first human being had failed. From the one to the other there is continuity. The redemption is not simply a return to the primitive creation but the accession of this creation to its fullness, to its accomplishment. Irenaeus calls this disposition of God towards the creation "economy". The economy embraces every work of God: the world, the creation, human beings, redemption.

There is only God the Father as we have shown, who expresses himself in the creation, and only one Christ Jesus our Lord, coming all through the universal economy and recapitulating all things in himself.¹³

If we wish to propose effective solutions for fruitful evangelism, we must first of all conduct a reliable diagnosis. Why do modern people find it difficult to accept the Gospel? Through the phenomena to which our attention is drawn, we must be on the look out for this dislocation of systems of value and communication. There is a certain weakening of concrete relationships. The individual no longer has a "home". He is an orphan, erring here and there, uprooted, spiritually homeless. He is constantly being challenged to choose his life and to make a success of it for his own sake. Neither society, reduced to an abstraction, nor religion, carried away in the storm of secularization, offers him any way out of a possible failure. The individual finds himself, therefore, constantly under obligation to give himself an identity in a society which is no longer in a position to guarantee him one—hence insecurity, pessimism, uncertainty.

If a rationalized society offers no scale of values and leaves the individual to his own devices in inventing his life, it nevertheless offers him its services to accompany him and to help him in the conquest of his ego. The pseudo-mystical movements owe their success partly to this expectation of disoriented individuals in search of their identity. They offer alternatives, a variety of services for the construction, maintenance and repair of identities. They succeed where religion has failed. Yet the incapacity of modern ideologies to respond to the deepest questions of the human condition, impresses us. Such questions as: "Where do we come from? Where are we going? Why?" These questions are inescapable, and the secular ideologies respond to them only in the most banal of ways. But the Church with its divine origin can transcend the mediocre stage of dialogue and proceed to proclamation. For the faith permits no bargaining. It should not aim at capturing the socio-cultural markets. It should point out, in season and out of season, the open-endedness of humanity towards transcendence. Not to reduce the transcendence to the human, but to reveal transcendence within the human. The Church is not in favour of the *status quo* and immobility for immobility's sake. It must act with boldness but also with prudence.

Being in history and beyond it

To understand this phenomenon, God's mark on the present history of the world, we have to think about convergence. This is the accord, the concertation, the discrete complementarity of lines of thought or conduct which are mutually independent. In every problem of convergence, the difficulty is not to ascertain an identity of direction but the autonomy of the series. The Christian need not try to unite them, to federate them, or even to play them off against each other. When the history of renewal movements in the Church is considered, we find pluralism, diversity. A large part of evangelization contains false problems, precisely because of the complete lack of contacts with the cultural tradition preceding the present period.

The most incisive criticism consists in affirming that Christian thought calls for an *aggiornamento*, an adaptation to the culture of contemporary humanity. A magic power is given to this process of adaptation, of identifying faith with current ideas. It is asserted with disparagement that a deep gulf divides the thinking of the past and the present. Very often the presumption of novelty is fascinating, but it signifies only ignorance of the past. Adaptation assumes the insertion of the basic kernel of the Gospel in the specific language of an era and draws from this the necessary indications in the perspective of salvation. Two conditions suggest themselves: 1) the clarification of the idea of adaptation; 2) the defenders of liberation do not say precisely what humanity needs to be liberated from, from sin or from need? These propounders of the theory of a "Church of the poor" never tell us whether by "poverty" they mean detachment from or deprivation of this world's goods. However much they may be in good faith, they fail to realize the harm done by them to the doctrine they seek to disseminate.

If the Gospel consisted solely in a claim to the right to bread, the Lord would be no more than a bankrupt politician, having wasted miracles in making people happy who had no need to be made happy, like the people at the marriage feast in Cana. When the Devil asked him to change stones into bread, he refused to do so. Anyone who reduces the problem of salvation to the problem of adaptation and justice, anyone who limits this justice to the quantitative redistribution of material goods, is guilty of serious equivocation. The injustices which exist at the level of food are relatively easy to heal. They will always find a spokesman. But it is far more difficult to heal the very root of injustices which exist at the level of the spirit. Who will comfort the abandoned wife or husband? Who will give hope to the mother prematurely deprived of a child or an infant deprived of its parents?

Evangelization must be expressed in the same terms of a rational respect for reason, to use the Pauline expression. But it would be a delusion to think that the language of the "cultural crisis" of an era could remove from certain essential elements of Christianity those ingredients which are somewhat painful for the moral life, thus rendering them more acceptable and less constricting for the contem-

porary mind. What is likely to meet the requirements of modern human fashions not only does not help evangelization but actually does serious damage to Christian thought.

This is not the role of mission. It is not a matter of pleasing people in order to make life easier for them but rather of helping them to understand and to solve the problems inherent in the tragic aspects of existence. It is a matter of supporting human beings at the level of intellectual tragedy where they find themselves abandoned by reason and by science. Although living in a particular cultural social and political framework, we cannot live exclusively with our purely human and ephemeral aspirations. We do not find the help, the assurance, either to explain or to accept the human condition. We always find ourselves confronted with the same problems: the meaning and purpose of life, evil, suffering, the void, death, the pains and tensions resulting from the constant unending quest for goodness and truth. Whatever the methods adopted, evangelization cannot be successful if we lose sight of this fundamental standpoint: namely, that the essential function of faith is to respond to the problems to which the human mind can give no answer.

The ancient Graeco-Roman world had sturdy religious structures: the worship of a divinized Emperor ensured the cohesiveness of collective life and of the private realm. After Constantine it was Christianity which for many centuries took over this role: it was the unifying force of a very diverse and pluralist world. Today, as we have just seen, we are conscious of living in a shattered world, with a confused system of values or none at all, and with no obvious common frame of reference. The firm points of support have disappeared and people, whether Christians or not, are carried away in a drifting flood. What is collapsing is not only a certain hierarchized and immobile vision of the world. It is the very image of humanity itself which is disturbed, which is losing its features, disintegrating. In the midst of so many contradictory affirmations and negations, the reality of humanity is diminished, deflated, even to the extent of becoming an impersonal point within the structures, structures which themselves are without meaning. It is becoming increasingly difficult to know whether the human being is a special being, the *imago Dei*, unique, whether his life and his death escape the decisions taken by society (questions of genetical engineering, abortion, euthanasia), whether his instinctive impulses (sexuality, aggressiveness) are subject to norms other than those established by his own pleasure. It is no exaggeration to think that for the totality of human beings, the fundamental questions about man, his value, are questions to which there is no answer.

Christ is at work within history

How can History, this necropolis of the past, have anything to do with the education of the missionary sense, when this latter is directed towards the future and guided by action? History is in a sense the world's conscience disabused of its illusions. That is not negligible.

History reports more failures than successes. It would not be untrue even to assert that it reports only failures since it is interested only in what happens in this world and humanity and its undertakings always end up in death. But for Christians, Christ is at work in life; the undertakings of humanity, and first of all our lives, have an infinite and eternal worth. The most complete of temporal failures can bring forth spiritual riches whose influence escapes analysis. So it is with the reality of mission. It has never ceased to nourish history. It is found at the birth of Christianity, from the dawn of its diffusion with the disappearance of the Apostles; we follow it in the Roman world, snatching a triumphal victory beyond the terrible persecutions; we see it conquering the barbarian world, sometimes assuming a questionable aspect, when Charlemagne for example baptized the Saxons, or when the closed Christianity of the Middle Ages made aggressive sorties, the Crusades.

These two thousand years of history have been viewed from very different standpoints. A pious interpretation takes the wishes of those involved in them for realities and transforms the facts into the frescoes like those at Epinal. It puts the emphasis on the great moments and the great names in missionary activity, passes over in silence or describes in honeyed words the regrettable or ambiguous aspects of certain episodes. It exalts, for example, in a hagiographic spirit, far beyond their real importance, however great this was, the acts of a saint, or minimizes the questions raised by the bonds which existed between the missionary apostolate and the colonial conquest. Another interpretation, foreign to Christianity, while not necessarily inimical to it, after having noted the Christian expansion of the first centuries and the formation of a civilization in which the contribution of the Church mingles with the Greek, Latin and Jewish heritages, places the emphasis on the growing laicization of this civilization since the 18th century, with the French Revolution, then the Industrial Revolution of the 19th century, and its decline with the recent decolonialization. If this interpretation is adopted, we should have to conclude that the missionary enterprise no longer belongs to the movement of history.

History is complex by reason of the interdependence of its component elements. In teaching it, clarity is required and this means a certain breakdown into manageable parts. We cannot say everything all at one go. But we must never forget that to present the history of the Church in isolation is to run the risk of mistaking its role. A history of the Church which does not show how it has constantly been mingled in general history would be meaningless. It would mean forgetting that the Church must be, directly or indirectly, the leaven of human actions, those human actions which constitute the theme of general history. On the other hand, a general history would be distorted in its very essence if it took no account of the thought and action of the Church. For example, a picture of religious Europe which omitted to show the extent to which the institutions still have a religious core would offer distorting perspectives on this

epoch. Another example: a study of missions in the 17th century would be useless if it failed to set these missions in their true setting, as partly the expression of a mystical and theological renewal, and as being developed in regions often completely deChristianized because of the spiritual doldrums in which they found themselves following the wars of religion.

The complexity of history is also due to its relativity. In its mystery everything is in flux, and the historian has to guard against a natural tendency to attach it to himself, i.e. to make of it an image in conformity to his own knowledge, ideas and feelings. This leads him into many errors, for example, that of "playing the know-all". He knows what happened after the events and therefore believes he knows or thinks he knows what should have been done instead. He is led to distribute praise and blame; he plays at foretelling the past. This is to forget that those who lived before us were, like us, faced with an unknown future and also that even we do not know what would have happened if they had acted otherwise. Their struggles, moreover, were not what we tend to imagine they were judging by their results.

Finally, the historian is more static than history. He tends to insist on the periods of stability and equilibrium, such as the Roman Empire of the first and second centuries or the Christianity of the thirteenth century, because these periods are more reassuring than periods of great movement and upheaval. We should perhaps remember here the aphorism according to which "health is a provisional condition which bodes no good". The future takes its shape in the element of flux. It is these periods of transformation which have been rich in missionary dynamism. There is good reason to believe that in our own iconoclastic days, the economic revolution, urbanization, the transition from rural to an industrial civilization, while demolishing the ancient structures of Christianity, at the same time open up huge fields of action for Christianity. This complexity, this relativity, this dynamism of history, would seem to provide relevant material for reflection not just in respect of the inculcation of the missionary sense but also in showing how vast its possibilities are, transcending the vanity of all historical determinism.

The Incarnation establishes a dialectic between the philanthropy, the holiness of God and the sinful condition of humanity. Christians live in contradiction because while we participate in the love and joy of God we also exist in solidarity with the sin of the world. Violence stems from fear; Christians can be liberated from both violence and fear, providing they know and live in accordance with the meaning of history. Love triumphs over violence (Good Friday!), but all men participated in this violence in some measure. We note that sin is the source of violence in humanity, but that this violence is neither inescapable nor fundamental (it is so only for an insufficiently critical Marxist analysis). It can be interpreted as a first awakening of human dignity faced with a state of violence, but while it is calculated to

reawaken this dignity, it does not suffice to ensure it and requires to be left behind. To yield to visceral violence may perhaps prove that we have "bowels of compassion" but it can also make us lose our heads. The work of development which now needs to be undertaken as a matter of urgency will not be achieved in the guerrilla camps. It is a problem of solidarity which must be solved in the framework of the disinterested co-operation and aid and of a world community still to be created.

If the Gospel imperiously demands to be refracted in political action on which it has some influence, it is nevertheless primarily concerned with the Kingdom of God which it announces and inaugurates. Its pure essence is to be found in the Beatitudes, so that, even in the political order, non-violence will always be more in harmony with it than violence, even legitimate violence.

The salvation of the world cannot be equated with the foundation of a society, as this term has been understood since the end of antiquity in the countries of Europe, especially in the Middle Ages. For the word *ecclesia* does not mean the establishment of a system or a separate city, of a chosen élite of God-fearers, living in a ghetto, but the penetration of the will of God by each and everyone of us into all the realms of earthly history. The Kingdom of God is first of all the systematic calling of the world in question from every angle, at every level and in all its relations, and in the most radical way possible. At the level of human society, it means that we are always living under relative, temporary regimes and systems, which have absolutely nothing absolute or definitive in them. Every society is stained with imperfection. The signs of the people of God would be a world in which the present values would be overturned and which would belong to those who search for the truth not to those who claim to possess it, to those who recognize their condition of spiritual need and adopt an attitude of receptivity; a world in which the afflicted would be comforted.

Reading such an explanation, one is tempted to call it utopian. But there is one law in history to which there is no exception: nothing great or new or durable is ever created without being borne along by an idea which seems at first sight impossible of realization, by a burning glowing vision. The idea of the ideal Church is the unsurpassed idea which alone is capable of indicating at all the stages of human history the direction in which we should travel because it outstrips all the stages of human history. Without this idea of absolute perfection and harmony, we are in danger of standing still, of being resigned, even of becoming accomplices in a relative or unacceptable state of affairs. The idea of a perfect world is like the polar star; beyond our immediate reach, it nevertheless guides the navigator in the night. Only the vision of the impossible obliges us to achieve all it is possible for us to achieve.

In the face of the horizons expanded by the natural and human

sciences it would be to betray the Orthodox Faith if we were to be content with mediocre explanations and limited views. For those who isolate Christ as a mere sport in the cosmos and who seem to turn him into an intruder or stranger in the crushing and unfriendly immensity of the universe, turn him into a historical accident, I suddenly see with a tremendous clarity the alternative facing us: either to regress towards a murderous symbolism or to advance towards a consistent realism to the very limit, towards an integral realism—we are led to the *instaurare omnia* in Christ. In other terms, we are faced with the problem of the "hidden encounter". The Church Fathers were not completely unaware of this. In fact they affirm the universality of the saving Will which watches over the pagans at every period of their history. They admit the salvation of these pagans, however few they may be in number. They believe, finally in the unique mediation of Jesus Christ and the wise process of ancient philosophy as a *praeparatio evangelica*. Consequently if they are not to multiply the individual relationships and to contradict the very movement of the history of salvation, they are compelled to admit an encounter under the veil. This was, moreover, the case with Israel, and we know that for some Church Fathers, at least, there was a parallel between the encounter with Israel and that with the nations.

But all this does not get beneath the surface or tackle the problem directly. This accounts for paradoxical assertions. The borrowing of religious truths from the Hebrews, the attempt to claim for Christianity everything of value in antiquity, came from this. From this also comes the paradoxical opposition between the benevolent omnipotence of God and the failures experienced by this same omnipotence. Augustine's hesitations on this point are typical; how difficult it is to explain an explicit faith among the pagans who precede the announcement of the Gospel! And when it is a case of those who live today, the difficulty becomes all the greater. For can the pagan of good faith who has not been reached by the apostolic message be saved? Augustine answers "no", but the reasons he adduces are feeble. He himself senses this. The trouble is that his fundamental theological principles run quite counter to this answer: the blessings of God's infinite goodness far exceed anything we would dare to think, and the action of Christ as the hidden Master is at work everywhere. Moreover, if Christ preached to the people of the days of Noah, in a form suited to them, why should he not continue to exercise this function today among non-Christians? In short, everything was there, the only thing was that the nature and methods of the "hidden encounter" were not clearly seen. It is for us to complete this work.

The response of the bishops during the barbarian invasions, their role as defenders of the city, proves that the Church was not living with its face averted from the world then entrusted to it. But it brought this world to itself. It was to be shaped in relation to the Church. Origen puts it well when he shows the two aspects of the ecclesiastical integration in human history: the Christian light conserves the world,

but the sole purpose of the world was to produce Christians. The reasons for such an attitude are obvious. The Church was coasting along: conversions were increasing, the pagans were turning to it; how could thought and action take any other outward form than this ecclesiocentric character imposed on them by events? And on the other hand, the rapid growth of the Church confronted the church fathers, most of them bishops, with serious domestic church problems: the training of catechumens, catechists, unity of faith, protecting the quality of Christian life from the dilution threatened by the increase in numbers, organizations of all kinds. Here again, it was circumstances which dictated matters, determining the direction, the tone, and finally emphasizing the egocentric character to which every organization is prone.

(To be continued)

His Eminence Metropolitan
Emilianos Timiades

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3. *Comm. Joahn.* 6, 59
4. *Apologia* 16
5. *Pedagog.* 1, 6, 42
6. *Com. Rom.* 8, 5; PG 14, 1166
7. *Dialogue* 39, 2
8. *1 Apologia* 28, 2
9. *Vision* 1, 1, 7
10. *Com. Ser. Mat.* 37
11. *Contra Celsus* 4, 23 and also in the true *Discourse*
12. In this sense: IRENAEUS, *Adv. haer.* IV, 34, 1; PG 7, 1083 C — 1084 A; *Dem.* 95; JUSTIN, I *Apol.* 13, 6
13. *Adversus Haeret.* 111, 16, 6

BOOK REVIEWS

Casimir Kucharek: *The Byzantine-Slav Liturgy of St. John Chrysostom: its Origin and Evolution*, Alleluia Press, 836 pp, £14

Father Kucharek is a Uniat Priest of Ukrainian background, who was trained for the Western-Rite Roman Catholic priesthood, but who changed to his present Uniat discipline from missionary motives so that he might serve the Eastern-Rite Uniates of Saskatchewan in Canada. He has written a book that will not only serve the Uniates but will be useful to all students of Eastern Rites, and which open-minded Orthodox could use with profit. Once they have realised that, to the writer, union with Rome is the norm and the Orthodox have "unwittingly broken their unity with Rome", there will be little else that might irritate them. For Western-minded trained clergy and laity, like the present reviewer, who want to consult a scholarly book about the Eastern Liturgies and their inter-relations, the book will be a

mine of information that is surprisingly free from bias, and which does not require a knowledge of Eastern languages. He uses as his basic text the Liturgikon published at Rome in 1942, from which he has made the English translation used in the text. This version of the Liturgy seems to be acceptable to all Western Catholics and is rejected by only a very few Orthodox. The foundation for his book was the research he has done for his lectures at St. Mary's Seminary, Yorktown, Saskatchewan. He has at least reading knowledge, if not fluency, in English, Ukrainian, Russian, Polish, Slovak, Italian, Spanish, French and German, besides Old Slavonic, classical Greek, and Latin.

The book is divided into two unequal parts. The first and shorter part discusses the origins of the Eastern Rites from Biblical hints of how Christians worshipped in the first period, until the formation of "families" of rites. A useful diagram on page 178 shows the relationship of all the rites of our own time to the parent rites from which they have developed. Chapter 14 also gives a great deal of information about the distribution by emigration of Eastern-Rite worshippers to America and also to Australia, Brazil, and Argentina, as well as to France, Germany, and Great Britain, though the statistics of these seem to be confined to Uniates. I found very illuminating in the accounts of earlier rites, in Chapter 10, a passage about the relation of the Antiochene writings of St. John Chrysostom with the Ethiopic version of the Apostolic Tradition (previously called "the Ethiopic Church Order"). This is connected in Chapter 13 with the rites used at Edessa and Nisibis, both places where Aramaic, or the related Syriac, were spoken. Semitic cultural influences were strong, and it was in these churches that the Liturgy of SS. Addai and Mari came into being. This Liturgy is the only one extant without an account of the institution, which to a Uniat means the lack of a formula of consecration. Fr. Kucharek quotes Narsai who, he says, "tends to confirm" that was an omission (presumably from the written copy), but it opens up a fascinating question about what was originally thought to be consecratory. The Uniat Chaldeans have added the Maronite narrative of the Institution when "Addai and Mari" is used by this relic of the East Syrian Church.

The second part called "The Divine Liturgy in detail" is about 500 pages long. The first chapter (15) is not likely to be of interest to any Anglican or Orthodox unless he is giving a lecture on the corruption of Orthodoxy in the Roman Catholic Church, for it gives information about the adoption of a kind of "Low Mass" in the Eastern Rite churches, though he does carefully insist that these Masses are neither "private" nor "solitary". He rejects the principle of a "Mass stipend" and says that there must always be a group of laity present at any weekday celebration of the Liturgy when it takes place, for instance, as a memorial on the fortieth day after death, or whatever is the custom of the country. The next chapter (16) deals with the "setting" of the Liturgy, and in particular with the Ikonostasis. He traces the development of the screen from the *cancelli* of earlier days,

and although he is not above giving "mystical explanations" of the arrangement, he deals faithfully with the influence of the "fear of the holy" in Syria in particular, and the growth of the "language of fear" parallel to the use of the screen with its curtain to hide the Eucharistic action from the people.

In the next chapter (17) on "Preliminary preparation" Fr. Kucharek in a note deals pastorally with a difficulty with which some of us have been confronted when women complain that pious Orthodox women tell them that for 40 days after childbirth it is quite unthinkable that a woman should go inside a church, and that if they are menstruating they should not receive Communion. The origins of these taboos are certainly Jewish, but it is not a Jewish discipline we want to follow. Fr. Kucharek traces these ideas to the somewhat exaggerated tradition of pre-Mongol Novgorod. He is at pains to assert that Christian theology has never questioned the holiness of marriage, but even modern Ruthenian or Russian *Trebniky* (private little devotional books) generally still contain such instructions. But he is against them. He says that there would be no need to mention these questions if they had not become part of the Slav religious "mind and tradition".

Fr. Kucharek in Chapter 38 goes on to discuss each prayer of the Liturgy in turn, including the variable hymns (troparion, kontakion, and theotokion). He knows that these hymns often start as translations from Syrian poetry, but does not realise that in their construction they are still close to this poetry, as they in fact are. He does not pursue the relationship of these hymns to psalms, no doubt thinking of them as what has been called "poetic prose". This leads him to make remarks like "Romanos was the 'inventor' of the kontakion", whereas the translations from Syriac into Greek, or compositions in Greek on the Syrian pattern, were poetry of the same type and were meant to be sung according to the same principles as the psalms had been sung by the Jews.

When discussing the Nicene Creed he mentions the *Filioque* but believes that the theological differences can be adjusted "as they were in fact at the Council of Florence". He discusses also the use of "sobornuyu" as the translation of "Catholic". His conclusion is that "this seems to be a matter of philology rather than of Doctrine".

In Chapter 55 he deals with the Anaphora. He says that the practice of the primitive Church was not to pray silently, and he quotes several authors to support this statement. But by Justinian's reign the practice of saying the Eucharistic Thanksgiving silently was reaching Byzantium from West Syria, and Justinian had to order that it should be said aloud. It was from the East, however, that eventually the practice of praying the Anaphora silently reached the West and became general. Fr. Kucharek finds the reasons for doing this "unconvincing". In discussing the fact that in most Eastern Liturgies the institution narratives are not identical with the Biblical wording, he ascribes this to the fact that the Scriptures were written after the

practice of celebrating the Eucharist was established. The Anamnesis, the recalling of the Saving Work of Christ and the Resurrection, he argues, belongs to the secondary development of the Eucharistic Thanksgiving, and he has much to say about the formula of offering and the elevation at this point. The Epiclesis (Chapter 62) is traced back to Jewish practice as a parallel to the blessing of bread in the *berakah*. The formula offers the blessed bread back to God and so "releases" it to make it fit for consumption. It was, according to Fr. Kucharek, only after the Council of Nicea that the Words of Institution were looked upon as "effecting Transubstantiation". Only when the Incarnation began to be interpreted as the effect of an operation by the Holy Spirit, and not by the Logos, did the theology of consecration also begin to change. Fr. Kucharek is driven to explain the Epiclesis "without having to distort its meaning or its text". He solves his problem to his own satisfaction.

I began this review by commending Fr. Kucharek's book, saying that I did not think there was much to irritate any Orthodox or Anglican. Having read through my review I seem to have been raising points of criticism most of the time. May I end, therefore, by saying that I regard this book as a trustworthy and monumentally inclusive work for those who want to understand St. John Chrysostom's Liturgy and that it will also make for enlightenment in the praying of it.

Basil Minchin

Aidan Nichols, O.P.: *The Art of God Incarnate: Theology and Image in Christian Tradition*, Darton, Longman and Todd, 1980, 180 pp, £7.50.

In the tradition of the Christian Church the ikon, as an essential channel of Divine revelation, cannot be divorced from being a sacred object of veneration. In these two aspects the Church holds the ikon on the same high level of dignity as it does Holy Scripture (VIII Oec. Council). In *The Art of God Incarnate* Aidan Nichols, however, denies this liturgical character to the ikon (except as an occurrence in history) and confines himself to a clinical exposition of an aesthetic concept of the image, with a view to interpreting Divine revelation. His book is an essay in epistemology, a theory of knowledge, and falls within the field of philosophical inquiry; the reason why the author refers to it as "theology" seems due to its subject matter (Divine revelation) rather than to its method, which is philosophical. In his preface, he states his purpose to write for the Western reader, and subsidiarily against the background of recent doubts raised especially in the Anglican and Reformed traditions about the Incarnation.

Isolating the idea of the image, the Author, as the beholder of the "artwork", imposes on himself a rigorous mental discipline (p 90) in order to reach "objective appreciation" of beauty: the very notion needs not only to be faced and articulately defined, but also to be protected from the onslaught of preconceived aesthetic attitudes.

Subjective taste is summarily ousted—the phenomenon remains, and judgement is passed from "within" (p 92) the work of art. Beautiful is what "embodies the meaningful in the sensuous" (p 93). Meaning is thus made visibly articulate; it communicates with us through the configuration of matter. Form—*morphe*—is a crucial term for interpreting the manner of Divine self-disclosure in the world: the Divine is now apprehended in the human form of a servant (Phil. 2, 7), in the life of the historical Jesus Christ. Divine revelation, through the model of personal encounter, brings the Author "to see in the figure of Christ disclosure of his own personal source, 'the Father', analogous to the style's disclosure of the artist in the artwork" (p 115). In terms of aesthetic philosophy, this divine artwork is a wonderful medium, a sign endowed with revelatory powers, and a shaper of existence (pp 100-104). For Nichols, aesthetic experience leads to discipline of vision, to purity of insight, as well as to morality (p 101), and powerfully refers the onlooker to wholeness (p 100). He says, the artwork, as a model, is "a sacrament of good energy" (p 102).

The book contains isolated glimpses of genuine theology: for example, referring to the art of the ikon of the Orthodox Church, the author adds: "these images are portraits of a deified humanity, of men and women who have recovered the capacity to show forth the divine which had been obscured by sin, and who now share in the festival of the new heaven and the new earth" (p 95). Such hints, however, fall outside of the mainstream of the Author's central theory. Here we must ask if aesthetic philosophy, attractive to the intellect as it may be, is competent to satisfy the demands of the notion of Christian Salvation, whether the subject matter (the love of the Living God) is adequately expressed by the method adopted; for Incarnation does not exist without Salvation (John 3, 16).

The language of the book often appears vague where God's being is concerned: in patristic theology the notion of "Person" is central; yet Nichols avoids the very notion of person when he describes the Incarnation as a time when "God began to exist as a human personality" (p 1). This is true if we understand that God, in the Incarnation, assumed the whole of human nature and lived as man; but the author does not risk himself to say plainly, unambiguously, that Jesus Christ was a divine, not a human, Person, that He was God, one of the Holy Trinity. This is crucial for our Salvation; it is the *leitmotiv* of the Christian Creed.

If the sensuous form is necessary to art to express meaning, whose meaning are we expressing there? Does not any powerful, evil source employ a similar sensuous structure to form its own vile and deceptive image? Does not hatred, instead of love, also provide meaning as the base for an image? The ascetic Fathers explicitly warn us against illusion, beguilement, spiritual deception and other images. Aesthetic philosophy simply is not equipped to undertake "discernment of spirits" (Hebr. 5, 14; 1 Cor. 12, 10). Art itself has to be redeemed which, in historical terms, was brought about in the Early Christian

period: "If art was to live and grow, it had to deny itself and plunge, as though in the baptismal font, into the pure element of faith" (*The Baptism of Art* by Vladimir Weidle). In Nichols's view, the perceiver of the "artwork" undertakes to follow a discipline described as a "suspension of egoism" (p 98) (why not "overcoming of egoism"?), in order to become objective and be able to appreciate the intrinsic truth and beauty of the image. "Suspension of egoism may well turn out to be nothing more than indifference; it could be faith and sympathy. But nothing in his theory suggests that this "suspension of egoism" necessarily does grow into Christian repentance; yet repentance is the only gateway into the Kingdom of God, and it presupposes, more than static expectation, an active and worshipful stance of man before the personal and life-giving Creator.

Crucial to recognising the misconceptions that inform this book is the acknowledgement of Nichols's false idea of metaphor. For him, metaphor is, in a formula derived from I. A. Richards's *Philosophy of Rhetoric* (1936), "a transaction between contexts". In other words, the meaning of the vehicle and the meaning of the tenor reflect upon one another in various and supposedly unexpected ways. What has to be recognised, however, is that metaphor is located precisely at the point where meaning arises out of non-meaning. In metaphor we may retrace Freudian condensation (*Verdichtung*), the source of all poetry and myth, for which the formula is: one word for another. This is also the formula for the slip of the tongue or pen whereby the repressed material of the unconscious reveals itself. The conventional signifier, which is not authorised to appear in the statement and is in this sense repressed, has been replaced by another, unexpected signifier—the manifest signifier. Consider "all flesh is grass". The signified of the manifest signifier ("grass") featuring in the sentence is not at all, contrary to the doctrine of rhetoric favoured by Nichols (essentially post-Renaissance), the occulted signifier ("grass" standing in for, perhaps "transitory"), but a *new meaning* released with the aid of this exchange of one signifier for another. It is thus that the subject of a discourse finds communicated what the convention of that discourse does not allow him to say—the meaning of his *desire*. In the substitution of signifier for signifier a poetic or creative effect is produced.

Given all this, it is necessary to insist upon the heterogeneity of language and of experience. Man is not the one "who speaks" (in the old Greek definition) but the one who is spoken. As subject to the signifier man is no longer (nor for the Church ever was) the absolute origin of meaning. Articulated across desire, the subject is always already elsewhere, always already represented by one signifier to another. As evidence of Nichols's refusal of this, of his misrecognition of the subject, his utter silence on the other great axis of language, metonymy, is nothing less than conclusively symptomatic. For metonymy marks the nature of desire, namely, desire of that which is always lacking, a lack recognised in displacement. Thus, as opposed to Richards and Nichols, and that whole rhetoric subjugated to things from which they come, one must insist, and insist emphati-

cally, that in order to make a trope it does not suffice to put one word in the place of another on the basis of their respective signifieds (meanings). The metaphor is the emergence in a given signifying chain of a signifier ("grass") coming from another chain; this signifier disrupts the signified of the first chain ("transitory"), thus producing an effect of non-sense, of non-meaning, an effect of lack and openness in language whose essential function is marked by metonymy ("all flesh is grass" can be seen itself as a metonymic relation as well as a metaphoric one).

Difficult though these considerations may, at first sight, appear, it is clear nevertheless that to consider language or any signifying practice (such as the ikon) without coming to terms with the questions raised is simply useless. What is being pointed to is an account of language that has some explanatory force when confronting the extraordinary play and figuring (trans-figuring) of the language of religious experience. Nichols himself gives a citation that suggests something of this when (on page 74) he considers the thought of St. Maximus on the Transfiguration, the paradigm for our perception of the hidden God visible in the Son. Nichols quotes from a French writer, Père Alain Riou, who says "the articulation of the visible and the hidden is not expressed through some conceptual connection which links the signifier to some other reality signified. It happens, rather, by the affirmation of their unity in a personal "himself" (*heautos*), in the single *prosopon*, face and person of the Lord in his two natures, Divine and human". (p 74). This quotation itself is sufficient to displace and to contradict Nichols's own view of the image, an empirico-idealist position involving the transcendental ego gazing upon the transcendent object. The fixity of Nichols's conception of the ikon as *imago* is utterly false, denying not only the materiality of the ikon itself, but also the fact that the ikon is part of the signifying practice of the Orthodox Church, and cannot be abstracted from that practice as a thing-in-itself. The ikon stands in relation to a life recognised as fundamentally ascetic, a life articulated precisely across desire, across that turning, that repentance (one might say, that *cata-strophe*) into the order of language as apprehended in the Church, in the sacraments, in prayer, the liturgy, the ikon, in such a way that no reification of any one segmental unit is thinkable. To speak, therefore, of the artwork, of the *Kunstwerk*, is wholly inappropriate. An idea of art, of an aesthetic apprehension of the play of Christian desire, is precisely to speak of that mirage, that absolute object, men create to fill the dehiscence across which they are constituted. To speak of art is to deny, finally, the reality of the Mother of God (whom we do not find mentioned at any point in this book). In refusing the dimensions of the signifying chain, Nichols refuses also the Christian life as it has been enacted since and in the life of the Most Holy Theotokos.

The flaws are very radical indeed, and it is painful to speak of them in relation to a book that is, no doubt, well-intentioned. But, unhappily, the crudity of theology is reflected also in the crudity of aesthetic reflection upon the modern movement in art and poetry, and for the

same reasons. The appeal to an immediacy of seeing, to an idea of the image such that all difference is elided, reflects the ideological impasse that this tradition of thought has now inescapably reached.

A sound theology of the image needs to be complemented with the notion of "likeness" (Gen. 1, 26). To be like God presupposes a becoming like God—it is the next step. It means a growing from immaturity into maturity in the moral perfectioning of oneself. Man's help in this is the Grace of God and his own moral and spiritual effort—asceticism. The image of God in man is the premiss for his likeness with God. If the image of God in man belongs to his very nature through Creation, likeness is what he attains through free co-operation with the Grace of God. In this sense beauty is holiness, and its radiance the participation of the creature, the saint, in Divine Beauty. The beauty of an ikon is the beauty of the holy person's acquired likeness to God—through prayer and ascetic endeavour. Its value lies not in its being beautiful in the aesthetic sense (the Greek original *aisthesis* of this modern word means nothing but sensation or reaction to external stimuli—Coomaraswamy) but in the fact that it depicts Beauty Transfigured. The Incarnation is the alpha and omega of ikons, the justification being that, because God became man, took a body which was composed of the matter of creation, that therefore matter became sanctified or capable of sanctification. The ikon is the logical outcome of this. The ikon painter is totally committed to this creed. The ikonic peculiarities make sense once one has established what it is we are looking for in an ikon: not the "beautiful skin" of a religious "natural" body, but a transfigured body—a body transfigured by the uncreated Light of God. The shift is, away from the psychological, to the spiritual. We are truly seeing some *One*, not some *thing* that may appeal to, or repulse our senses and stir our emotions. We see, as through a window into the Kingdom of God where all speculation and debating cease; it is a holy presence which brings us to our knees as we worship. Is not also one reason why O.T. law forbade graven images because, before man had seen God Incarnate—the Son of God and the Son of man, Jesus the Christ, the perfect man—no one could know what redeemed matter and total holiness looked like? (Ouspensky). The Fall of man brought ugliness and disfigurement into the world and the Kondak of the First Sunday in Lent in the Orthodox Church makes the point very well:

O Mother of God!
The undescrivable Word of the Father
Was made flesh through Thee
And therefore became describable.
Penetrating with His divine beauty
The impure image of man
He restored it to its pristine state.
As we confess the Salvation
We depict it in deed and word.

M. Fortounatto and M. Grant

(NOTE: Owing to lack of available space, other book reviews and reviews of recorded music have had to be held over to the next issue of ECNL—ED.)

THE RUSSIAN PRELATES AND THE ARREST OF CHRISTIANS

(Reprinted with permission from *Sourozh* No. 2, November 1980)

In November 1979 a large delegation from the Russian Church visited France at the invitation of the local Catholic hierarchy. The head of the delegation was Metropolitan Philaret, Patriarchal Exarch in Western Europe, and its members included Archbishop Pitirim, head of publishing for the Russian Church, the rectors of the theological academies of Moscow and Leningrad and of the seminary in Odessa, as well as Archbishops Vladimir and Kyril and Father Alexander Kravchenko. The delegates were received by Cardinals Marty and Etchegaray and met and spoke with Archbishop Meletios, Exarch of the Patriarchate of Constantinople and chairman of the Orthodox Inter-episcopal Committee in France, Pasteur Maury, president of the Protestant Federation of France, and others. Both Catholic and orthodox spokesmen stressed the importance of the visit as paving the way for further contacts and exchanges.

The visit took place, however, shortly after a new wave of arrests and intimidation had broken out in the Soviet Union—among those arrested was Father Gleb Yakunin, who has now been tried and sentenced to five years in prison and five years exile—and as a result the delegates were subject to considerable criticism in the French press when it became clear that they were unwilling—or unable—to speak out in defence of their fellow believers in Russia.

In the article printed below, which appeared in *Service Orthodoxe de Presse et d'Information*, No. 44 (January 1980), pp. 11-13, Professor Lossky, who teaches at the University of Paris-Nanterre and at the Institut Saint Serge, expresses his point of view. He is a member of a parish belonging to the diocese of the Moscow Patriarchate in France.

The recent visit to France, at the invitation of the French Catholic episcopate, of several prelates of the Russian Orthodox Church coincided with an upsurge of public feeling aroused by the announcement of new arrests of Christians in the USSR.

Such a coincidence could not fail to provoke understandable reactions in large sections of public opinion, reactions which were

noted by several of the observers who were covering the event. Are not these men, people said, in effect representatives of their country, having obtained exit visas for an official visit, and are they not therefore mutually responsible for all that takes place there and for the decisions of their government? Especially since the Russian Church never fails to declare her full participation in the destinies of her people?

What is more natural for us, with our Western political consciousness that is accustomed to democratic mutual responsibility, than to expect some explanation from these Soviet citizens concerning the scandalous infringement of inalienable human rights of which the Soviet government is perpetually guilty? Perpetually? Yes, for although the arrests in question are recent, they are certainly not an indication of some new situation. We all know that many are imprisoned in the USSR because of their opinions—in prisons, in camps, in psychiatric hospitals. (For my part I refuse to make a special case for believers; if tomorrow France, for example, were to start to persecute atheists for their atheism, I would fight for their right to express anti-religious propaganda, precisely out of respect for them as human beings.)

Thus our indignation is legitimate, and quite naturally it turns on those whom we are lucky enough to have at hand: high-ranking members of the Russian Church on an official visit. We expect them to express an opinion on these injustices, to denounce them publicly, to insist that their leaders at home should honour human rights. And then we are surprised—or distressed—that such answers as are forthcoming do not correspond to our expectations: either they seem to evade the issue, or else they resemble very much what the Soviet leaders themselves say: "In our country all is well". Silence, evasions—or even untruths. And so we have no alternative but to believe that what we are told is true: these men are "bought", "compromised"—or, at best, cowards, since they have not the courage to proclaim the truth, to go and demonstrate in Red Square like the others, or to preach the Gospel from the rooftops.

But even if our indignation at these violations of human rights is legitimate, we should nevertheless not allow our passions (due perhaps to a feeling of impotence) to blind us. In expecting Russian bishops to condemn an aspect of political life inside their own country, are we not, in fact, addressing ourselves to the wrong people?

Some will say—and have said (see *La Croix*, 30th November, 1979): the Catholic bishops of certain Latin-American countries do protest; why not the Russians? Quite simply, the situations are not comparable, except at the most superficial level. In the Latin-American countries there are persecuted Christians, but there is not, for the time being at least, an official ideology which calls for the total suppression of religious belief as such. One must be very naive,

however, not to admit that this is the case in the USSR. To be sure, the Soviet Constitution guarantees the right to practice a religious cult. But this is true only on its own terms. The same Constitution (a) forbids all religious propaganda (which means all forms of religious teaching), (b) encourages all forms of atheistic propaganda, and (c) makes it quite clear that a true Soviet citizen cannot be other than an atheist (thus believers are somehow "sub-citizens"). It is obvious, therefore, that the long-range strategy of the Soviet government has not changed: the Church is to be destroyed. And for this end *all means are suitable*.

There are the obvious, one might say "crude" means: the massive arrests and executions during certain periods, the closure of great numbers of churches, harassment at work, internment in psychiatric hospitals on the grounds that to be a Christian is to be mentally ill. Then there are the more subtle means: for example, infiltration of the Church by people in the pay of the notorious "secret police". Somewhat naively, this infiltration is always spoken of with reference to the hierarchy; but if there is infiltration, then it is obvious that it will take place at all levels. Such a method is likely to be very efficient, since a minimum of infiltration is enough to make everyone suspect that everyone else is a member of the KGB. (Indeed, we have recently seen how readily such accusations can be made.) An even more subtle means of compromising the Church is to ensure that her representatives speak on sensitive subjects—such as Soviet disrespect for human rights—in front of the Western press.

Yet one may ask, why don't they refuse to speak? Are they not aware of the discredit which they bring upon the Church?

The reason why some—and particularly those in positions of the greatest responsibility—accept to bring such discredit upon the Church is to be found in a pastoral choice made by the Russian Church after the Revolution. The wisdom of the choice is, perhaps, debatable—and many still debate it—but no one has the right to say that it was taken for reasons of opportunism and not for the good of the Church. In the 1920s the future Patriarch Sergius maintained that the Church of God should be able to exist under *all* historical circumstances whatsoever; that the Church of God ought to succour her people whatever their destiny might be. He therefore accepted—and others with him—that the Russian Church should be imprisoned in a society ruled by an ideology which seeks with all its might to destroy the Church. Such a form of existence cannot be easy. During his lifetime Patriarch Sergius always affirmed with the greatest clarity the incompatibility of Christianity and communism as a philosophy, while at the same time claiming the right of a Christian to be a normal Soviet citizen. Perhaps what was true in his time is no longer valid, for it is a fact that the conditions under which the Church of God exists need to be reviewed constantly in relation to the development of history. But this is a question which can only be resolved by the

Russian Church herself—through the diverse forms of witness and martyrdom lived there by Christians at all levels.

Personally, I do not know whether history, when sufficient time has passed for an accurate judgement to be formed, will condemn or approve the decision taken by Patriarch Sergius and those who have followed his line down to the present day. But there is one thing which will undoubtedly become part of the historical record: the fact that as a result of this acceptance of the condition of a prisoner at the centre of a hostile society, the Russian Church has not only managed to survive in order to sustain the dying; she now draws to herself increasingly people who are themselves the products of the society which is set on her destruction. Young people brought up in the midst of militant atheism and dialectical materialism come in ever greater numbers to ask for baptism and spiritual nourishment from this "compromised" Church, from this imprisoned Church, which, whatever may be said of her, has indeed borne witness, since she bears its living fruit.

To conclude by returning to the visit of the Russian prelates to France, I wish to make only the following remarks.

In the first place, no one has the right to choose for another the *form* which his witness should take, nor the moment at which he should bear witness in any particular manner.

Secondly, I would like to repeat here what E. Borne very rightly said in his article published in *La Croix*, 30th November, 1979: "When a hostage speaks his language is the language of a hostage". But I myself would like to go further: to expect these Russian bishops to be accountable for their arrested brothers and sisters is to expect a prisoner to explain why someone else has been arrested with him.

Finally, I would like to see us Westerners be more sensitive. If we force these hierarchs to speak on subjects concerning which they have a set piece to recite, we put them to shame in the eyes of the world, which is exactly what the persecuting Soviet government wants to do. In this way we who denounce attacks on the rights of man make ourselves—without wishing to do so—the accomplices of the persecutors.

Nicolas Lossky

(Translated by Sheila Gordon-Duff)

OUR HERITAGE

The title of this article, "Our Heritage", calls us back to the very roots from which our Christian faith has come down to us, and in the '80s all Christians need to look back to those roots. The Christian Church

faces many dangers in our time, and there are great numbers of young and old looking to the Church to provide them with what they need by way of the life of prayer and liturgical worship. Christian monasticism has its roots in the desert. The Desert Fathers were the first monks, and St. Anthony can rightly be called the Founder of Christian Monasticism. It was the eschatological kingdom that became present in history through the incarnate Jesus. The Church is also, as the incarnate presence of Christ in His Body, the presence of the eschatological kingdom in the midst of the world. The monk and the monastic communities dwelt in the midst of the Empire as a token and sacrament of the eschatological kingdom. That was not world-weariness; it was a quality of faith which we hardly know in our world today. That same depth of confidence in God's gift of eternal life which dared to despise death at the hands of the persecutors in the Roman Empire became now expressed as the monastic movement in the Byzantine Empire. The *Moralia of St. Basil*, written for all Christians, enjoins that "we must recognise the nature of this present time from the characteristics shown us by the Scriptures, and having formed our opinion, order our lives accordingly". This is what monasticism essentially is: understanding the nature of the present time in the light of the Gospel and ordering our lives accordingly. As St. Basil quite clearly says, such a life is harder for men living in the world.

The Church of England has its roots in monasticism. The Christian Church came to this country under the influence of Celtic and Roman Christianity. The monks lived out in their lives the whole gospel of Christ, leaving everything in order to give themselves to Christ. There stand throughout this land the great cathedral churches of Canterbury, Durham, Winchester, and Westminster Abbey, where the worship of God was offered in that order which we find in our own Book of Common Prayer—offices of Mattins and Evensong which came to us from the monastic offices. St. Benedict really laid hold upon Eastern spirituality as it was in the beginning and gave it the shape which the West needed. Yes—the glory of Christ is manifested in the lives of all His saints! So throughout 1980 Benedictine monks and nuns celebrated the fifteenth centenary of St. Benedict's birth, and in 1979 the Holy Orthodox Church celebrated the sixteenth centenary of the death of St. Basil, a doctor of the Church who also wrote a rule for monks. (*Orthodoxy, Life and Freedom* p. 77: "The Role of Monasticism in Quickening the Churches in our Time", Paul Varghese.)

To answer the question: "What did the Benedictines give to Western Christendom?" we should turn to an address which Archbishop Michael Ramsey gave in 1964. His words will answer many of the questions which are facing Christians in our day:

And for Benedict and his monks, the way to God was in and through community. Let a man forget himself in the common life

of the brotherhood, forget himself in the work they share together, forget himself in liturgy and office, all as an offering to God the Creator of the life of man, a common life and all its actions and all its goods given back joyfully to the Creator from whom all the life and the goods and actions have come. And from that discovery of God in the common life of the brotherhood there came the strong Benedictine emphasis upon the *stabilitas loci*, not roaming from place to place in the quest of heaven but staying in a family in one place, where all that is belongs to God and is given back to Him because He is the Author and Giver of it all. God gave to Christendom in the West through the Benedictines certain wonderful gifts or a deeper grasp of them.

First, the hold upon the conception of the Church as *totus Christus corpus et caput*. Now that concept had indeed been prominent in the teaching of St. Augustine; and nowhere more than in his great Commentaries upon the Psalms. "Christ prays for us as our Priest, He prays for us as our Head, He is prayed to by us as our God; let us recognise then our words in him and His word in us . . ." So taught St. Augustine that the prayer of the Christian family is the prayer of Christ praying in His mystical body. But, in practice it was the Benedictines who laid hold upon the truth through the centuries, the totality of the mystery of Christ in the Church which is His body. And we have seen doctrines of sacrifice, doctrines of the Lord's Presence, doctrines of Prayer and Liturgy go astray, without the contact of that doctrine of the *totus Christus*, upon which the Benedictines have laid firm hold through the centuries, writing of it and living it. Here Benedictines have close links with Orthodoxy because they live their theology in their daily lives by their love by expressing theology in their worship and by praying their theology. This is the way by which the monk and the Christian walk to God.

The second gift to Christendom through the Benedictines was a great hold upon the rhythm of work and worship in Christian life. The rhythm is inherent in the nature of Christianity from the beginning. But how many have been the partial distortions of it? A quest of heaven in worship that can be filled with a false dualism, or service of man in this world that slips into a kind of activism, a false devotion that makes of worship the aid and servant rather than the goal. The Benedictine tradition thus has witnessed, not just to a particular rule for monks, but more widely to the meaning of work and worship within the very essence of Christianity. One practical corollary of that has been this. So often in Christian spirituality there came the tendency to regard the contemplation of God by the Christian soul as something far away, something for advanced souls and mystics, and not for ordinary struggling Christians. The Benedictines have again and again borne witness to the fact that the prayer of contemplation can exist in ordinary struggling souls of men,

women and children. And why? Because when the whole life of a Christian is a way to God in that life, the soul can reach out to God in hunger, in desire for him, and there can be that prayer which is the prayer, not of the intellect but from the "ground of the soul", to use one of Augustine Baker's favourite phrases.

Then, third, through the Benedictines there came to the West, the ordering of the pattern of worship for all Christians, for the whole Church. Yes, that is no exaggeration. The trinity of the liturgy, the divine office and personal prayer is a trinity which in form and rule the Benedictines propagated. But does it not really belong to the very essence of Christian life and worship? Liturgy, the showing forth of the Lord's death, feeding on the bread of angels and the offering of Christian life through Christ our High Priest; the divine office, the Christian family feeding its soul on the Scriptures, *lectio divina* and offering its praises in the language of Scripture (what is the divine office but the Christian family praying and praising in and through Holy Scripture itself), and personal prayer, what is that but the Christian soul centred on the liturgy and rejoicing in the scriptural office, bearing its part, as a soul created by God alone can act, in thanksgiving and adoration and petition.

The Benedictine has an ecumenical significance that it is perhaps impossible to exaggerate. After all it is a Christian way older than the Middle Ages, older than scholasticism, older than the Reformation. It is a Christian way through which liturgy, Scripture and the Fathers mean everything. Before the break between East and West, there was a Benedictine monastery on Mount Athos. Let us pray that this will come to pass when East and West can unite in giving glory to Christ our God. St. Benedict is a saint of the East just as our holy father St. Basil is a saint of the West. All the blessed saints are saints of the One Holy Catholic Church of Christ, so let us get behind the Reformation to that great number of all the blessed in Christ, so that together we may unite in truth and love.

And so the truth and the way in which Benedictine monks live and die is essentially the truth in which all Christians, according to their vocation, are called to live and die. And there is a wonderful catholicity about this. We thank God for it. We ask him to help us to learn and receive something of this way to God which he has opened for us.

(*Nashdom Abbey Record*, Autumn 1964, pp. 8-11.)

Communicated by Dom Cuthbert Fearon

CHRISTMASTIDE
(From a nineteenth-century manuscript)

Hail, holy Christmastide!
With kindly feeling fully fraught
Thou com'st, a welcome guest to all.

The children greet Thee!
In thy train they see
Festive boards and frolic free:—
Gloom enshrouded, joys unclouded,
Naught but mirth and gladsome glee.

The schoolboy eager greets Thee!
Thou bring'st to him relief
From irksome task and many a grief—
Changing harsh discipline of school
For joys of home, where only love can rule.
Now may he romp and frisk with ne'er a pause
Till, worn out, he retires; then dreams of Santa Claus.

Youths and maidens greet Thee!
In merry sports and mirthful dance
Thou giv'st the long-sought golden chance
To look and whisper of their loves.
Now 'neath the covert mistletoe, the maiden meek,
with heaving breast, with sidling eye and glowing cheek,
With nervous, halting, stealthy tread, doth seek
To snatch the fervid kiss, and claim the trophy-gloves.

Sires and matrons greet Thee!
For round their cheerful hearth no vacant seat is seen,
Sons, daughters, grand-babes, who afar have been,
Now swell the festive throng and glad their sight.
'Mid grandchild prattle, list they to the tale
Of blighted hopes and bright success:
Their tender yearning hearts a moment quail,
Firmly each others' hands they press,
And filled with grateful rapture now they bless
Him who ordereth all aright.

The waiting Church doth greet Thee!
For now upon this happy morn
She joyful sings "To us a Child is born".
She contemplates the work inaugurated, when
Angelic choirs sang "Peace on earth, goodwill to men".

She sees the lowly Babe refused the common inn,
Yet knows He bore the weight of all her sin.
Then on she looks with holy rapturous pride
To that near season when she shall become the Bride
Of Him, whose wondrous birth brought holy Christmastide.
J. J. Hewitt

NOTICES

A.E.C.A. Annual Festival

The Annual Festival of the Association will be held on Saturday, 31st October. Details can be found on the back cover of this issue of *ECNL*. Members of the Association and their friends are asked to make a special effort to be present. Further details will appear in the *Church Times*.

Constantinople Lecture

The first *Constantinople Lecture* (celebrating the sixteenth centenary of the Nicaea-Constantinople Creed) will be given by Bishop Michael Ramsay on Monday, 30th November at Lambeth Palace (by kind permission of the Archbishop of Canterbury, Anglican Patron of the Association). The lecture will follow Orthodox Vespers at 5.30 p.m.

Note to Contributors

Contributors of articles and other material for inclusion in *ECNL* are requested to submit material in typescript (double-spaced with at least one inch left- and right-hand margins) on A4 paper. Considerable valuable time can be saved if reviewers, for example, would note the "house style" for titles of items being reviewed and set out their material accordingly. Reviewers are also asked especially to submit reviews reasonably near the date requested. If it is found that books received either by hand or by post cannot after all be reviewed they should be returned as soon as possible to the Editor.

Membership of the Association

Membership of the Association is open to all communicant members of the Anglican, Orthodox and Oriental Orthodox Churches and Churches in Communion with them. Enquiries about membership should be addressed to the General Secretary.

Non-receipt of ECNL

Complaints about non-receipt of *ECNL* should be addressed to the General Secretary and *not to the Editor* please. All despatches of issues of *ECNL* are made by Fr. Salter.

Fellowship of Saint Alban and Saint Sergius

Enquiries about membership of the Fellowship of Saint Alban and Saint Sergius should be sent to the Revd. Gareth Evans, St. Basil's House, 52 Ladbroke Grove, LONDON W11 2PB. Readers of *ECNL* are reminded that all books reviewed in this Journal can be purchased from the Fellowship. When ordering, it is important to mention *ECNL*.

The Anglo-Orthodox Society

Enquiries about the newly-formed Anglo-Orthodox Society, which is open to Anglicans only, should be made to the Revd. Eric Inglesby, Spring Cottage, West End Gardens, Fairford, Gloucestershire, GL7 4JB.

Warning

There is a small number of persons and bodies around, claiming to be "Orthodox", although they have no connection with any of the canonical Orthodox Churches. Anyone in doubt about the authenticity of any individual or group claiming to be Orthodox should write, giving as much detail as possible, to the General Secretary (address as on the inside front cover of *ECNL*), who will be pleased to give confidential advice. Alternatively, one of the principal canonical Orthodox Churches in this country (Greek, Russian, Serbian or Romanian) could be approached through a local parish or through a diocesan office.

(NOTE: The Editor reserves the right to make minor editorial changes in letters and articles received and, where necessary, to reduce their length provided that this does not change the sense of the material communicated.)

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ANNUAL FESTIVAL 1981

SATURDAY 31st OCTOBER

at

**THE ARMENIAN CHURCH OF ST. PETER,
CRANLEY GARDENS, SOUTH KENSINGTON**

(Buses: Nos. 30 or 49. Underground: South Kensington)

11.45

SOURP PATARAG (LITURGY)

Celebrant: THE RT. REVD. NERSES BOZABALIAN
Representative in the United Kingdom of
HIS HOLINESS LORD VAZGEN I,
Supreme Catholicos of All Armenians

Preacher: THE VEN. FRANK HARVEY
Archdeacon of London

2.15

ANNUAL GENERAL MEETING

in the Parish Hall

(Speaker to be announced)

This is the first time that the Association has held its Annual Festival at an Oriental Church.

If you are staying over the lunch period, please bring your own sandwiches.

A further notice, giving details of the afternoon speaker, will appear in the *Church Times* about two weeks before the meeting.