

E.C.N.L.

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The Anglican and Eastern Churches Association

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Eastern Churches News Letter

EDITORIAL

The decision on local covenanting now facing the Church of England cannot but give rise to great disquiet amongst the many friends which the Anglican Church has within Orthodoxy. Indeed, the covenanting scheme as currently proposed has serious implications for the whole sphere of ecumenical relations between the Anglican Communion and the Roman Catholic, Old Catholic and Orthodox Churches. There is of course nothing wrong in principle with the idea of local covenants as a stage in the ecumenical journey towards fuller visible Christian unity; it is the terms of the present scheme which call into question the true catholicity of those who have prepared them. Indeed, it is possible to make the claim that the deliberate ambiguities on such crucial matters as the sacrament of Holy Orders deserve no less an epithet than "dishonest" and hence ought not to be commended to any of the covenanting bodies. The Covenant is so blatant an attempt to paper over the cracks, to be "all things to all men", to conceal the truth within a morass of vagueness that it cannot truly form the basis for any real growth towards that unity in Christ for which all Christians should pray and work. For the Orthodox especially it must seem a curious contradiction of so much that has been pressed upon them by the Anglican side in the joint Anglican-Orthodox theological conversations. For this Association, dedicated from its inception to the promotion of Anglican-Orthodox unity, it must present a potential undoing of more than a century's dedicated work of bringing the two Communions closer to one another. It may be argued by some that the radicals amongst the Anglican theologians and the women "priests" in America and elsewhere have already put the cause of Anglican-Orthodox unity so much into the realm of the near-impossible that one more difficulty, however serious, cannot really matter all that much. Members of this Association can hardly share such a cynical viewpoint, however. For them, existing problems are a sufficient challenge—it would be tragic to add to them. There is no need here to spell out all the arguments against the present covenanting scheme, but it would perhaps be of some value to point out that the principles upon which these arguments are based belong precisely to that set of principles which the Orthodox have thought were a matter of joyful agreement between themselves and their Anglican brothers and sisters. It must surely seem to them that they have been grievously misled. We must be thankful, however, that at the present moment in time no irretrievable decision has been taken; there is still time to think again, still time to recover that wider ecumenical vision that embraces not just the present transitory situation in England itself but the total vista of the One Holy Catholic and Apostolic Church throughout time and indeed beyond time. Those to whom is entrusted the right of voting on the Covenant should consider well what is that Holy Tradition to which the Orthodox Church bears witness and which the Anglican Church has

claimed to share, for the covenanting proposals are incompatible with that Tradition and their adoption by the Church of England can only be interpreted as the clearest of repudiations of any claim to stand within it. Those who support the principles upon which this Association was founded have a clear duty to ensure that the true implications of covenanting as currently proposed are known at every level of activity within the Anglican Church.

THE GENERAL SECRETARY'S NOTES

The Annual Festival of the Association was held for the first time in a non-Chalcedonian church. On 31st October 1981 a solemn Sourp Patarag (Holy Liturgy) was sung by a Vardapet of the Holy See of Cilicia of the Armenians in St. Peter's Armenian Church, Cranley Gardens, South Kensington. As representative of His Holiness Lord Vazgen I, Supreme Catholicos of All Armenians, Bishop Nerses Bozabalian presided and together with our Anglican President, the Bishop of Basingstoke, gave the blessing. The Venerable Frank Harvey, Archdeacon of London, was the preacher. Archimandrite Meletios represented our Orthodox President, Archbishop Methodios. Also present were Archpriest Cyril Browne, members of the Russian and Serbian Patriarchal Churches, Archimandrite Alexis (Russian Orthodox Church Outside Russia), Archpriest John Pierkarski (Byelorussian Church in Exile), Abba Wolde Gabriel (representative in the United Kingdom of His Holiness the Abuna of Ethiopia), Archpriest Alexander Cherney (Latvian Orthodox Church under the Ecumenical Throne), Fr. Pufulete (Romanian Orthodox Church), Canon Edward Every of the Anglican Diocese in Jerusalem, now retired, and Princess Helena Moutafian. The excellent combined choirs of St. Peter's and St. Sarkis's sang the service which, in accordance with Armenian tradition, was accompanied by the organ.

The Annual General Meeting was held in the Armenian Church Hall with our Anglican president in the chair. The speaker was Sister Theresa of the Counsellors for Foreign Relations, a Deaconess of the Community of St. Andrew. She gave an interesting and lively account of the ministry of the diaconate and the ministry of women in the Orthodox Churches of Greece and Crete. Her address produced a series of questions and comments. Canon Every reminded the meeting that in the Anglican/Orthodox Conversations there had never been any mention of the ordination of women to the diaconate, but only objections to their ordination to the priesthood and consecration to the episcopate. The Archdeacon of the Armenian Church in London pointed out that in one of the Armenian convents in Constantinople the Abbess functioned from time to time liturgically as a deaconess when the Armenian Patriarch celebrated in her convent.

On 7th November the Romanian Orthodox Patriarchal Church in London held its annual party at St. James's Church Hall, Sussex

Gardens, Paddington. Father Sylviu-Petre Pufulete was host and welcomed the Lord Bishop of London on behalf of the community. Also present were the Chaplain to the Bishop of London, Fr. David Skeoch, Canon Michael Moore of the Counsellors for Foreign Relations, the Vicar General of the Diocese of Gibraltar in Europe, and Canon Hugh Wybrew, formerly Chaplain to the British community in Bucharest.

On 11th November I addressed the Institute of Christian Studies at St. Paul's, Brighton, on the subject of *The Eastern Churches and The Papacy* as part of a preparation for the visit of Pope John-Paul II to the United Kingdom in May of this year.

St. Andrew's Day saw the inauguration of the Constantinople Lecture in Lambeth Palace. The annual lecture has been established by the Association to commemorate the Council of Constantinople (AD 381). The lecture was preceded by a service in the chapel at which some of the canons of the Council were read in English and Greek. Our Anglican Patron, the Archbishop of Canterbury, and our Orthodox President, the Archbishop of Thyateira and Great Britain, gave the blessing. Amongst the guests were His Eminence Metropolitan Anthony of Sourozh, Exarch Simeon of the Bulgarian Patriarchate in Western Europe and his suite, Bishop Timothy of Militoupolis, and Archimandrite Meletios. About two hundred and seventy were present. The inaugural lecture was given by the Right Revd. the Lord Ramsey of Canterbury. It will be published by the Association in the near future. The Chairman, Fr. Embleton, presented Lord Ramsey with a paperweight bearing the badge of the Association. After the lecture a reception was given in the guardroom by kind permission of the Archbishop of Canterbury. As the Bulgarian Orthodox Church and Nation were celebrating 1300 years of Bulgarian statehood, the Association gave a dinner party at London House, hosted by the Bishop of London, immediately after the reception. The guests of honour were the Bulgarian Exarch, Bishop Simeon, the Bulgarian Chargé d'Affaires and Mme. Miladinova, Lord and Lady Ramsey, Sir Donald and Lady Logan (Sir Donald was formerly Her Majesty's Ambassador to Bulgaria), Archbishop Methodios, and Bishop Timothy. The cost of the Lambeth reception and the dinner party was shared by the Association and the Nikaeon Club.

The Romanian Orthodox Carol Service was held on 18th December. It was good to see so many Anglican friends at this and the reception. Sisters from the Community of the Sisters of the Love of God, Bede Hermitage, were welcome guests as they have close links with Mother Nazaria and her nuns at the Convent of Varatec in Moldavia.

From 28th December to 1st January the Taizé Pilgrims of Reconciliation were in London and groups used St. Dunstan-in-the-West for silent prayer and meditation each day. Over a thousand visited the church and many of them, knowing little or nothing of Orthodoxy, kept Fr. Sylviu-Petre and myself occupied with numerous questions during the tea-breaks. St. Dunstan's with its four different chapels

(Anglican, Orthodox, Old Catholic and Oriental) created a great impression on the young people. We told them we eventually would like to include a chapel for the Reformed Churches of Europe, the Roman Catholic Church and the Assyrian Church of the East, thus filling the seven bays. The visit of the Taizé pilgrims brought home to Fr. Sylvio-Petre and myself the need for a centre such as St. Dunstan's, where in the spirit of Taizé—drawing on the richness of each other's traditions without any attempt to proselytize or to compromise—we can witness together as Christians to the rich traditions behind us. It was a young Quaker who said that St. Dunstan's was like a jewel with many facets, each facet cut so that it showed a richness which, when put with other facets, it could not show on its own. If St. Dunstan's has a future it will be along the lines of Taizé, worshipping and waiting on the Spirit, but under one roof and in harmony. Too often when one has visited the Holy Places in Israel and Jordan, one has found that the shared churches have an atmosphere of hostility between the different Communions using them. Our aim at St. Dunstan's should be to achieve precisely the opposite.

On 21st January I entertained to dinner Bishop Marcos and Chorepiscopus Athanasios of the Coptic communities in Toulon and Paris respectively, and Bishop Ambrose Weekes, Auxiliary Bishop of Gibraltar. It was a very useful meeting because we were able to discuss both the Coptic and the Anglican chaplaincies on the Continent, thus informing each other where Copts could meet Anglicans and vice-versa.

John Salter

THE ASSISTANT SECRETARY'S NOTES

The important celebrations of 1981

The past year has indeed been unique in the history of the Christian Church with the world-wide celebrations of the Second Ecumenical Council of Constantinople. This has drawn the attention of Christians to the burning question which is always before the Church, that of "Mission and Unity".

There have been important celebrations shared between the Church of England and the Old Catholic Church, this being the 50th anniversary of the Bonn Agreement between these two churches. It was on Thursday 2nd July 1931 that this Agreement was signed, and it was celebrated on the 2nd July 1981 with a Solemn Eucharist in Westminster Abbey when the Archbishop of Canterbury concelebrated with the Old Catholic Archbishop of Utrecht and the Creed of Constantinople was jointly confessed without the *filioque*. This was a marked event in the life of our two Churches and one of progress towards unity with the Holy Orthodox Church. The statement agreed between representatives of the Old Catholic Church and the Church of England did not in itself bring about inter-communion between the two Churches. This was achieved on the Old Catholic side by a letter from the Archbishop of Utrecht to the Archbishop of Canterbury in September of the same year conveying a resolution adopted by the

Episcopal Synod of the Old Catholic Church on the 7th September at Vienna. The Church of England formalized inter-communion with the Old Catholic Church by a resolution of the Convocation in January 1932, and other Provinces of the Anglican Communion by similar resolutions as their synods met in the course of the year. In England inter-communion with the Old Catholic Church was given visible and public expression on the 24th January 1932 when the Bishop of Haarlem took part in the consecration of the Rev'd. Graham-Brown as Bishop in Jerusalem and the Rev'd. B. F. Simpson as Bishop of Kensington. It was a specially appropriate occasion as the Rev'd. Graham-Brown had been one of the participants in the Bonn Conference and had in conjunction with the Rev'd. Dr. N. P. Williams worked out the important clause 3 which reads: "Inter-communion does not require from either Communion the acceptance of all the doctrinal opinion, sacramental devotion or liturgical practice of the other, but each believe the other to hold all the essentials of the Christian faith".

I assume the attention of members of the Church of England was first drawn to the Old Catholic Church by the publication in 1859 of John Mason Neal's book *A History of the so-called Jansenist Church in Holland*, which is still the most complete account in English of the events leading up to the separation of the Dutch Church by the consecration of Archbishop Steenoven in 1723 and of the attempts at reunion made in the following hundred years. Agreement rested implicitly on the fact that there was no difference of opinion between the Churches about their respective ministers, such as that existing between the Anglican Communion and Rome, and the Anglican Communion and the Free Churches. Whatever opinion may be held by some Roman Catholics, Old Catholic participation in Anglican consecrations has never been viewed by them or by official Anglicanism as a process validating the Anglican ministry, nor has it ever been felt necessary to have any rite of recognition of ministers between the two Churches. Today, we require something that I fear we have not had in these past fifty years—a sense of partnership in the mission of the Church in the world, a sense of facing together the challenges to the Gospel today, and the need to show how the message of Christ relates to the life of our time. I believe that together we could have an important contribution and witness to make in Europe to peace and justice and family life.

The principle that emerges from all this is, however, a clear one—that a sacramental relationship carries implications which go much beyond that of simply receiving Holy Communion together. One of the achievements of the Liturgical Movement has been to bring again to the fore of Christian consciousness the fact that the Eucharist is a common meal, and that to share in it together has implications for a sharing of life and common concerns. To be in communion with another Church must be more than just sharing the same altar. It must imply a communion of life, an exchange and commitment to one another in respect of major decisions on questions of faith and

morals, and a recognition of the fact that to share sacramentally with others imposes limitations on one's own freedom of independent action.

The Old Catholics have an altar in the Church of St. Dunstan's-in-the-West, Fleet Street. In 1982 the Society of St. Willibrord will be publishing a book on the Old Catholic movement and the Church of England. It is hoped that Church people will see that this book is brought before Parochial Church Councils and Synods so that Church people will be able to study the history of the Old Catholic Church and its relationship with the Church of England and her sister Churches in the Anglican Communion. This book and the paper which the Bishop of Chichester gave in the Church House after the Solemn Eucharist in the Abbey are of vital importance to Church people at this time when the question of Christian unity is being discussed. It is vitally important that the faithful should know what is being discussed and what real unity between the Churches will mean in the life of their own Church. The Anglican President of the Anglican and Eastern Churches Association, the Bishop of Basingstoke, and myself attended the Liturgy in Westminster Abbey on Thursday 2nd July and also the Bishop of Chichester's lecture in the Church House.

The following extract is taken from "381-1981: The Second Ecumenical Council of Constantinople" by the Bishop of Atlanta (in *Orthodox Observer* 9th September 1981).

We believe in the Holy Spirit, the Lord and Giver of Life, Who proceeds from the Father, Who with the Father and the Son together is worshipped and glorified, Who spoke through the prophets. Such was the pronouncement of the Second Ecumenical Council held in Constantinople in AD 381 at the Church of St. Irene. Such was the pronouncement reaffirmed 1600 years later at the Patriarchal Cathedral of St. George in Constantinople on 7th June 1981. This pronouncement was also proclaimed on 7th June 1981 at St. Peter's Basilica in Rome by Pope John Paul II. This was the first time since the break between East and West that the Creed had been confessed in St. Peter's Basilica in Rome without the *filioque*. In the historic city of Constantinople all Orthodox and non-Orthodox Churches were represented. As a prelude to the religious celebration, a visit by the delegations to the Church of St. Irene took place. It is at this historic Church that the 150 Fathers met in 381 at the second Council of Constantinople convened by the Byzantine Emperor Theodosios. After sixteen centuries the Christian world came together as it did when undivided under the guidance of the Holy Spirit; East and West came together to witness to their one common Gospel, one common witness, one common Diakonia, divided only in the celebration of the one common Eucharist. So much was the Holy Spirit present that Patriarch Dimitrios I at the conclusion of the Patriarchal Liturgy stated "We would be outside the spirit and the teaching of the Holy and Great Ecumenical Council if we sought its heart outside

of the altar of the Divine Eucharist which is celebrated by a Bishop of given place for the whole." Pope John Paul II in his message to the Oecumenical Patriarch stated "The Creed of Nicaea and Constantinople is the eminent expression of the communion of the Churches of Christ. Certainly I am aware that in the course of history controversies have taken place over the eternal relationship of the Son and the Spirit".

In observance of the 1600th anniversary of the Second Holy Ecumenical Council the Ecumenical Patriarch issued a commemorative medal. Furthermore the Patriarch Dimitrios has introduced into the calendar of the Ecumenical Patriarchate the Feast of the Fathers of the Second Ecumenical Council to be celebrated on the first Sunday of the month of June each year.

The Orthodox Christians' approach to the mysteries of the faith is fundamentally liturgical. The truth of the dogmas proclaimed by the Councils is made actual in the personal experience of every Christian in so far as he is a living member of the worshipping and adoring Body. That truth can never be fully revealed save to the Christian who has been made a member of Christ and who has himself become the temple of the life-giving Spirit, the dwelling-place of the Holy Spirit. The profound depths of the divine economy of redemption are gradually and, so to speak, "mysteriously" laid bare as the Christian enters more fully into the hidden life of the Church. Orthodoxy is not so much a matter of "right opinion" about God as "right worship" of Him.

In our celebrations we entered into the life of Christ our God in the Divine Liturgy at the Armenian Church on their Feast of All Saints, which they celebrate on the 31st October. The Archdeacon of London spoke about the blessed Saints. We are called to be saints, that is the Christian vocation, that is our call, to share with the Blessed Saints in the life of Christ. The Iona Pilgrimage was a walking towards God, towards our Christian vocation of becoming Saints, sharing in Christ's life of love, and the solemn occasion of the first Constantinople Lecture is a further means of holding the faith in the unity of the Spirit in the bond of peace and of holiness of life. So with all the Saints we confess our faith in the Father, Son and Holy Spirit now unto the ages, Amen.

Orthodox Easter is on Sunday 18th April 1982. The Anglican-Orthodox Theological Commission will be meeting in Canterbury in July of 1982. The Russian Orthodox Church will celebrate in 1988 the millenium of Russian Christianity. The Moscow Patriarchate has begun to prepare for this solemn celebration.

Let us pray for the whole people of God at this time that peace and love may come to all peoples in this year 1982.

Dom Cuthbert Fearon

OBITUARIES

Bishop Ceslaus Sipovitch

Ceslaus Sipovitch, Bishop of Mariamne, Apostolic Visitor to Byelorussians in Western Europe, died in the Autumn of 1981. Mgr. Sipovitch was a Byelorussian Catholic (Uniate), but he had numerous friends among the members of the Byelorussian Orthodox Church. When Archbishop Mikalay of the Byelorussian community in Canada paid a visit to England it was at Marian House, the Headquarters of the Uniate community, where the reception for him was held. Members of the Byelorussian Catholic Church suffered, along with their brethren of the Orthodox Church, terrible persecution under Stalin and Khrushchev. Ceslaus had suffered with Orthodox and Jews; his was that unity of God-fearing men which sprang not from Covenants or Reports or Commissions, but from the Gulags of the Soviet Union and the chambers of Treblinka and Auschwitz.

"A Priest who in his days pleased God . . ."

Mrs. Nancy Megally

Nancy Megally, the wife of Dr Fuad Megally, a lay leader of the Coptic Church in London, died in January. Fr. Beal was present at her death and both he and Fr. Salter read lessons at her funeral. She was the daughter of a Coptic priest and took her religion very seriously. Her ancestors had known what it was to keep the light of Christ alight during the dark centuries under Islam, when Copts were forced to wear distinctive dress and lower their heads before their Moslem conquerors. The fate of Pope Shenouda and members of the Coptic Church saddened Nancy profoundly during the last few months of her life. Perhaps she saw the events in Egypt as a return to the ages of oppression. Yet, although she worried and was anxious for her family, she was always the most cheerful of hostesses to all who visited her home. It was always a joy to meet her whether socially or in church. Her immense popularity was made evident by the huge crowd who attended her Requiem in St. Mark's, Allen Street. We extend our sympathy, love and prayers to her family—Fuad, Roddi, Hanni, Janet and Sami.

" . . . a virtuous woman . . ."

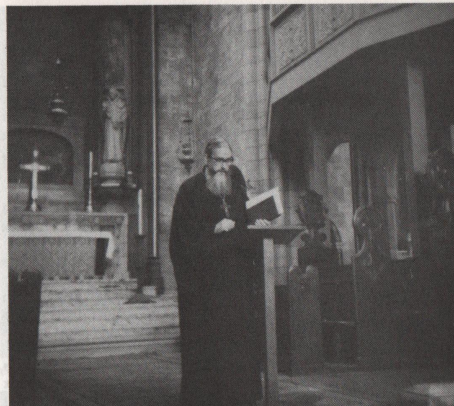
May the Lord remember in His Kingdom His servants Ceslaus and Nancy, now and to the ages of ages.

John Salter

THE IONA PILGRIMAGE: 31st AUGUST— 4th SEPTEMBER 1981

Report by the Pilgrimage Secretary

About 120 persons took part in the Iona Pilgrimage organised by the Association as part of the celebrations to commemorate the Council of Constantinople (381). The pilgrims converged on Oban, Argyll, by coach, train and car for an opening service at the Episcopal Cathedral



Fr. Kallistos, speaking in the Episcopal Cathedral, Oban.



On the boat from Mull to Iona.

at noon on the Monday. The service included a formal welcome by the Bishop of Argyll and the Isles, reading of messages of commendation from the Archbishop of Canterbury, Archbishop Methodios of Thyateira and Great Britain, Metropolitan Anthony of Sourozh, and the Chairman of the Committee of the Association (Fr. Harold Embleton), an Orthodox Molieben for travellers, and Anglican hymns and prayers. The pilgrims then travelled together by boat to Mull, across Mull by coach, and finally by boat again to Iona, arriving about 5 p.m. Accommodation on Iona was mainly in the Abbey, Bishop's House, or the two hotels on the Island. A few pilgrims had made private accommodation arrangements and one or two camped.

Volunteer singers had been invited to meet in Bishop's House Chapel at 5.30 p.m. in order to form both an Anglican and an Orthodox Choir. Some twenty or more turned up, which created some problems, partly because the balance was not right (there being the usual shortage of tenors) and partly because music was available for only about eight singers. The Anglican Choir was under the direction of Andrea Keck and the Orthodox Choir initially under the direction of Graham Flegg, the Pilgrimage Secretary. Anglican Evensong was then sung, after dinner, to a plainsong setting in three parts by J. H. Arnold, and this was immediately followed by a devotional address by Fr. Kallistos Ware (the Orthodox Chaplain) on "the Orthodox Liturgy". The evening ended with a choice between night prayers at the Abbey and Orthodox Compline at Bishop's House.

Each morning started with an Anglican Eucharist, and on the Tuesday this was followed after breakfast by the Orthodox Liturgy sung in the Abbey to music arranged by Archbishop Paul of Finland, except that the Cherubic Hymn was sung to a traditional Serbian chant. Since 1st September is the Orthodox New Year, the Liturgy was followed by the Blessing of the Waters and, after coffee, there was a guided tour of the Abbey and its surrounds taken by the Sub-Warden, the Revd. Ron Ferguson. The pilgrims were then free until Orthodox Vespers in the Abbey at 5 p.m., which was followed after dinner by a panel discussion on Christian Unity chaired by the Pilgrimage Secretary. The panel comprised the two Chaplains (Fr. Royston Beal and Fr. Kallistos Ware), the Revd. David Graham (Warden of the Abbey) and the Revd. David Nash (a Methodist Minister from Oakley, Beds., who was a member of the Pilgrimage). The panel answered a wide variety of questions. The two most important points which arose from the discussion were, first, that it was agreed that Christians ought to tell the whole truth to each other no matter how much that truth might hurt, provided that it was spoken in love and, secondly, there were misgivings about the possible effects of the Covenanted proposals in England on future Anglican-Orthodox relations. The same choice of final service was offered as on Monday, except that the Compline was Anglican.

Wednesday was devoted largely to the Pilgrimage walk round the Island organised from the Abbey and led by the Revd. David Graham. This is a weekly event on the Island. Starting at 10 and



On the pilgrimage walk around the Island.



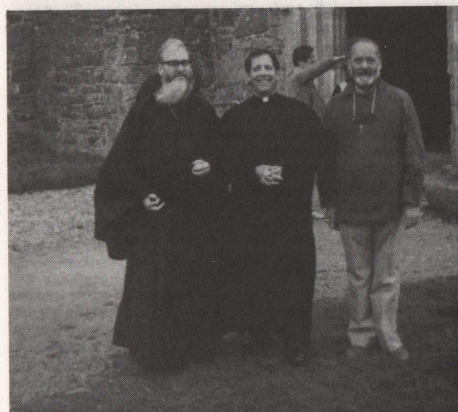
Prayers at the Marble Quarry.

ending at 4, the walk is organised so as to visit various places of interest associated with St. Columba or with the later history of the Island. At each stopping place, there is a "station", prayers are said, and there is a short meditation and the singing of a hymn. Lunch is brought by the participants and is eaten on the *Mhachair* (the Gaelic name for an area of grass-covered sand), and the Pilgrimage walk ends at the top of Dun I (pronounced "Dun Ec"), the highest hill on the Island from which marvellous views of the surrounding islands can be seen when the visibility is good. On this occasion, the weather, though fine throughout, was misty and the view of the islands had to be imagined. After this fairly exhausting walk and climb, there was an Anglican Sung Eucharist in the Abbey, sung to the music of Merbecke, with a devotional address by the Anglican Chaplain, Fr. Beal. Dinner was followed by an hour of recorded Orthodox church music in the Abbey presented by the Secretary, and there was Orthodox Compline at Bishop's House and a Healing Service at the Abbey at 10 p.m.

Thursday, the last full day of the Pilgrimage, included a Liturgy in the Abbey sung mainly to the music arranged by Andrea Keck for the Fellowship of Saint Alban and Saint Sergius, familiar to many of the Pilgrimage members. On this occasion, however, the Cherubic Hymn was sung to a traditional Celtic melody from a setting of the Liturgy to Celtic airs completed by Graham Flegg. The Homily was given by Fr. Kyril Jenner, an Orthodox priest from Manchester who was a member of the Pilgrimage and whose musical setting of Vespers and Compline were used during the week. Later in the morning, Fr. Kallistos gave an illustrated talk on "Patmos", the monastic community there being the one to which he himself belongs. Orthodox Vespers were sung at 5 p.m., and there was an hour of silent prayer in the Abbey before the final services there and at Bishop's House.

On the Friday, there was a final Anglican Choral Eucharist in the Abbey before breakfast and at 9.30 the Closing Service of the Pilgrimage at which prayers of thanksgiving were said and "Many Years" sung to the Pilgrimage Secretary for his work in planning and organising the Pilgrimage. Most of the pilgrims then returned home, but a few stayed on the Island for a further few days.

There seemed to be a general agreement that the Pilgrimage had been a great success. The exceptionally good weather throughout (except for a mist restricting the views) had contributed to everyone's enjoyment of the time on the Island. The hope was expressed that this would be only the first of many such occasions organised by the Association and the possibility of a future pilgrimage to the Cornish Saints was suggested. The visit to Iona had also highlighted the need for some sort of permanent Orthodox presence there if this could be agreed with the Abbey authorities—an icon corner perhaps, or an Orthodox altar. The importance of the Celtic Church and the Celtic Saints, and on this occasion especially St. Columba, for Orthodoxy ought to be stressed much more than at present. The Celtic Church



The two Chaplains with the Pilgrimage Secretary.



Some of the pilgrims outside the Abbey.

could be seen as an Orthodox Church, and it could thus be claimed that Britain was Orthodox long before it became subject to the Latin see of Rome and indeed long before the Slavs were converted to Orthodox Christianity. This Orthodox heritage ought to play an important part in the spirituality of Christianity in this Country today. The Pilgrimage was an outward expression of the historic link between Orthodoxy in Britain today and the Celtic Church, and also of the special relationship between Anglicanism and Orthodoxy which has been forged since the middle of the nineteenth century. It is to be hoped that the Anglican Church will take no decisions which weaken that special relationship or which make the objectives of the Anglican and Eastern Churches' Association impossible to achieve. Our thanks are especially due to the two Chaplains and to all those on the Island who helped to make the Pilgrimage a success.

Personal Reflections—I

In the Prologue to *The Canterbury Tales*, Chaucer wrote "thanne longen folk to goon on pilgrimages". The custom of going on pilgrimage is well established in the Orthodox Church. The churches at the Holy Places in Jerusalem and Palestine were, from their construction, favourite places of pilgrimage. Russian Christians, even from the poorest classes, would spend a long time on the journey walking across Russia to Odessa and then going on by boat to Palestine to be in time for Pascha in Jerusalem. We have a graphic description of the pilgrimage of 1912 in Stephen Graham's *With the Russian Pilgrims to Jerusalem*. Other pilgrims would seek destinations nearer home to the relics of a great saint, to a wonder-working icon, and so on. These destinations all have one thing in common: they provide the pilgrim with a tangible contact with the divine world. They all have a focal point to give a climax to the pilgrimage—a visit to the Holy Sepulchre or the solemn veneration of relics or of an icon.

So why should an Orthodox Christian go on a pilgrimage to Iona? The relics of its greatest saint were removed many years ago. As far as one can tell, there were no icons on the Island of any kind until we arrived. There appears to be no natural focus for a pilgrim. But instead of having a single Holy Place to visit, we have here an entire island. The central point of the pilgrimage was a walking tour—a good ascetical exercise—round the Island.

What are my chief memories of the visit?—the beautiful weather; the warm hospitality of the Islanders and of the Iona Community; the exhilaration of the tour round the Island on which, despite the Protestant overlappings of our guides, one could make contact with St. Columba and his followers, all saints of the Undivided Church in Britain; the insatiable thirst for knowledge of the Orthodox Church on the part of fellow pilgrims.

What do we gain from a pilgrimage?—perhaps some form of spiritual healing, though we must remember that this is a gift and not an attainment on our part. The vocation to go on a pilgrimage is a mystery. In obeying that vocation we must remember Our Lord's

words: "So you also, when you have done all that is commanded of you, say, 'We are unworthy servants; we have only done what was our duty' " (Luke 17, 10).

Archimandrite Kyril Jenner

Personal Reflections—II

Some quotations grow stale with repetition. For those who know Iona, however, Dr. Johnson's much-repeated statement about it retains its freshness: "That man is little to be envied, whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona!" It is, indeed, a remarkable island, and though I've never been to Marathon—my all-too-few visits to Greece having been devoted to searching out monasteries rather than ancient battle grounds—I can vouch, on the basis of several visits to Iona over the past few years, for the accuracy of the great Doctor's observation. None of those who has visited the Island on the basis of my enthusiastic recommendation has begged to differ—as one of them said in a recent letter after a first visit, it "is surely close to Heaven on earth".

Such a feeling of closeness to Heaven requires, of course, more than the "atmosphere" of a beautiful setting spiced with a history of sanctity. One hardly dares specify what that "more" is in the case of Iona; yet, having in the past seen people leaving the island with tears in their eyes, I can hardly avoid comparing their reaction to that of the emissaries of Prince Vladimir of Kiev after attending the Divine Liturgy in tenth-century Constantinople, "We knew not", they are reported as saying, "whether we were in heaven or on earth . . . We cannot describe it to you: only this we know, that God dwells there among men". To talk in such terms of Iona would, perhaps, be to lapse into sentimentality. Yet for me, the Orthodox Liturgy and the Island do produce, though in differing degrees, a sort of self-authenticating experience which transcends any sort of soft sentimentalism. Both force me to echo the inarticulate stammer of delight of Vladimir's envoys: "We cannot forget that beauty".

The prospect of a combination of Orthodox worship and the Island was, therefore, irresistible to me, despite the fact that its organisers—the Anglican and Eastern Churches Association—were not a body with which I had so far come into contact. Reading through some of their literature at the beginning of the Pilgrimage, I was somewhat surprised to discover how completely their aims coincided with my own, and could only conclude that, having recognized that "at the level of the ordinary parish there remains much ignorance of what Orthodoxy is, and why we [Anglicans] should seek union with her", the Association had not been as successful as it might have been, during its century and more of existence, in its attempts to "combat this lack of knowledge". This conclusion was, perhaps, less than charitable, and my reaction should have been one of gratitude that a new means of fostering these aims—the short pilgrimage—was being explored. Indeed, part of the Pilgrimage's attraction for me was precisely this. It was not only on the supra-emotional plane of my

experience of the Island and of Orthodox worship that I decided to go, but also on the more tangible one of my hope that it might be instrumental in persuading more of my fellow Anglicans to recognize the necessity of allowing the Orthodoxy of the East to act as a catalyst in the unfolding of what has been described as our own "hidden orthodoxy".

Not only did such a pilgrimage seem a particularly appropriate way of exposing the ordinary Anglican parishioner to Orthodoxy for perhaps the first time, but as an apt place of pilgrimage, Iona could hardly be bettered even if the atmosphere of the Island did not, of itself, in some sense produce a prophetic experience of the unity that we seek. On Columba's Island, both Anglicans and Orthodox are made to view their Faith from the perspective of the Church which he introduced there from Ireland. For the Orthodox, this is more straightforward: Columba's Church was, quite simply, a part of the ancient undivided Church; and more than that, one which retained an orthodox concept of authority at a time when the rest of the West—though not to be in a state of formal schism for nearly another half-millennium—was already sliding towards the errors of the later medieval period. For at least some Anglicans, the Celtic Church is a type on which their own return to the fullness of orthodoxy may, in some respects at least, be based. For the catholicity of faith of the Celts, together with their combination of independence and integration into orthodox Christendom, represents an ideal towards which we strive. For us Anglicans, however, the oneness of Columba's Church and our own is hardly the straightforward one of the Orthodox, for the discontinuity produced by the Medieval Church of the West has been bridged by, at best, an incomplete and provisional solution. Thus, it is in different ways that Iona affects Anglicans and Orthodox in their search for unity. Nevertheless it does, for both, provide a unique focus in the common struggle to rediscover what a "Western Orthodoxy" might be.

Such then was the background against which my decision to join the Pilgrimage was made, which poses the question as to how I might describe those few days when what "actually" happened was viewed through such tinted spectacles. A chronological account simply will not do; merely to list the various events in the programme would hardly be adequate even without such filters, for to fill in the outline sketched by listing the celebrations of Anglican and Orthodox Liturgies, the talks, the round-the-Island pilgrimage, and so on, I would have to describe the interaction of a great many assorted pilgrims. Indeed, the word "assorted" hardly does justice to their variety; my wife described the journey on the buses over Mull, on the first afternoon, as like the beginning of an Agatha Christie thriller—everybody slightly unbelievable, and everybody with a motive! Of course, during the next few days they became both believable and lovable, and the likelihood of anything happening to pose the question "Whodunnit?" diminished. But the problem remains: without a combination of the Hercule Poirot novel and the *Canterbury*

Tales, little of the atmosphere of the Pilgrimage could be described, even if the tinted spectacles of previous experience could be removed. Even then, it would still only be the reaction and observation of a single person, and probably far from typical of what others experienced. Indeed, there probably isn't a "typical" experience: each of the pilgrims will have his own unique set of memories, themselves interpreted through the unique tint of his own past. Few, I suspect, will have had those memories filtered through the same sort of feeling for the Island which I have; that is something which comes only with a longer stay than was possible on this occasion, and for many this was their first exposure to the magic of the place. My own recollections, for what they are worth, seem to be summed up in two photographs that I took: one during the preparation for the first Orthodox Liturgy in the Abbey, the other on the boat back to the mainland, showing the Pilgrimage's Orthodox Chaplain, Fr. Kallistos Ware, standing with an Anglican priest who is playing the bagpipes. Make what you can of that combination of images, it is the nearest that I can get to evoking my own personal memories of what will, I hope, prove to be only the first of many such ventures which the Association will sponsor. For my expectations and hopes were fulfilled and more than fulfilled; like Vladimir's envoys, truly I "cannot forget that beauty".

Christopher Knight

Note: The Association is arranging a pilgrimage to the monasteries of Romania in October 1982. For details, please turn to the inside back cover and also see the notice on p. 46.

NEWS ITEMS

Visit of the Serbian Patriarch to the Phanar

Patriarch German of Serbia paid an official visit to the Ecumenical Patriarch Dimitrios I from 17th to 20th October. He was accompanied by Metropolitan Daniel of Montenegro, the Bishops of Dalmatia and Timok, Protodeacon Letitch Momir, and Professor Stoyan Gosević. A *Te Deum* was offered in his honour at the Patriarchal Cathedral in the evening of Saturday 17th October, and on the Sunday morning the two Patriarchs concelebrated the Divine Liturgy in the Church of St. George. Formal addresses of greeting were exchanged at the end of the Liturgy. The Consuls General of both Greece and Yugoslavia were present at a dinner given by the Ecumenical Patriarch to celebrate Patriarch German's visit. During his stay the Serbian Patriarch paid a formal visit to the Mayor of Istanbul, had discussions with Metropolitan Meliton of Chalcedon and members of the Synodal Commission for Interorthodox Affairs, attended a reception given by Metropolitan Meliton, and celebrated a Panikhida at the tomb of Patriarch Athenagoras at the Monastery of Baloukli.

Visit of the Romanian Patriarch to Chambéry

Patriarch Justin of Romania, accompanied by Metropolitan Theok-

tiste of Moldavia and Bishop Antoine of Buzau, visited the Orthodox Centre of the Ecumenical Patriarchate at Chambésy from 21st to 25th October. During his visit, the Patriarch called on the representatives of the various Churches at Chambésy and also on the civil authorities of Geneva. A formal dinner was given by Metropolitan Damaskinos of Tranoupolis. On Sunday 25th October, before his departure, Patriarch Justin concelebrated the Divine Liturgy, at the close of which formal addresses were exchanged.

Visit of a Delegation from Mount Athos to the Phanar

On Wednesday 14th October a delegation from the Holy Communities of Mount Athos arrived at Constantinople. It consisted of three of the Abbots of the Monasteries of Mount Athos, Archimandrites Athanasios, Basil and George. They were met at the Airport by Bishop German and Deacons Dimitrios and Jakovos in the name of the Ecumenical Patriarch. On 16th October the delegation participated in the work of the Synodal Commission on Mount Athos presided over by Metropolitan Maxim. Patriarch Demitrios later presented Archimandrite Athanasios with an abbot's staff.

Orthodox accuse the World Council of Churches of Protestant Bias

Representatives of the Orthodox Churches meeting in Sofia, Bulgaria, have accused the World Council of Churches of bias against Orthodox theological traditions and concerns. At a meeting with the General Secretary of the WCC, Philip Potter, and other WCC executives, the thirty Orthodox Churches' representatives demanded representation on the Central Committee "in proportion to their membership and historical importance". They also asked for Greek to be adopted as an official working language and sought for a revision of voting procedures on theological texts which would correct the present imbalance favouring Protestant Churches. The Orthodox delegates complained about the importance given to such issues as the ordination of women in WCC agenda, pointing out that this was "alien to Orthodox Tradition". Further, they complained that the Orthodox views have not been given adequate presentation in doctrinal statements issued by the WCC. They stated that if these issues were not satisfactorily resolved, it would be necessary to revert to the old practice of issuing separate statements giving the Orthodox viewpoint. These demands were considered by the WCC's Central Committee, which accepted the report of the Sofia meeting in principle.

Coptic Bishop dies with President Sadat

Bishop Samuel, a Coptic Church leader who co-operated with President Sadat after the Coptic Pope had been deposed, was among those killed with the President. He had headed the ecumenical, public and social services of Egypt's six million Copts, and had been a member of the Central Committee of the World Council of Churches

since 1954. At Bishop Samuel's funeral, the WCC was represented by Fr. George Tssetsis, a priest of the Greek Orthodox Church, who brought with him a message of condolence from the General Secretary, Philip Potter.

Orthodox/Roman Catholic Talks in the United States

Bishops of the Orthodox and Roman Catholic Churches in the United States have completed a first round of talks aimed at helping to clear the way for a reunion of the two branches of Christianity, which split in the 11th century. The talks reflect the heightened interest by the two Churches in overcoming the 900-year-old schism. The prelude for the renewal of discussion was the decision in 1965 by Pope Paul VI and Patriarch Athenagoras to lift jointly the centuries-old anathema each Church had pronounced against the other. Though ecumenical dialogue has proceeded since then on an international level, the meeting in New York City at the headquarters of the Greek Orthodox Church was the first formal meeting between representatives of the two hierarchies in the United States. The bishops met for two days, and there were discussions by theologians from both churches. The participants reviewed recent strides in ecumenical relations and highlighted areas of misunderstanding that have impeded interfaith progress. Archbishop Iakovos, head of the Greek Orthodox Archdiocese of North and South America, was the host at the talks and led the Orthodox delegation of eight bishops. Archbishop Rambert G. Weakland of the Archdiocese of Milwaukee led the seven Roman Catholic bishops. One purpose of the meeting was to explore the possibility of establishing an Orthodox-Roman Catholic joint committee of bishops to continue the talks. Spokesmen for the two groups said such a development appeared likely. Both Archbishop Iakovos and Archbishop Weakland expressed satisfaction at the outcome of the meeting, while noting the problems that must still be resolved in order for reunion between the two traditions to take place. On matters of doctrine, Archbishop Iakovos said, "We are almost one Church," and added, "I don't think we can keep the family disunited." Archbishop Weakland, asserting that "it is absolutely incredible what has taken place in ecumenism on all levels", pointed to the talks as another sign. He noted that it was "understandable for historical reasons" why Pope John Paul II had given special priority to restoring unity with the Orthodox and said that the experience between the two traditions in the United States could contribute much to overcoming the schism. One urgent problem was the question of mixed marriages. At present the Roman Catholic Church will accept as valid a marriage of a Catholic and Orthodox performed by an Orthodox priest, but the Orthodox Church recognizes only marriages performed by an Orthodox priest. Archbishop Iakovos said that his office was forwarding a report suggesting changes in the present discipline to Patriarch Dimitrios of Constantinople.

Antiochan Orthodox Church Metropolitan in America criticises the Standing Conference of Orthodox Bishops

Metropolitan Philip, the spiritual leader of the Antiochan Orthodox Christians in America, criticised the 10-Church Standing Conference of Orthodox Bishops in America, formed in 1960, in a speech at his Archdiocese's Annual Convention. It had failed utterly to fulfil its original purpose of promoting Orthodox unity. He said that discussions on Church co-operation began with the largely Russian-background Orthodox Church in America. They will continue with "eventual unity between our two jurisdictions" in mind, he said. The joint commission appointed by the OCA's Metropolitan Theodosius and Metropolitan Philip has already met twice "and many important issues are being discussed. I made it clear to the Orthodox Church in America that this Archdiocese will not take a major step in this direction without full consultation with the Holy Synod of Antioch". The OCA is an autonomous body while the predominantly Arab-heritage Antiochan Archdiocese has ties to its Patriarchate in Syria. "Since I came to this country 25 years ago," said Metropolitan Philip, who has headed the Archdiocese for 15 years, "our annual conventions have been adopting resolutions in favour of Orthodox unity in America." But, he added in his talk to the more than 500 delegates from 126 parishes, "I am sorry to report to you that some Orthodox hierarchs in this country and abroad are displeased with this commission and their displeasure was officially conveyed to the Patriarchate of Antioch. "I do not understand the reason behind their displeasure. If they can dialogue with the Jews about Christian-Jewish unity, and if they can dialogue with the Roman Catholic Church and all kinds of Christian sects all over the world," he asked, "is it that sinful for us to dialogue with our Orthodox brothers and sisters in this country?" He added that for a long time "the Orthodox Church has been victimized by an outdated and irrelevant feud between Moscow and Constantinople which is still suffering from the complex of a second and third Rome that no longer exists. Unfortunately, nothing is happening in Orthodoxy because of this continued squabble."

The Pope disowns statement by Ukrainian Catholic Bishops

In a recent exchange of letters between Pope John Paul II and Patriarch Pimen of Moscow, the Roman Pontiff, answering a letter by the head of the Russian Church, provided the "precise" point of view of the Vatican concerning statements issued by a Synod of Ukrainian Catholic bishops, held in Rome at the end of November 1980. In particular, the Ukrainian bishops formally declared the nullity of the Synod of Lvov (1946) which sanctioned the reunion of the Galician Uniates with the Moscow Patriarchate and the Orthodox Church. In a letter addressed to the Pope and dated December 22 1980, Patriarch Pimen informed Pope John Paul II that the Ukrainian statement has provoked "tensed feelings" in the Russian Church towards Roman Catholicism, and he formally requested that the Pope declare his disapproval of the actions and policies of the Ukrainian Catholics. In

an answer addressed to the Patriarch on January 24 1981, Pope John Paul II seeks to restore "mutual confidence" between Rome and Moscow and to "dispel misunderstandings". "Somebody, without any preliminary consultation," the Pope wrote, "delivered to the press the projects discussed at the (Ukrainian) Synod. The Holy See, while strongly upholding the positions which it always held on relation to Ukrainian Catholics, regrets this publication, which took place before I myself took cognizance of the documents. Soon, all the papal nuncios, residing in countries where there are Ukrainian Catholic communities, were informed of the fact that these texts received no approval and are, therefore, deprived of all official character. It was also ordered that the documents be neither published nor distributed. No official publication of the Holy See ever mentioned them". In conclusion, the Pope expresses the "hope" that his letter would "alleviate the fears of Your Holiness," and reaffirms his commitment to the cause of Christian unity as defined at the Second Vatican Council.

Orthodox/Old Catholic Theological Commission

The mixed Theological Commission for dialogue between the Orthodox and Old Catholic Churches met at Zagorsk, Russia, from 15th to 22nd September. The meeting was presided over by Metropolitan Damaskinos of Tranoupolis jointly with Bishop Leon Gauthier of the Swiss Old Catholic Church. The meeting began with a *Te Deum* sung in the Church of the Holy Trinity at the Monastery of Zagorsk, and there followed a ceremony in the Great Hall of Moscow Theological Academy. The participants were received by Patriarch Pimen of Moscow and All Russia, who gave a dinner in their honour. Each session began and closed with either an Orthodox or an Old Catholic Office. Four texts, previously prepared by a sub-commission meeting in Berne in March 1981, were considered. These were entitled: "Authority of the Church and in the Church", "Infallibility of the Church", "Councils of the Church" and "The necessity of the Apostolic Succession". After deep discussion, the members of the Theological Commission agreed final versions of the texts which expressed their unanimous agreement on matters contained within them. After the discussions, the Orthodox hierarchs concelebrated the Divine Liturgy with Patriarch Pimen on Sunday 20th September. All participants were honoured by a dinner on the Monday given by the Department of External Affairs of the Moscow Patriarchate, and finally left Moscow on 22nd September.

The Anglo-Orthodox Society

In a revised "Statement of Intent" the recently-formed Anglo-Orthodox Society makes the claim that "the true Faith of Anglicans is that of the Church of the first ten centuries". Members identify "the Eastern Orthodox Churches in communion with Constantinople" as holding the same Faith, and pledge themselves to reaffirm and strengthen this Faith, and to correct "errors and corruptions" within their own Church. The Executive Committee,

meeting in St. Augustine's Vicarage, Fulham, on Saturday 9th January, paid tribute to the achievement of the Revd Eric Inglesby, who had founded the Society, and in a single year had built up membership and finance to a healthy state. However, he now felt unable to continue as Organiser and Secretary, so the Revd Michael Wright CF, was elected as Chairman, the Revd Paul S. Lansley as Secretary and Mr. John Graham to continue as Treasurer. Members of the AOS were urged to use every opportunity to meet other Orthodox Christians, and in particular to participate fully in the work of the Anglican and Eastern Churches Association and the Fellowship of St. Alban and St. Sergius, both of which include Eastern Orthodox as well as Anglicans as members. It is intended to produce a periodical to advance the Anglo-Orthodox viewpoint.

PROCLAMATION IN LITURGY AND IN CULTURE

II. The Message in the Liturgy

Missionary diaconia today is in the situation of a pilot flying visually who makes the mistake of letting himself be caught in a cloud bank: without instruments, deprived of external reference points, he no longer knows whether he is climbing, descending or flying level; needless to say, if this situation continues it will end disastrously. The fact is that among the factors contributing to the non-reception of the Gospel today may be included apathy, hardening, but also a certain lack of knowledge of the content of our message. Everything depends in the last analysis on the aid of the Holy Spirit as well as on a deeper understanding of evangelization in our traditions. If we persist in the present attitude of presenting a meagre and incoherent faith, we shall slide along the obscure side of the mountain; if on the contrary we discover the substance of our faith we shall find our way to its sun-drenched otherside.

We know that mission is not just preaching, but also liturgical. But the prayers of the Liturgy have been produced by others, at a different period, very remote from our own, in a different historical and cultural climate. People cannot make these prayers their own without difficulty. It is very difficult for them to find in them the worship adapted to the most diverse conditions of the soul. The soul, moreover, has been the same at all eras. It has always known the same temptations. The various difficulties make themselves felt to the degree that Christians are immersed in the spirit of the world, a endaemonistic and hedonistic spirit radically hostile to contemplation. These difficulties are diminished the more successfully separation from the world is maintained.

Many have criticised the rupture between preaching and liturgy. Western theology, they say, has too often been cut off from its living sources and has degenerated into a dialectic of the kerygma, forgetful of the dimension of the mystery (sacrament). The Church Fathers were never guilty of such an aberration. In their controversy with Eunomius, Basil of Caesarea and Gregory of Nyssa introduced the eucharistic mystery into the centre of their exposition of the Orthodox

faith. Apophatic theology, with the acknowledgement of the divine incomprehensibility, overflows the field of a simplistic theology.

The doctrine of Denis the Areopagite is dominated by the double problem of our knowledge of God and of our divinisation. This theological knowledge is divinising. The mind discovers the relative inanity of discursive approaches to reach the transcendent God; it already knows that God only gives himself to unknowing—*agnosia*: γνώφως ἀγνωσίας. This is the step of consummate divinisation. The intelligence is united to God, possessed by God and possessing God.

This is where the educational and mystagogic aspect of symbols comes in. For the symbol is the first language of God in the Scriptures: patterns, figures, gestures, forms borrowed from our sensible world. But the symbols, by themselves and directly, cannot designate the transcendent God. Our intelligence can read there an instruction which escapes all forms. It can find in these forms the evocation of the reality without a form. The freshness of the springs (Ps. 73, 15), the breeze on the mountain (2 Kings 19, 12), the fragrant oil (Song of Sol. 1, 2), the grass on the hills (Ps. 147, 8), all of them things which give us a sign, are bearers of a message, are oriented towards the divine. Seeing is believing. This is an age of pictures. The most popular forms of entertainment are television and the movies. The most popular newspaper is a tabloid. The picture has become our modern spokesman. Eighty per cent of our knowledge is acquired through the eye. Picture language, however, is not a modern art. The ancient Egyptians and Babylonians wrote with picture letters and some of their priceless treasures are picture books. The Bible is the world's greatest book, and it is a picture book. The greatest teacher that ever lived was Jesus Christ and He used pictures to convey His precepts. We do not know that He ever drew a picture by hand, but His parables were pictures. Recall but a few of them: the tares and the wheat, and candle under a bushel, the new cloth on the old garment, etc. The picture is at once a general concept and a particular application of the concept. It conveys a general truth and at the same time gives a concrete illustration of that truth. These two elements of successful teaching (helping the student to go from the general to the specific, and vice versa) are, therefore, combined in the visual arts.

Moreover, it is essential that the mind should not cling to the material dimension of the symbol, with an aesthetic or idolatrous compliance. It will also undertake a double operation: one a cathartic operation and the other an operation of *anagogy*, ἐκ γῆς πρὸς οὐρανόν, of reascension. The mind tries to hear the message, to discover the suprasensible, intelligible, already divine value of the image, and it clings firmly to that. St. Denis observes that this double action will be all the more facile, the more the symbols presented are themselves dissimilar (*anomoïon*) symbols, foreign to the divine reality.¹ A conceptual, didactic preaching, on the contrary, is limited to affirmations. The mind is not slow to note that it inclines towards a gnosiological exposition and to chitchat, unlike God with his silence. It

seems that the demand for catharsis and anagogy are helpful to us in attaining God. Here a severe asceticism is essential. Denis the Areopagite noted that the apophysis cannot be understood in a purely privative sense (*mi kata sterisin*).² The negation applies not to the content of the affirmation but to the manner in which it is clothed in the positive judgement (*mi' kat' ellepsin*).³ Thus the apophysis, in penetrating the heart of the affirmation, far from destroying it, saves it, strengthens it. Thus sublimised, the affirmation constitutes the *Via eminentiae*, a term which Denis uses (equals *per transcendentiam*).⁴

Moreover, the mind enters into an extatic experience, more rigorous than in Plotinus or in gnosticism: a stepping out of oneself, a stepping out of the human condition. Denis nowhere says that there is any fusion of the mystic in God, or any suppression of the mystic's personality. He speaks of a communion with God—*sympatheia*, *synergeia*.⁵ The discursive proclamation should, of course, after many words and much science, need to collect itself and be transformed in the liturgical sources. But it will only succeed in this if missiology has first of all consented to draw from and be nourished by these sources.

The importance of the Liturgy in the missionary field is due to the fact that it commemorates and actualizes the event of the *mysterium salutis*, of which the ancient economy was the prophecy. The Eucharist commemorates a divine work in the past; it brings it into the present; it helps the Christian to live in hope of the epiphany when the glory of God will be manifested in its fullness. This is at the same time anamnesis of the past and an anticipation of an eschatological reality. The primitive Church taught by celebrating the Lord's Supper. The First Epistle of Peter seems to be a homily on Easter, on the Resurrection of Christ interpreted in accordance with the liturgical celebration in which it becomes the principle of Christian baptism. The *praxis ecclesiae* is to be discovered, therefore, in the liturgical texts.

The liturgical language is a prophetic voice, challenging, warning, uplifting, disturbing. The loss of meaning which characterises a certain culture is becoming flagrant. Here the proclamation makes a solid criticism. If things are left to themselves—and no one points out the danger—we are in danger of seeing a downward spiral towards non-meaning. Then the Church can condemn spiritual defeatism, a conformism which ends up in eliminating the human being as a subject of meaning, to the benefit solely of technology and the object. For the paroxysm of abstraction is not an art or a culture. Art must be inventive, but in the space of world beyond, against non-meaning. We admire the ancient temples and classical monuments but we have lost the thread which relinks them with the aspiration to which they testify. Culture translated this absolute need to testify of that which escapes us: this part of ourselves which interrogates, calls, challenges an order which masks and demasks an absolute disorder. There is no culture without a mystical dimension. The harmony of a temple is at once an invitation to prayer and divine vision. The values in which not

only our past but also our future is rooted have foundered in derision; in this process, materialism plays the role which the metastases of a cancer play in the destruction they cause.

On the other hand, the Liturgy offers a Christocentric humanism. It brings a unique spirituality to those who do not want an atheistic humanism such as our society has produced. The Promethean man of the 20th century wishes to be himself his own chief end, the sole artisan and demiurge of his own history. His grip on the world is becoming deeper and deeper because of technology and science. But the world fashioned in this way is far from becoming more human. Often the value of the individual is despised, respect for the person forgotten, so that man is like a mutilated being. In face of this humanism which secretes so many miseries we are happy to encounter the optimism of the Liturgy and to feel a very real, very human heart beating within it. It has a sense of the human for it has the sense of the divine philanthropy. The two go together. Man is only truly human in the dimension of God, in the divine fidelity and will. It is the Father who in the eucharistic sacrifice makes us discover the true human values, by giving us to live them authentically.

While language plays an important role in communication, the personal contact of a bishop with his flock is more effective. The bishops in antiquity were closer to the faithful. They knew them, they conversed, they explained the great verities of our faith. In the course of Cyprian of Carthage's struggles against the schismatics, the number of bishops was considerable. On the 1st September 256 nearly 87 bishops met under Cyprian's leadership. The apologist has in his hand an account in due form drawn up by "notarri". An African diocese in many cases would have not contained more members than one of our average sized parishes. The bishop, in the midst of his flock, was therefore close to all and easily accessible. We can understand when Augustine could say in a sermon:

You see their conversation is all about the bishop. "Have you seen the bishop? You have greeted the bishop? Where have you been? At the bishop's. Where are you going in such a hurry? To the bishop's".

Without paternalism, the clergy's continuous personal visitations and relations with the people should fill the spiritual vacuum. This, moreover, is the meaning of the allegory of the shepherd in John 10, 27-30. Under the image the idea surfaces. In presenting Himself as the true shepherd, in opposition to the leaders of Israel, Jesus makes three points: it is a case, firstly, of mutual knowledge, the sheep follow Him and, knowing His voice, flee from the stranger. What acquaintance is there here? Not just acquaintance with the name and origin of Jesus but acquaintance with that which permits vital experience of the person known. It is a case of mystery of love which constantly deepens. The reciprocal knowledge of Jesus and his own finds its source and its fullness in the love which unites the Son and the Father. "To know", γινώσκω αὐτά, means to love, and to love means to do the Father's will.

The Church Fathers reflected on the chief mission of and through the Liturgy. What they were interested in was the signification of rites in the divine economy, their theological implications and value. For them it is a "gnosis" and a "wisdom", as we see in the mystagogic commentaries. They accept a certain spiritual understanding of the liturgy and of the "mirabile Dei" contained in it. The liturgical prayers already carry faith and grace, according to the dictum *legem credendi lex statuat supplicandi*. For St. Augustine, the *mysterium of festivals* constitutes a source of theological instruction and training.⁶ The Church is the sacramental economy of salvation and, as such, it possesses a fundamental sacrality, issuing from the incarnation of Christ, because divine and human at one and the same time. It has the mission of sacralising, saving and sanctifying the world. It is in this spirit that the Liturgy presents the incarnation of Christ and constantly depends on it. Acting thus, it keeps its distance from the Nestorian christology which considers only the human ceature in the Christ, against which the Ecumenical Council of Ephesus reacted in 431, and from the Monophysite tendency, which does not consider Christ other than as God, against which the 4th Ecumenical Council of Chalcedon reacted in 451. This balance confirms the cooperation between preaching and liturgy; that the "lex supplicandi" supports and complements the "lex credendi". Each sacrament thus becomes at the same time an incorporation of the believer in Christ. Whence the privileged place of baptism. Of course Jesus did not need to be baptized, or to purify Himself to become Son of God. The Spirit which rested upon Him would also descend on us, in order to render us pure as He was holy, and children of God in His image. As this transformation would operate by means of water, it was thought that in the contact with the flesh of Christ, all purificatory water had received a sort of consecration. Thus Cyril of Jerusalem:

You have become Christians by receiving the antitype of the Holy Spirit, and everything happened in you figuratively, since you are the images of Christ. But, the latter, being washed in the Jordan, came forth from it and the Holy Spirit came substantially on Him.⁷

Every message about the Liturgy should take into account that it does not envisage merely a sterile and ritual aid, but a transformation of the whole human being. In fact, in face of pessimism, in the absence of a joy and a hope because of life's cruelty and disorder, the Eucharist is able to express this Christian joy which is so necessary in our daily struggles. The Liturgy allows us to feel that it is an unspeakable joy which the Church carries within it. The entire liturgical hymnography exalts this joy, the fruit of the victory of the Risen One over evil, over death, and because we have been offered the sonship of the Kingdom. It is on the basis of Easter that Christians from the first centuries manifested their joy which defies all human language, a joy which nevertheless seeks expression and needs to find expression. It is the jubilation. St. Augustine loves more than anyone else to explain it:

What does it mean, jubilation? This means that your joy bursts out

into cries when you cannot translate it into words. For jubilation does not have recourse to words, it is the cry, the song of a joyful heart which carries its happiness in itself and produces outside of itself, the happiness which it has conceived and which cannot be expressed in words.

We delight in God, because of his works. For in the paschal mystery, when we were weak and powerless, God accomplished everything. The Canon of John of Damascus sings the solemnities of Easter:

Shine with joy, peoples. The Lord's Easter, for it is from death to life, from earth to heaven that Christ God has translated us we who sing this triumphal hymn.⁸

Let the heavens, it is right, rejoice, let the earth be bathed in happiness, let the world keep festival, the whole world, visible and invisible, for He the Christ is risen, Christ the eternal joy.

In the Liturgy, we do much more than proclaim a truth. We celebrate the Christ, His presence which transfigures all things and in whom a new humanity is created. Moreover, we sing with Him. The Risen One in the midst of us is the first to draw us towards the praise of the Father. To live the eucharist is to let the heart swell with the very joy of the Son in us and to sing: "For me thou hast changed mourning to dancing, thou hast girded us with happiness. So my heart will sing to thee without keeping silent any longer. Lord my God I will praise thee as long as I live" (Ps. 30, 12f.)

Mission is aimed at the creation of communities gathered around Jesus. Although living in the world, this microcosm community of the Church makes itself a society radically different from any other. Because of the Eucharist accompanied by preaching, every such community becomes the very Body of Christ. As Leo the Great of Rome (440), finely said: "unlike the earthly foods which we assimilate into our own substance, this divine food transforms us into Him".⁹ In order that the result of this assimilation should be our real insertion in the Body of Christ, this food must itself be also really the Body of Christ. The achievement of the human community will remain utopian without a deep rootage in the Christian faith in practice. Orthodoxy can lead to orthopraxy. The Gospel message is not a rhetorical proclamation, a matter of pure *theoria* but, in the last analysis, of making believers. Orthopraxy therefore already contains an orthodoxy. *Fides quae* (what is believed) is never to be separated from the *fides qua* (the fact of believing). With the faith which is its own and because of the mission it has received from Christ, the Church cannot fail to perceive this profound need of man. It confronts an immense task: of giving a human accent to modern civilisation, an accent which this civilisation even demands, implores almost, for the good of its very existence. To bring about a penetration in all its mechanisms by a spirit at once human and Christian, and not a superficial piety. Our civilisation can be likened to a motor car which is travelling faster and faster on an unknown road, when night suddenly falls. Its headlights must penetrate ever further into that darkness if we are to avoid disaster.

Let us avoid the naivety of transcribing biblical and theological terms without getting deeper into the content and the implications of each term. For the Liturgy takes place in a sacramental vocabulary. All the words and gestures mingle and interact to complete it and to make their contribution. But their significance demands a detailed initiation. For this reason the primitive Church did not permit the presence of the uninitiated or catechumens, except at the part of the Liturgy designed for them. They could not follow and grasp the mystery. Instead of being edified, they were in danger of betraying the true meaning of the rites. Let us cite one example showing how the liturgical preaching should take seriously initiation into the mysteries by a series of catechetical lessons, following the example of Cyril of Jerusalem, Theodore of Mopsuestia, Narses of Edessa, John Chrysostom, Basil of Caesarea, and others. The term "baptism" has an existential significance. In the pagan vocabulary, the ritual baths are designated by words which mean "wash, purify"—*luere, ablueri, lavacrum*. These terms are borrowed from the current language. The essential idea evoked is that of purification. The verb *baptizein* signifies: to drown by immersing in water. In the 2nd and 3rd centuries, this same verb appears in paganism to designate a ritual bath, notably in the "hermetic" literature. This is a borrowing from the biblical and Christian vocabulary.

The earliest known example of the use of *baptizein* in a religious context and aquatic context is that of the healing of Naaman (2 Kings 5, 1). And this usage quickly becomes general in Hellenistic Judaism. It is this term which the Christians will pick up to designate their baptism, with this difference that they will generally employ it in the passive mood, which implies the presence of an officiant, qualified to exercise a sacral power in the community. The term also suggests that the idea of purification is no longer dominant in the Christian idea of baptism and that the latter keeps a connotation of destruction, of renunciation. This explains a whole series of parallel terms: *anagennesis*, *palingenesia*, *regeneration* (idea of new birth), *photismos*, *illumination*, which express the close connection, clearly indicated in Scripture, between baptism and faith, as also the association, also traditional, between the baptismal water and the Holy Spirit. But baptism is not an isolated, private act but a community act which concerns the whole family of children of God. Thus we meet with "godmothers and godfathers" who accompany the candidates throughout their entire initiation. They are called "fathers and mothers" according to the Itinerary of Etheria Peregrinatio (4th cent.). These terms are also found almost everywhere, an implicit affirmation of the Christian community's maternal role and sense of corresponsibility in the new baptismal birth.

The importance of this is that the Christian rediscovers the depth of his or her existence in the liturgical life. All the more so since it is not simply a matter of an intellectual question. It is a question of a human being, learning to live in depth, discovering at the depths of our being, by a long patience, our veritable image. By all kinds of avenues

and experiences, we glimpse the compelling mystery of him or herself which opens upon another abyss—God. Living too much at the surface of ourselves and of others, we lost the centre and turned towards pleasure and consumption. Henceforward, not finding anywhere to put down its roots, the Christian faith is reduced to an ideological veneer or a collection of ethical attitudes. Formulae are repeated, we repeat a language, throw ourselves into activities which serve as outlets, in order to hide the inner emptiness unfilled by any presence whether of man or of God. This is the support which the liturgical climate contributes which constantly reminds us where our identity is to be found, which does not exist outside God.

Isaac the Syrian, a 7th-century ascetic in the Persian mountains, said: "One is better engaged in building one's own soul than in building the world".¹⁰ It is a basic principle of Christian ethics and evangelism that each starts salvation from within. This has been the approach not only of monastic spirituality but also of all true Christians. And yet "one who builds his or her own soul" cannot remain indifferent to the building up of others and of the world. If we have been invited through baptism to a participatory faith, we have to cooperate for the spread of the faith, we have to share a commitment. We belong to an "apostolic" church, i.e. we are sent forth to the others, to the world, to make the experience of liberation known and the peace which we have enjoyed since we were joined to Christ. Mission incites and challenges us all. And here it must be repeated that mission does not signify religious chitchat, but an exposition of the faith by which we live. In the ascetic writings such reflections abound. Abba Serinos of Diolcos, accompanied by his disciple Isaac, one day went to find Father Poemen. He said to the latter: "Father, what must I do to ensure that Isaac listens to my words with a desire to put them into practice?" Poemen said: "If you wish to win him, above all teach him by your works and not only by your words; let him see you doing as you teach. If not, hearing only words, he will remain lazy. If you teach him by your works, your teaching will remain in him."¹¹ Among the Desert fathers, the value of example is emphasised: "Be for them, an example and not a legislator", the excellent Poemen used to say. "If you want to suggest something to your brothers, accomplish first of all the work you wish to advise them to do. If they want to live, they will see for themselves what their duty is."¹²

If we confine communicability to a given oral language, we fall into the mistake of underestimating other faculties equally important. We human beings also use signs, symbols, gestures, other visible forms in order to convey our feelings. During Orthodox worship, therefore, all these parts combine complementing each other in a complete harmony and interplay to express the celebrated ineffable mystery. In Greek antiquity we see how the contact of the gods with human beings was expressing an other-worldly message. When Christ heals—a blind man, Peter's mother-in-law, the deaf man of the Decapolis (Matt. 9, 29), the woman with an issue of blood (Luke 8, 43), etc.—He regularly longs to communicate his healing power not

only through uttered words but above all with deeds. Love is manifested by touch. An intimacy is cultivated between people who love each other, the one who loves and the one who is loved. All other distance is thus overcome. Children in their mother's arms learn and listen to the most beautiful song of love, through the mother's touch and caress. When after Christ's resurrection, Thomas so much desires to touch the risen Lord, "to see in his hands the print of the nails and to put his hands into the print of the nails" (John 20, 25), the reason is that he wishes an additional aid, very human, in order to believe. Johannine epistles begin with this important affirmation: "That which was from the beginning . . . which we have seen with our eyes, and our hands have handled" (I John 1, 1). If we put the entire emphasis on words, banning any other available means, we impoverish our faith and our conception of preaching. Signs, signifying and being signified, contain an immeasurable "gnosis"—teaching, revealing, confirming.

When dealing with new methods of evangelism, it is time to remember the place of "semiology" in the teaching ministry of Christ and his prophets and in the liturgical life of the early Church. With signs they challenged the present order of this world in the name of another order, that established by God. A godly person is a "sign-bearer", σημειοφόρος of a challenge, of a refusal, which others, full of themselves, full of complacency, regard as only utopian and unrealistic. Such human elements, very human, constitute as it were "syndromes" for presenting the truth in a more accessible manner, closer to our human nature. Cyril of Jerusalem (386) rightly describes the visible sacramental rites of the Jerusalemite Liturgy in the 4th century as another kind of instruction, a real catechetical mystagogy. They teach the catechumens the mystery so that they may become *concorporati syssomoi, consanguini* (sunaimoi tou Christou and christophores). In short, signs have their own language. They speak in a different way, touching the sensibility of our human nature. Since words have a limited field of action, they must be accompanied and supported by symbolisms for the benefit of human intelligence and the reinforcement of faith. This is also the service of icons. These reflect the glory to come. They are emissaries of the kingdom into which the saints have already entered. At the same time they are witnesses and messengers. They announce the cosmic dimension of the offered Eucharist. Here already we see the transfiguration of the saints while on earth, Orthodoxy avoids any schematization. We know that we can contemplate the sublime realities only in part (I Cor. 13, 12). A veil hides the essence of truth. This distance characteristic of what is transitory, what is unaccomplished, what is "not yet", is characteristic of the human condition. Icons help us to gain access to these otherworldly realities. The Church Fathers made very clear the distinction between the role of the icons and that of the idols of Greek polytheism and pagan animism. They distinguished the divinity from its representation in the icons. This was the task undertaken by John of Damascus who, arguing on the

basis of Christ's incarnation, defended the view that the unseen could be represented.

Photius, Patriarch of Constantinople (c.810-895) underlined the unity of the faith in the plurality of liturgical customs. In the Liturgy he sees a legitimate "difference and dissimilarity in the mystical ceremonies and other ecclesiastical offices",¹⁴ "in the prayers, in the invocations and epicleses, in the rubric and in the ceremonial order".¹⁵ And he goes on to say: "This difference and plurality does not prevent the unity and the grace coming from God the Holy Spirit, from remaining."¹⁶ Consequently, "if there is no alteration of the faith nor departure from the universal common faith, the adherents of such an altered liturgical tendency are not at all blameworthy, and those who refuse to follow it should not be regarded as transgressors of the faith. All that is necessary is to see things clearly."¹⁷ It is in similar terms that the Council of Constantinople (879-880) at which Photius was reconciled with Rome, issued the following canon: "Each of the two churches has a certain number of ancient traditional customs. These should not be a matter of discussion or discord. It is just that the Church of Rome should maintain its customs. But equally the Church of Constantinople maintains the few customs it has inherited from the past. This will be the rule also for the other episcopal sees of the East."

The patrimony bequeathed by the Apostles, however, has been taken up in diverse forms and different manners; this is why, since the beginning, it has been interpreted in a different way in the Church in different places, a process which was also influenced by the differences in ethos and conditions of life. Already in the 9th century, St. Cyril and St. Methodius of Thessalonica had denounced the mistaken belief in a rigid uniformity and in particular the liturgical Latinism. They even sowed the ideal of a pluralism of the East in the matter of liturgical language in the countries of the East. This seed did not die out, not even in the regions dominated by the Roman Church. From time to time, it bore fruit, but in these regions, they were always only "hot house plants, wilting at the slightest wind".

The sempiternal tenor of the Christian faith is linked up with the plurality of forms of expression. It is this tenor which establishes bonds between the Churches. Proportionally, the common points are more important than the differences, recognized and appreciated in the optic of common conceptions. Nevertheless, the different forms of expression, even though they present the truth without falsifying it, are not interchangeable, but they complete each other in an inalienable and therefore legitimate pluralism. When love is lacking and a more or less overt egotism rules, this inalienable pluralism becomes an absolute antagonism in the Church.

His Eminence Metropolitan
Emilianos Timiades

(To be concluded)

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WHAT IS HAPPENING TO OUR CHURCHES?

An Anglican Comment

"Reunion? Did I say five hundred years? Now—call it a thousand." That remark, attributed to a senior Orthodox Churchman some years ago, provoked wry smiles. Even then, we feared he may be right, but his pessimism seemed a little exaggerated. Today, we hardly dare ask the question. The hope, the dream which inspired the founding of the Anglican and Eastern Churches Association, seems to have receded. Is it really true in the Churches of Christ that "East is East and West is West, and ne'er the twain shall meet?" What has been happening since 1864, that we now find ourselves in a mood almost of cynicism? Is it, as some Anglicans now say, that the Orthodox know us better, and have found us out, have realized that the Anglican Church is a hodge-podge of heresies and contradictions, a pseudo-church without a principle of authority, with neither dynamic belief nor living tradition? It has to be admitted that some at least of the Churches of the Anglican Communion have been doing their best to give just that impression; indeed to make the impression a reality. How many more shocks to the system are we to suffer? But there are things to be said on the other side, and resistance to the trend of ecclesio-secularism is strong and stiffening. It is here, surely, that Orthodoxy has a vital role to play, for traditionalist Anglicans, finding the Roman Communion plagued with ailments similar to their own, are looking increasingly to the Orthodox Churches for light in the darkness.

Anglicans' sense of rapport with the Orthodox, however, goes far deeper than mere ecclesiastical politics. Indeed, their historic claim is to be Orthodox, not merely that they may legitimately exercise an option to be Orthodox believers within their Church's Western inheritance, but that Orthodoxy is demanded logically by that Church's historical position. "I die," wrote Bishop Thomas Ken in his will (c. 1700), "in the Holy Catholic and Apostolic Faith, professed by the whole Church before the disunion of East and West. More

particularly I dye in the Communion of the Church of England as it stands distinguished from all Papall and Puritan innovations . . ." There could hardly be a more accurate summary of the stance of the Orthodox Church, a Church claiming to keep whole and undefiled the Faith once for all delivered to the Saints, without addition or diminution. Again, practically without exception, Anglican writers from Cranmer on have appealed to the famous definition of Catholicity by St. Vincent of Lerins: "that we hold to that which has been believed everywhere, always and by all". The position of the Orthodox Church is, surely, that bodies which have separated from it have violated this rule; they have added to or subtracted from the deposit of faith received, worked out, defined and ecumenically agreed over a period of a thousand years.

It would be unrealistic to pretend, however, that the Anglican Church is, or has been at any time since about the fourteenth century a bastion of pure and unadulterated orthodoxy. But in the centuries since the breach with Rome an interesting progression can be seen. The upheaval of the Reformation called in question the whole of the Church's traditional inheritance, and there were many who favoured throwing out a good deal of the baby along with the bathwater. Nevertheless, the English Church settled very firmly on the principle of Holy Scripture interpreted by the "ancient Fathers and Catholic Doctors". No less a person than the formidable Elizabeth I, herself no mean scholar, declared in 1563, "We and our people—thanks be to God—follow no novel and strange religions, but that very religion which is ordained by Christ, sanctioned by the primitive and Catholic Church and approved by the consentient mind and voice of the most early Fathers." This attitude was formally endorsed and enshrined by Act of Parliament (1 Eliz. I, c. 36), branding as heresy anything so defined "by the authority of the Canonical Scriptures, or by the first four General Councils, or any of them, or by any other General Council wherein the same was declared heresy by the express and plain words of the said Canonical Scriptures . . ." In the process of time, we find Anglican theologians declaring the fifth, and then the sixth Councils to be Ecumenical, so that the Church of England seems in a way to have re-lived and re-thought the experience of the Church in the patristic age; not that she was troubled by the monothelite heresy, but that she was rediscovering the wholeness of Catholic tradition. The seventh Ecumenical Council remained a problem until more recent years; but its decision is honoured in practice by the majority of Anglicans today.¹ In the same way, there has been a recovery of devotion to Our Lady and the Saints, as a visit to Walsingham or a glance at the dates of popular hymns on these themes will show. The same can be shown of eucharistic theology, and of other matters.

So it is clear that there has been a shift in Anglicanism; and the significant point is that the shift has been in the general direction of Orthodoxy, at least until recently. It is all the more remarkable that the shift towards Orthodoxy took place over a period of some three

centuries with very little actual contact with the Orthodox Church of the East. On the part of a few the movement was conscious and deliberate,² but for the most part it was simply a following out of the logic of the Anglican position.

In the years following the formation of the A. & E.C.A., the Anglican and Orthodox Churches began to enter into more formal relationships. Successive Archbishops of Canterbury began to behave as though they were themselves Orthodox Patriarchs, the high point perhaps being reached with Randall Davidson's pressure on the British Government to insist at the Lausanne Peace conference that the Ecumenical Patriarchate should remain at Constantinople; and in the same pontificate the celebration of the sixteenth centenary of the Council of Nicaea in London (1925), representatives being present from nearly all the Orthodox Churches. Again, however, it would be wrong to suggest that this progression of the Anglican Church has been steady or consistent. Because of its peculiar history, the "debate" continues, and the chaos continues, as different Anglicans continue to pull in different directions. First, the Catholic wing has been moving Romewards. This had the effect of giving its followers a sense of superiority to their own Church; but since Vatican II has undermined their confidence, and left many of them imitating Roman changes rather uncritically—adopting "Westward position", dropping the eucharistic fast, etc., without questioning whether these "reforms" are necessarily appropriate in their own different Anglican situation.³ The Modernists, on the other hand, have grown more audacious, and seem to have captured a good deal of the middle ground, as can be seen in the widespread acceptance of the "inevitability" of "priestesses", and the ready tolerance allowed to clerical atheists in positions of academic eminence. Meanwhile, the Evangelicals have moved little, if at all in their thinking, but have become more numerous and assertive. Their new-found interest in liturgy has imposed on the Alternative Service Book some of their characteristic negations.

The net result of all this seems to be a moving away from Orthodoxy, but that too may be a superficial judgement. Through the agonisings of the "Death of God" school, some have discovered the apophatic way,⁴ while there has been a very greatly increased interest in Orthodox spirituality, among Evangelicals no less than others. Other Western Churches show signs of moving towards Orthodoxy: among the Protestant bodies, especially on the Continent of Europe, there is an increased sense of Tradition, and a recovery of sacramentalism. At the same time, the Roman Communion has found a new openness to other Christians, as it experiences a sort of dissolution comparable to that experienced by the Anglican Church in the sixteenth century. In the confusion, some Roman Catholics have moved towards protestantism, some to modernism, and some to a traditional patristic and Orthodox position. The present Pope, we are told, like the present Archbishop of Canterbury, has rapprochement with the Orthodox as his top ecumenical priority.

In this fluid and uncertain situation it can only be a cause of anxiety to those who have at heart the cause of unity in catholic truth that the Church of England continues to live under the threat of "priestesses", and to be once more in danger of absorption into a pan-protestant "covenant". Similarly, at a time when their brotherly support is most needed, it is disappointing to be aware of a hardening of attitude on the part of many Orthodox. It seems to many Anglicans (and no doubt to other Christians) that the Orthodox, while still always charitable and courteous, nevertheless do not respond with the enthusiasm of earlier years to inter-Church dialogue. There may be several reasons for this: an increased awareness of the riches of their own heritage; a reaction against past dependance on Western culture; the growth of "ultra-orthodox" groups in Western countries—many converts to Orthodoxy from Western Churches, who naturally point to the contrast between their former and their present faith.

If the great purpose for which the A. & E.C.A. exists is still valid, there has never been a time for affirming it with greater urgency. For Anglicans who take Orthodoxy seriously, a programme seems to suggest itself. First, to disassociate ourselves from those movements that are incompatible with the Great Tradition, as the Bishop of Matabeleland, Robert Mercer CR, for example, has done, making it clear that we are in communion with only those in America who have remained faithful to the inheritance which is theirs and ours; to stand firmly against the "Covenant" with some protestant bodies in the UK. More positively, we should press for the things which will keep us near, or draw us nearer to our fellow-believers in the Eastern Church: the restoration of the Creed to its original and ecumenical form by dropping the *filioque*; the rendering of worship so far as we may in these unimaginative days with some sense of awe, perhaps for example by retaining or restoring the "Eastward position"; the practice and encouragement of a discipline of fasting, especially the eucharistic fast.

Whether the unity of His disciples for which Christ prayed is to be realized in a thousand years, or more, or less, is in His hands. For us the call is as always to be steadfast in the Faith "once for all revealed to the Saints". In these and other ways Anglicans can be loyal to the Orthodox Tradition within their own Communion, and will be following the most authentic Anglican teaching where it leads: to the Faith of the undivided Church of the seven Ecumenical Councils, to the Faith believed "everywhere, always and by all".

Paul S. Lansley

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1. C. B. Moss: *The Church of England and the Seventh Council* (Faith Press, 1957) states the case conclusively.
2. E.g. the Nonjurors, whose successive reformed Liturgies became closer and closer to that of the Orthodox Church. See W. J. Grisbrook; *Anglican Liturgies of the 17th and 18th Centuries* (S.P.C.K. 1958).
3. Dr. Eric Mascall, in an article published c. 1968, *Epizootic on the Quadrilateral*, has some telling points.
4. See *Orthodoxy and the Death of God* (Fellowship of St. Alban & St. Sergius, 1971)—especially the essay by Vladimir Rodzanko.

BOOK REVIEWS

Francis Johnson: *When Millions Saw Mary*, Augustine Publishing Co., 32 pp, 30p

Here is a small book which unfolds to its readers the full account of the most astonishing manifestations of the Supernatural ever to have occurred on earth in these last 2,000 years. The first vision at Zeitoun, Cairo, occurred on the night of Tuesday 2nd April 1968 at 8.30 pm. These apparitions of the Blessed Virgin Mary at the Coptic Orthodox Church of St. Mary's in Zeitoun were seen nightly by crowds of up to 250,000 Christians and Jews, and even by Moslems and unbelievers, from 2nd April to 29th May 1971.

Marian apparitions have invariably been attended by physical healing and Zeitoun proved no exception. From the very beginning there were numerous reports of the cures embracing a wide spectrum of maladies: some were instantaneously healed in the presence of the vision, or shortly before or afterwards; others were restored to health on occasions when there was no apparition. Nor were the cures confined to Christians: Moslems, Jews and even unbelievers felt—and still feel to this day—the healing of the Good Physician.

It is too early yet to assess the full significance of Our Lady's public appearances at Zeitoun. But besides their reaffirmation of the reality of the spiritual and the existence of God, one can perceive the role of the Blessed Virgin Mary in evidence, as it was at Fatima in 1917. The role is essentially that of preparing the way for her Divine Son by opening the soul of mankind to His redeeming grace. Nor is her mission restricted by barriers of race or creed, as the vision of Zeitoun so dramatically underscored, for the maternal solicitude embraces the entire human family. She appeared over a Coptic Orthodox Church and greeted Christians of all denominations, together with Moslems, Jews and unbelievers in an eloquent glorious manifestation of love and by her silent invitation to prayer directed all to look beyond and above her. In the Spring edition of *The Eastern Churches Review*, an Anglican correspondent, Robert Bullivant, gave a graphic account of his visit to Zeitoun the previous year. Although he was not privileged to see the Blessed Virgin, "we were strengthened and deepened in our faith by the faith and hope of the pilgrims", he writes.

Dom Cuthbert Fearon

A Monk of the Eastern Church: *The Year of Grace of the Lord: a Scriptural and Liturgical Commentary on the Calendar of the Orthodox Church* (Translated from the French by Deborah Cowen), Mowbrays, 254 pp, £5.95

This work invites comparison with Georges Barrois's *Scripture Readings in Orthodox Worship* (St. Vladimir's Seminary Press). Both of them trace the course of the Orthodox liturgical year and explain the readings appointed for the different days in an informative and

devotional manner. Barrois uses the Russian form of the Orthodox calendar, and the writer of the present work the Byzantine form, though the differences should not, of course, be exaggerated. Barrois seems to provide a better overall view of the lectionary, while the "Monk of the Eastern Church" goes into more detail. There is also a difference of outlook between the two writers. Though both have a reverent approach to Scripture, the "Monk" regularly repeats the conventional critical dissections and redatings of the biblical books, whereas Barrois (being himself a biblical scholar) brings an independent and more conservative mind to the matter. Their attitude to Orthodox tradition is again somewhat different, as their discussions of the Transfiguration and the Assumption indicate. Barrois thinks that the hesychasm of Mount Athos has a good basis in the Transfiguration and the teaching of Gregory of Nyssa about it, but he recommends extreme reserve with regard to the Assumption, where: "the Gospel data are close to nil". Our Monk, on the other hand, is critical of hesychasm, as lacking the balance of Scripture and the Fathers (p 253), whereas he lays great emphasis on the Assumption, as "outside and above history", asking "how does one deny a fact which is not susceptible to any historical verification?" (p 244). How does one affirm it either, one wonders?

One small but curiously misleading feature of the present work is that it links the Orthodox New Year on 1st September with the Jewish New Year on Tishri 1st (p 39) and offers no further explanation. Historically speaking, there is no real doubt that the 1st September New Year derives from the Constantinian Indications, a Roman cycle for purposes of taxation, which had come into ecclesiastical use in Egypt by the time of Athanasius, and afterwards spread much more widely in the Church.

Roger Beckwith

Ion Bria (Ed): *Martyria/Mission: The witness of the Orthodox Churches today*, WCC Commission on World Mission and Evangelism, 255 pp, £5.95

The first section of this extremely interesting book deals with the "Concerns and Challenges of Mission in the Orthodox World Today". The second section incorporates eighteen accounts from Eastern Orthodox (including Diaspora) Churches and six accounts from Oriental Orthodox Churches summarising their history, and describing their contemporary witness in the world today. The third section gives some account of recent Orthodox Consultations on Mission, reinforcing the perspective in sections 1 and 2 that "the responsibility both of the Church and of each individual is two-fold: (1) the building up of the Body of Christ, that is, the Church, and (2) loving service to a world confronted by pressing social and political problems" (p 221).

The perspective of mission in the West has often been that of "Missionary work" and has evoked ideas of space, territory, geography, of movement into unfamiliar spheres and contexts,

whereas "the object of Orthodox mission has been not so much to conquer new geographical frontiers at all costs, but rather to hold the people to the faith in a permanent historic continuity" (p 4). The ethos of mission in the Orthodox Churches, both from the Eastern and the Oriental Church Traditions, is based on such fundamental principles as the cosmic dimension of the event of Redemption, the understanding of the nature of the Church, the proclamation of the Gospel through doxology and Liturgy, and the indigenisation of the Faith (pp 7-11 *et passim*).

Martyria/Mission approaches the subject of mission in today's world and today's Church with a theological depth and seriousness that should provide a very important basis for a contemporary ecumenical dialogue on the theory and practice of mission. At a time when the Church of England, in common with almost all the provinces of the Anglican communion, is engaged in a Partners in Mission exercise with a view to making the Church more dynamically involved in mission, it is hoped that *Martyria/Mission* will be widely read and studied. As far as Anglicans are concerned, it should certainly be recommended reading for General Synod, and for diocesan and deanery synod members as they strive to meet the challenge of the Partners in Mission Consultation 1981 report entitled "To a rebellious house?"

It is perhaps inevitable that in a book with so large a number of contributors and so wide a range of subject-matter there should be some repetition, but its very comprehensiveness helps to make it a major contribution to the contemporary discussion of the meaning and method of the Church's Mission.

Lorna Kendall

Andrea Keck (Ed.): *Divine Liturgy of St. John Chrysostom*, Fellowship of St. Alban and St. Sergius, 106 pp, £3.50

This book of music for the Liturgy represents the fruits of many years of careful and loving compilation by a choirmistress who is well known to all those who attend the annual conferences of the Fellowship of St. Alban and St. Sergius at High Leigh, Hoddesdon. It truly represents the "High Leigh liturgical and musical tradition" which has grown up over the past few years, and for which the Author is very largely responsible. Certainly, it fills an existing gap in that it provides music for the Liturgy in English suitable for such gatherings where the majority of those attending and participating in the choir are Anglicans or other non-Orthodox. It has a different ethos from the music for English words published by St. Vladimir's Seminary and from *Russian Orthodox Church Music in English* reviewed in *ECNL* 12, Spring 1981, pp 37-8), both of which are likely to commend themselves more to strictly Orthodox choirs.

In the "Preface", Miss Keck records her "very sincere gratitude to Archimandrite Kallistos Ware, . . . to David Harrison, . . . and especially to Metropolitan Anthony of Sourozh". She also claims "full responsibility for the integrity (or lack of it) of the musical

settings". The omission of other acknowledgements is difficult to understand once one discovers that some of the pages are photocopies of Fr. Michael Fortounatto's arrangements used in the Cathedral at Ennismore Gardens or of Volume I of the *Anthology of Russian Church Music* published by the Revd. Chad Varah in 1962. The title of the book is also somewhat misleading, for the Author has presented us only with music in the Russian tradition and has entirely ignored the music of other Orthodox Churches, some of which is already in regular use for English words in a number of parishes in the United Kingdom. Whilst the enthusiasm of Miss Keck and her competence as a choir director cannot be doubted, one is bound to question the musical taste which has led her to make some of the changes to the original scores—were they made, one feels bound to ask, merely to evade problems of copyright?

However, notwithstanding the somewhat severe criticisms which can be levelled at this particular compilation, its general format suggests that it is no more than a first "stab"—almost a first draft—of something which could eventually turn out to be of considerable value once a comprehensive revision has been undertaken. It is very much to be hoped that such a revision will involve full consultation with choirmasters of all the Orthodox parishes in the United Kingdom of whatever jurisdiction.

Graham Flegg

Mother Maria: *The Fool and Other Writings*, Library of Orthodox Thinking, Monastery of the Assumption, Normanby, N. Yorkshire 114 pp, £3.90

The connecting link between these collected writings of Mother Maria is the person of the writer herself who comes alive in all the pages of this well-presented book, lovingly preserved by the two nuns who lived with her and who now keep the Monastery going. The Swiss woman, Lydia Gysi, a Methodist by upbringing, a nurse by training, a scholar and philosopher who embraced the Orthodox faith and later became a Nun-foundress of a monastery, must of necessity have passed through many deep heart-searching experiences which sharpened her vision and gave cohesion to her ideas and ideals. Some of her insights come through in this book, and in the very first essay *The Russian Startzi* she shows how attracted she was by the desert tradition of Orthodoxy where "the frontiers between things visible and invisible no more remain as firm" (p 14). Later in the same essay she writes: "Are we not looking for spiritual fathers? . . . The need is only too clear for young people and for all beginners in the faith for authoritative spiritual direction free from self-interest" (p 32). These words have the ring of truth and echo loudly in an age when young people, failing to find guidance in Christianity, turn Eastwards to non-Christian sources. Yet the Orthodox Church is there, "unswervingly it catches the rays of eternity, captures and preserves them faithfully in a variety of symbolism, hymns and Ikons, in order to make all the more palpable and vivid that the Church on earth is the mirror of heaven" (p 35).

The next essay is one in Mother Maria's own subject dealing with some aspects of Platonism. "Plato saw the world, the material world as well as finite souls, as being created in the image of God" . . . "Love does not exclude any evil, but transforms and embraces it" . . . "Plato says that God has created the world as 'soul' " . . . "the only rest granted to humanity is in the vision of the divine" are only some pregnant phrases from this penetrating study. The article on Communism puts this phenomenon of our age in a Christian perspective, and "Human Love" (pp 59-67) has some surprisingly modern yet sensible things to say concerning love and lust and gives a clue to the solution of our sexual problems in this age.

Section 7 gives a corrective to ideas about Orthodoxy which have arisen since the dialogue between East and West began. Later there are sections which are felt and evocative rather than understood, phrases that need turning over again and again before their wisdom is appreciated. This is especially true of the aphorisms on pp 106-110. The book finishes with a meditation on the Parable of the Vineyard, and reveals the author's concern with the ultimate meaning of life, which is love. Indeed a very good summary of this book would be those well-known words from Mother Julian of Norwich's *Revelations of Divine Love*: "Wouldst thou learn thy Lord's meaning in this? Learn it well, Love was his meaning".

Archimandrite Barnabas Burton

(Correction: The Editor wishes to draw readers' attention to a printing error in the review of Nichols' *The Art of God Incarnate* in ECNL 13, Autumn 1981, p 34. The reference to the "VIII Oec. Council" should, of course, read "VII Oec. Council".)

Short Notices

Note: Inclusion under the heading "Short Notices" does not necessarily imply that a fuller review will not appear in a later issue of ECNL.

St. Nikodimos of the Holy Mountain and St. Makarios of Corinth (Comp.): *The Philokalia: the Complete Text* (Trans. G. E. H. Palmer, Philip Sherrard, Kallistos Ware), Volume II, Faber and Faber, 414 pp, £12.95

This is the second volume in the series of translations of *The Philokalia* currently being published by Faber and Faber. In the past, only extracts from this important work of Eastern spirituality have been available in English in translations by E. Kadloubovsky and G. E. H. Palmer. Now the complete text is gradually making its appearance, and will eventually run to five volumes. This second volume consists mainly of writings from the 7th century, and particularly of works by St. Maximus the Confessor which have not previously appeared in English. As with the first volume, the translators have provided notes introducing each of the writers, a glossary of key terms and an index.

Joseph J. Allen (Ed.): *Orthodox Synthesis: the Unity of Theological Thought*, St. Vladimir's Press, 231 pp, £4.85

This collection of essays was published in honour of the fifteenth anniversary of Metropolitan Philip's primacy of the Antiochian Orthodox Diocese of North and South America. Contributors include the Editor, Alexander Schmemmann, John Meyendorff, Veselin Kesich, and a number of other eminent Orthodox theologians. Topics covered include the Church, man and reality, the morality of war, the encounter with God, the effective preaching of the Word today, and the ministry of healing. All these and other themes are treated within the framework of "synthesis", that is, the unity of theological thought which binds all Orthodox into one Christian family.

P. Gregorios, W. H. Lazareth and N. A. Nissiotis (Ed.): *Does Chalcedon Divide or Unite?* World Council of Churches, 156 pp, £3.95

This collection, subtitled "Towards Convergence in Orthodox Christology", deals specifically with the relations between the Orthodox and non-Chalcedonian Churches and with the Christological differences which still formally separate them. It provides the reader with an excellent selection of essays, discussions and mutually agreed statements by theologians belonging to both sides of the "Chalcedonian divide". In it we find the historic recent joint statement: "We recognise in each other the one orthodox faith of the Church . . . On the essence of the Christological dogma we found ourselves in full agreement. Through the different terminologies used by each side, we saw the same truth expressed". Perhaps especially relevant to the present "covenanting" debate is the paper on ecclesiological issues by Professor J. D. Zizioulas in which he stresses the importance of Churches sharing a common *communio sanctorum*, a point which seems to have been entirely overlooked in England. In view of the recent decision of the A. & E. C. A. to include communicants of the non-Chalcedonian Churches amongst its members, *Does Chalcedon Divide or Unite* should prove of special interest at this time to all members of this Association.

Robert Payne: *The Holy Fire: the Story of the Fathers of the Eastern Church*, St. Vladimir's Press, 303 pp, £6.25

This is a reprint of a work first published by Harper & Row in 1957 which has been out-of-print for some years, and its reappearance is most welcome. It is described in a Preface by Thomas Hopko as being "a thrilling book", and this is indeed no exaggeration. In it one finds the stories of many of the great Fathers: Clement of Alexandria, Athanasius, the three Cappadocian Fathers, John Chrysostom, John Damascene, Gregory Palamas and others. We also find Origen included and described as "the greatest doctor of them all", though anathematised by the 5th Ecumenical Council. The book is a mixture of historical fact, tradition and plain fiction, but it is written in a

captivating style with a burning spiritual awareness which cannot fail to stimulate the reader to know more of the writings of those whose lives are told with such loving fervour.

John Sweet: *Revelation*, SCM Pelican Commentaries, 361 pp, £5.95

This is one of a series of New Testament commentaries originally published by Penguin Books but now taken over by SCM Press, the General Editor of which is Dr. D. E. Nineham of Keble College, Oxford. The Apocalypse is not read in public worship in the Orthodox Church and its reading is often avoided by Anglican clergy even though it is occasionally ordered in the Lectionary. No one can deny that in some sense the Apocalypse presents difficulties to the modern Christian reader. Here, however, we find a commentary that really does bring meaning to the chapters of this great book. There is a lengthy Introduction dealing with interpretation, authorship, composition and the role of the Apocalypse in the New Testament. The remainder of the text is devoted to a detailed verse by verse commentary, and there are indexes of references, authors quoted and subjects. Although ignoring some of the typological approaches adopted in the past by, for example, Catholic Apostolic writers, Dr. Sweet does draw on numerous predecessors and the result is a commentary which encapsulates much of the best that has gone before as well as incorporating the results of modern scholarship. *Revelation* is to be highly recommended; it can have few if any rivals in the immediate future.

REVIEWS OF RECORDED MUSIC

The Akathist Hymn for the All-Holy Mother of God (St. St. Mokranjac): sung by the Monk-Priest Methodije Lazić with the Hohenloher Chamber Choir dir. Roland H. Klein. Tabor Records 7125

This is an excellently engineered record by the German firm Tabor, recorded in the sympathetic acoustic of the Hohenloher Chapel. The musical setting is by Stephen Stojanovic-Mokranjac. Mokranjac was born in East Serbia in 1856 and so was contemporary with Elgar. Both were patriotic and religious men, but in the very different circumstances of Serbia and England. Mokranjac became interested in the folk music of the Balkans, and transcribed many folk songs as well as three volumes of Church hymns. He also collected folk songs in all the countries that were to become parts of Yugoslavia. He arranged a number of suites from the tunes he had recorded which he called *Rudoveti* which means "bunches of flowers". As a young man he travelled and studied under Reinberger in Munich and Parisotti at Rome. He also wrote musical arrangements for the Orthodox Church. The older "Octoecho" music of the same family as plainsong, was still used in monasteries, as it is today, but the more fashionable "new music" of Bortniansky and other Russian composers was being adopted by all the Slav-speaking Churches. The "new music" in four-part harmony, learnt from Italy and Germany as

part of Catharine the Great's efforts to bring Russia up to date, was used by all churches rich enough to be able to afford a choir. Mokranjac's contribution in this situation was to write music that was Serbian in flavour, but he learnt to harmonise melodies in keeping with their modal nature. In this Mokranjac was a composer nearer to Vaughan-Williams than Elgar. He died in 1914. The setting of the Liturgy that is used almost without exception in Serbian Churches than can afford a choir is Mokranjac's setting of 1898 "after Serbian folk tunes". He also wrote music for seasonal hymns and in 1872 wrote this setting of the Akathist Hymn.

The title "Akathist" means only that it is sung standing up, and the most often used is the form addressed to the Mother of God. The present recording starts with opening versicles and responses. A *Tropar* follows (the name might be translated as a "collect-hymn"). This is in the 8th tone, which is the equivalent of the Western 8th mode, though this is one of the few places where Eastern and Western numbers coincide. A Hymn of thanksgiving to the Mother of God, known as the *Proemium*, follows, also in the 8th tone. The words were composed in the 6th century in thanksgiving to Our Lady whose intercessions were believed to have saved the city, but it was not added to the Akathist until a later occasion when the city was in danger. The Akathist then goes on with 24 groups of laudatory titles ascribed to the Mother of God, there are 330 of these in all, if all are used, and at the end of each group an Alleluia response is sung, so that the prayer has the feeling of a litany. Mokranjac's setting of this response is somewhat weak and romantic, possibly the fruit of his Germanic studies, and the music of the response is unchanging, but that of the earlier part of the hymn is much more virile.

The Akathist is used as a devotion, especially during Lent, and is very popular, not least because it can be offered without a priest. It is something like the Rosary that one finds groups of women singing in a Western Catholic Church. On the record, however, the priest, Fr. Lazić recites the names with admirable clarity, though it seems a pity that a text is not printed, even in German, so that those who know no Slavonic can follow it. Professor John von Gardner who, despite his name, was entirely Russian, and who made recordings after the Revolution with German singers, used always to reply when he was asked by Russians how he could stand the German pronunciation of Slavonic: "There are so many ways of pronouncing Russian, but these Germans do sing in tune". He would say that about this choir.

Celebration of the Feast of St. Ivan (John) of Rila: sung by the Monks of Rila Monastery, Bulgaria. Archiv Records 2533 457

The recording consists of items from Vespers, introduced by the great bell of the Monastery and with some of the propers for the day interspersed between parts of the common structure of Vespers. On the second side, the same treatment is given to Mattins, introduced by a *symandron* (called a *klepalo* on the sleeve!). The music is very interesting if you know the discs of the work of Tanya Christova and her Ivan Koukouzel Choir. It has the sonority of Russian Music, but

its structure is Greek. A small section of the choir sing the *ison* (drone) whilst the main body sings the melody. I have been to Rila twice, but on both occasions there were no monks in residence, as they had been dispersed elsewhere by the Government. I had heard that the monks had been allowed to return and so I am particularly glad to have this recording. It is full of atmosphere, though there is not so much creaking of doors by late arrivals as there was on the Mount Athos recording by the same company. Rila played an important part in the conversion of Bulgaria, helping Christianity to become a people's faith after a period of political bargaining between the Czar, the Pope, and the Patriarch of Constantinople. The recording is as good as one would expect from the Archiv company, and initially one is glad to note that they have employed an Englishman to translate the notes into real English, though he does not seem to know much about Orthodoxy or about religion in England. He seems to think that no Englishman would know what the *Nunc Dimittis* is, and leaves it as a reference in St. Luke's Gospel, and then goes on to translate *Trisagion* as *Sanctus*. One hopes that the new title he has invented for the Mother of God, "Beaver of God", is only a misprint that has escaped the German proof readers, but "God-bearer" would be better! The tones are referred to as modes, and the numbers are not adjusted from the Orthodox to the Western way of numbering them. However, despite all these small blemishes, we must be grateful for the recording.

Divine Liturgie Orthodox à Zagorsk: sung by the Monks of Holy Trinity Monastery, Zagorsk, directed by Archimandrite Nikolai Vassilevitch Matfei. Le Chant du Monde (Melodia, USSR) LDX 78691 & 76992

We have been gratified by recordings from Zagorsk on Ikon records, but most of them have been from tapes recorded some time ago. This one has all the sound of a new stereo recording, and it is magnificent. Zagorsk must be the last large all-male monastic choir in Russia, and we can be thankful that its sound has been captured on disc. The four sides give us relevant parts of the Liturgies of four feasts. The first side is Easter music with a magnificent bell announcing the Resurrection, and singing of Moscow, Zagorsk, Valaamo, Makarov chants, a Greek melody, and a composition by Kastalsky. The second is music for Pentecost, with chants from Zagorsk, compositions by Kallinikov, Kastalsky, a Znamenny 7th tone melody, and a Moscow melody, and the side shares this feast with the Dormition of the Mother of God using a Grand Znamenny melody, a *demestvenny* melody for the Nunc Dimittis, and compositions by Zoubatchevski and Tchmelev. On the third side we are back with the Mattins of Pentecost—Kiev melody, Znamenny melody, a composition by Nicolski and another Kiev melody. The last side is from the Liturgy of the Feast of St. Sergei of Radonesh. This has compositions by Retchkounov, Dinev, Hieromonk Nathaniel, Zoubatchevski, and a *pouevaia* melody for the praise of St. Sergei, a Nicolsky composition and "Many Years" sung to a melody from the Cathedral of the Holy Wisdom at

Novgorod. The notes are in French, and are obviously aimed at French Roman Catholics, so the Dormition becomes the Assumption, and the tones, when they are given, are called *ton* without adjusting the Orthodox numbers, but the pictures are very handsome, and there are but few small blots on a fine recording of a unique experience.

Basil Minchin

Pontifical Liturgy from the Trinity—St. Sergius Monastery, Zagorsk: recording of a Liturgy celebrated in the Monastery's Uspenski Cathedral on 17th June 1979. Archiv Records 2533 451

This is a recording which captures well in stereo the atmosphere of a service at the Monastery of Zagorsk and the marvellous singing of its Cathedral choirs. Clearly, it was not possible to get the whole Liturgy on to one disc, so one wonders why this was not extended to a two-record set. Certainly, one is disappointed that a number of the important longer musical passages, such as the singing of the Cherubic Hymn, are omitted altogether from the recording. It would seem that a decision was taken to include as many of the Litanies as possible at the expense of musical items which would surely have been more attractive on a recording of this kind. Perhaps a little surprisingly some of the responses are sung in Greek! At the end of the Liturgy, there are extracts from the special St. Sergius intercessions. Notes are provided in German, English and French. One suspects that the author of these has been hampered in his exposition by limitations of length, for they contain a number of generalisations and even detailed comments which would hardly be accepted by Orthodox liturgical theologians. However, references are given for further reading, and taken overall the notes should prove helpful to those who have no experience of Orthodox worship.

Graham Flegg

APPEALS

St. Vladimir's Seminary, New York

St. Vladimir's is currently building a new Chapel and additional seminar rooms, offices and storage facilities, all urgently needed so that it can maintain its service to the Orthodox Church and witness to the Christian Faith in the United States. Gifts for this important work can take several different forms, as memorials of departed loved ones, in sponsorship of specific rooms, or in thanksgiving for remembrances at the altar. Gifts should be sent to St. Vladimir's Orthodox Seminary, 575 Scarsdale Road, Crestwood, NY 10707, United States. Full details and a brochure can also be obtained from the same address.

Aid to Believers in the USSR

There is an urgent need for funds to send books, clothing, food and medicines to Christians in the Soviet Union who are in difficult circumstances. This work is undertaken as part of the activities of the

Russian Student Christian Movement, based in Paris. Its basis is entirely charitable—it is not intended to be in any sense a political act against the Soviet State. Gifts can be sent direct to "Aide aux Croyants de l'URSS", 91 Rue Olivers de Serres, 75015 Paris, France, or (in the United Kingdom) to Mrs. Kay, 89 High Street, Kidlington, Oxford OX5 2DR.

Orthodox Centenary Fund Appeal

Five-and-a-half acres of land at Brookwood Cemetery in Surrey have been offered to the Orthodox Church so that a resting place can be made available for all Orthodox departed in the United Kingdom. The site includes a cruciform chapel which will be converted and consecrated for Orthodox worship. Funds are urgently needed so that advantage can be taken of this offer. It is hoped that the relics of King Edward the Martyr can be brought to this Orthodox centre in token of the shared Christian tradition of both East and West before the Great Schism. Gifts should be sent to Archimandrite Alexis, Chairman of the Appeal Committee, 14 St. Dunstan's Road, Baron's Court, London W6.

The Nicolas Zernov Memorial Fund

An appeal has been launched jointly by the House of St. Gregory and St. Macrina, Oxford, and the Fellowship of St. Alban and St. Sergius to set up a fund in honour of the memory of Nicolas Zernov. The Fund will be used to set up a centre for study and work towards Christian unity in Oxford, to publish the third volume of the Zernov Family Chronicle in English, and to catalogue Dr. Zernov's valuable and distinguished library, which will be accommodated at the House of St. Gregory and St. Macrina. Contributions to the Fund should be sent to the Honorary Treasurer, P. A. L. Cooper, Esq., Maryfield, Woodeaton, Oxford OX3 9TL. Cheques should be made payable to "the Nicolas Zernov Memorial Fund".

NOTICES

The Association's Pilgrimage 1982

Following the successful pilgrimage to Iona last year, the Association has planned a pilgrimage to the Monasteries of Romania in October 1982. The all-inclusive arrangements will include scheduled flights to and from Heathrow, eleven nights full board and accommodation in excellent hotels, coach travel within Romania, two evenings of traditional Romanian entertainment, the services of a guide and driver, and visas, taxes, entrance fees to museums, etc. Places to be visited include Bucharest, Brasov, Sibiu (visiting the Theological Seminary), Targus Mures, the Monastery of Simbata de Sus, the mediaeval town of Sighisoara, the Monasteries of Sucevita, Moldovita, Humor, Agapia, Varatec, etc., Borsec, Miercurea Ciuc and Poina Brasov. The timing has been arranged so as to join up with the visit of our Anglican Patron, the Archbishop of Canterbury, and his party to the Romanian Patriarch. The Chaplains to the Pilgrimage will be Fr. Sylviu-Petre Pufulute (Orthodox) and Fr. John Salter (Anglican—

the General Secretary of the A. & E.C.A.). The inclusive cost will be £265 with a single room supplement of £35. Places have to be strictly limited so early application is strongly advised. All enquiries to the Pilgrimage Secretary: Mr. Harry McCormick, Doina, 77 Green Street, Chorley Wood, Rickmansworth, Herts. WD3 5QS (Telephone 092 78 2577).

The Annual Festival 1982

The 1982 Annual Festival will be held at the Ukrainian Orthodox Church in Acton, London, on Saturday 2nd October. Further details can be found on the back cover of this issue of *ECNL*.

The Inaugural Constantinople Lecture

The Association is publishing Bishop Ramsey's Inaugural Constantinople Lecture *Constantinople 381*. Copies should be ordered through booksellers, or from the General Secretary. Members of the Association ordering from the General Secretary should send 45p per copy (which includes the cost of postage).

The Second Constantinople Lecture

The second Constantinople Lecture will be given by Metropolitan Anthony of Sourozh, Head of the Russian Patriarchal Church in Great Britain, at the Serbian Orthodox Church Centre, 89 Lancaster Road, London W11, on 29th November 1982. It is hoped that the lecture will be preceded by Vespers. Full details will appear in the *Church Times* in October.

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 or records 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.

Changes of Addresses and other Enquiries

Changes of address and complaints about non-receipt of *ECNL* should be addressed to the General Secretary and *not* to the Editor please. Requests for extra copies or back numbers of *ECNL* should also go direct to 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*. Some important Fellowship dates for your 1982 diary are: *Annual St. Alban's Liturgy* on Saturday 19th June at 11.30 in St. Alban's Cathedral; *Annual Residential Conference* from 2nd to 9th August at High Leigh, Hoddesdon. Full details from the Fellowship Secretary at St. Basil's House.

I.N.R.I.

Look to the Cross:
Behold Him and adore!
Ne'er sacrifice before,
Nor since, could yield such store
Of gain through loss.

His sacrifice
Behold; and with bowed head,
Pondering that vision dread,
See, in His Blood there shed,
Sin's awful price.

For us He bore
That Cross, that pierced side;
That we, for whom He died—
Making His Life our guide—
Might in His Love abide

For evermore.
Behold! Adore!

Walter M. Hewitt

(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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JOINT ANGLICAN- ORTHODOX PILGRIMAGE TO THE MONASTERIES OF ROMANIA

9th-20th OCTOBER 1982

(linking up with the visit of the Archbishop of Canterbury
to the Romanian Patriarch)

Chaplains:

FR. SYLVIU-PETRE PUFULETE (Orthodox)
FR. JOHN SALTER (Anglican)

For further details, see
page 46 of this issue of *ECNL*

**ANNUAL FESTIVAL
1982**

**SATURDAY 2nd OCTOBER
at
THE UKRAINIAN ORTHODOX CHURCH,
1A NEWTON AVENUE, ACTON, LONDON W3**

11.45

**SOLEMN LITURGY
Preacher: THE BISHOP OF FULHAM**

2.15

**ANNUAL GENERAL MEETING
Speaker: SIR JOHN LAWRENCE, BART.**

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