

E.C.N.L.

Cover design by David Tuthill

**THE JOURNAL OF
THE ANGLICAN AND EASTERN
CHURCHES ASSOCIATION**

New Series No. 29 Autumn 1989
£2.00 to non-members

ISSN No.
0012-8732

The Anglican and Eastern Churches Association

founded 1984

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Eastern Churches News Letter

EDITORIAL

The meaning of Kosovo

The current year has witnessed another important commemoration of events in the history of the Orthodox Church—the 600th anniversary of the Battle of Kosovo. Its significance for the Serbian Orthodox, and indeed for all Christians, should not be forgotten in an age when, once again, the pressures of Islam are building up and posing a threat to the Christian Church and the Judaic-Christian civilisation of Europe.

Six centuries ago, the Turkish Sultan Murat overran much of the Balkans, destroying and devastating everything in the land, abducting and enslaving or else butchering Christian communities as he pressed Westwards. The Serbian Prince Lazar, seeing the rivers of blood which had flowed as a result of Turkish atrocities, vowed to God that he would either conquer the Turkish menace or perish by martyrdom in the attempt.

According to tradition, an angel in the guise of a grey falcon dropped as a gift from the Mother-of-God onto the lap of the Prince a book which began to speak, asking him whether he would choose the Kingdom of Heaven or the kingdoms of this world. If the latter, he was to mobilise his forces immediately and attack the Turks, and he would be guaranteed victory. If the former, he was to build a church on the Field of Kosovo and have all his army receive the Holy Gifts before entering into battle—a battle in which he and all his army would perish. The Serbian prince rejected the worldly kingdoms and, preceded by the banners of the Cross, rode to Kosovo to sacrifice himself and his army for the sake of the Cross and freedom.

On reaching Kosovo, the whole Serbian army assembled around the white church of Samodreža where the Holy Liturgy was celebrated and Prince Lazar and every member of his army received Holy Communion. The battle took place on *Vidovdan*, 15th/28th June 1389. The Sultan received a mortal wound, but the Serbian army was defeated and prince Lazar captured and later beheaded.

In worldly eyes the battle may seem to have been a disaster for the Christian Serbs, but in the eyes of heaven it marked a glorious victory, for it represented a setting aside of worldly triumphs for the spiritual values of the Kingdom of God. It is for this reason that the Serbian Church each year celebrates at *Vidovdan* the Feast of the Holy Martyr Prince Lazar, as a commemoration of the spiritual triumph of good over evil. In connection with Kosovo, the saintly Bishop Nikolai Velimirovich exhorted Christians to read history in such a way as to "see the entire law of God engraved on it"—in this spirit the Serbians celebrate an apparent defeat as victory.

In the present century Serbian Orthodox Christians have again been subjected to the horrors of persecution and mass murder—during the 1939-45 War under the Croatian Nazi puppet-government—and in more recent years of the encroachment of Albanian Moslems into the sacred places of Serbian history, even Kosovo itself. Western Christians are sadly uninformed on these matters, and the press coverage of current events in Kosovo does not place them in their true historical perspective. It is important that Christians everywhere should become aware of the past and present sufferings of their brothers and sisters in Christ. Only then can they begin to understand something of the significance of the spiritual and physical pressures which are today rising up against the Christian Church in East and West alike.

THE GENERAL SECRETARY'S NOTES

St Dunstan-in-the-West

The St Dunstan's congregation welcomed Archbishop Gregorios of Thyateira and Great Britain to the patronal Festival in May at which His Eminence preached. The Bishop of Fulham sang the Mass which was attended by representatives of Eastern Churches located in London—the Bishop of the Armenians; Archpriest John Pierkarski of the Byelorussian Church-in-Exile; Archpriest Alexander Cherney of the Latvian Orthodox Church; Father Pufolete of the Romanian Patriarchal Church; Abba Jesus of the Ethiopian Church; Father George of the Syro-Indian Church; the family of the late Patriarch-Catholikos Mar Eshai Shimun XXIII of the Assyrian Church of the East; together with representatives of Coptic and Maronite Churches.

Visit of His Holiness Pope Shenouda

The Coptic Pope will be visiting his flock in the United Kingdom in the last week of August. This will be his second visit to these Islands as Pope. His Holiness will consecrate a new Coptic church in Croydon to the honour of the Mother-of-God and St. Shenouda, and will also open the retreat house and Coptic conference centre in Birmingham.

The Coptic Encyclopaedia is now almost completed and will be published by MacMillan in New York in 1990. There has been a great variety of contributors to this great work including Professor Friend of Cambridge and a Catholic priest of Egyptian nationality resident in Vatican City. Ninety per-cent of the contributors are non-Copts, whilst ten per cent are Coptic Christians.

Dr Megally, the Coptic representative on the Association's Committee, has been in hospital recently. We wish him a speedy recovery to health.

Funeral of Archpriest Miloye Nikolich

Fr Beal and I represented our Anglican President, the Bishop of Basingstoke, and our Chairman, the Revd Harold Embleton, at the

funeral of one of our Vice-Presidents, Archpriest Miloye Nikolich at the Serbian Cathedral of St Sava in London. Tributes were paid to his long and fruitful ministry in this country since the last war by the representative of the Archbishop of Canterbury, the episcopal representative of Archbishop Gregorios, and Metropolitan Anthony of Sourozh of the Russian Patriarchal Church. Archimandrite Alexis represented the Brotherhood of St Edward. The Deacon of the Liturgy, sung by Bishop Lavrentije, was Monkdeacon Andrej Cilerdzic from the ecclesiastical Household of His Holiness Patriarch German of Serbia.

Visit to Cornwall

During the first two weeks of June Fr Philip Warner and I were in Cornwall with our Army unit and were able to visit again some of the holy places and churches of the Association's pilgrimage to the Duchy. We were entertained to a splendid lunch by the Vicar of St Michael's, Falmouth, Fr Chapman, whose people entertained us so royally on the Cornish pilgrimage. One remote church which we did not include on the pilgrimage itinerary was Blissland on Bodmin Moor, a splendid late nineteenth-century restoration of a mediaeval church. It was Sir John Betjeman who wrote of it that it gave the impression that the Reformation had entirely passed it by. It is a sort of rural St Cyprian's, Clarence Gate, and is well worth going off the beaten track to see.

On our military camp site we had the lost church and lost oratory of St Piran. The latter is now totally covered over by sand until the powers-that-be decide how best to preserve this sixth-century shrine of one of Cornwall's earliest saints.

Romania

Readers of *The Spectator* will have noted the unpleasant harassment of these Anglican priest in Bucharest, Fr Ian Sherwood, who joined us on our pilgrimage to Bulgaria. Fr Ian has now taken up a new position as chaplain in Istanbul. We wish him every happiness in his work in The City.

Reports coming in from Romania are very depressing and the Prince of Wales has already added his voice to those who have protested at the wilful destruction planned by President Ceausescu for thousands of Romanian villages. Some British towns have adopted some of these threatened villages in an attempt to try and save them. Our Foreign Secretary, Sir Geoffrey Howe, has recently given a very severe rebuke to the Romanian ambassador, Stan Soare, who was told that the deterioration of the relationships between her Majesty's Government and Romania resulted "from Roumania's wilful disregard for human rights . . ." and that "it was a deplorable sadness that the Roumanian people were being deprived of their legitimate rights . . ." At a time when it seemed that the Berlin Wall might be demolished, news reaches us from Romania that a wall is being built along a portion of the frontier with Hungary to keep the Hungarians of Transylvania from escaping across the border.

Sir Hugh Arbuthnott, who has recently returned from Romania having completed his tour of duty as Ambassador, has written in *The*

Daily Telegraph: "He [Ceausescu] appears surrounded by people who tell him what he wants to hear and is fed misleading statistics that bear no relation to the truth . . ."

Lovers of Romania will be saddened to hear that the lovely church of Alba Postavari, a sixteenth-century gem, has been totally demolished and the eighteenth-century church of Spirea has vanished without trace, and that looks like the mere tip of the iceberg of wanton vandalism.

Mother Alexandra (H.R.H. Princess Ileana of Romania) has written a memoir of her parents King Ferdinand and Queen Marie, an extract of which was published in Romanian in *Romanul Liber*. I am indebted to George Stanica for this translation:

My father was not to enjoy the fruit of his accomplishment for a long time—a ruthless illness and deep disappointments shortened his life-span. The night when he passed into God's keeping is still vivid in my memory; my mother was holding him in her arms, my father was gazing at her smiling and whispering: "I'm so weary, I need a little rest". My mother was, as fate had it, to live another eleven years, deeply in love, as ever, with Romania. We spent wonderful days at the Cotroceni Palace, Baltic summer residence on the Black Sea Coast, at the Sinaia Castle called Bran; during those years she lived near her people and the people of Transylvania, Romanian and Hungarian, as was the case at Sorata, where we went for treatment. She was popular everywhere because she was humane and understanding. She always carried in her car sweets and things to give children. People were eager to see her; children would run to meet her and bedeck her car with flowers. So full of flowers also was the funeral train which carried her body to the monastery of Curtea de Arges.

My mother did not want a funeral procession covered in black, but in Royal purple, as was the custom in England for Royal funerals. It was a sun-bathed day and the cortege was advancing to the solemn music of the Royal Anthem. Queen Marie was one of the few queens to be carried to the cemetery on a cannon. Her heart was first buried at Balcic, then, when Balcic was annexed by Bulgaria, her heart was moved to a chapel built by us in a church erected under her auspices. This year I heard that the Communist authorities opened the grave, and took the golden box with the heart inside to a museum in Bucharest.

A lady who worked at the museum told us that when they opened the box her heart turned into dust. I and my son Stephan thought: "Her heart has now filled the skies of Romania, the country Queen Marie loved so much".

Those who came on the first overseas pilgrimage of the Association since the war will remember visiting the chapel where Queen Marie's heart rested and the burial place of the Kings and Queens of Romania at Curtea de Arges.

Ethiopian Orthodox Church

A schism has occurred in the Ethiopian Orthodox Church in the United Kingdom which is an exact parallel of the division in the

Russian Orthodox Church in the country and that of the Serbian Church in the U.S.A. The Abuna (or Patriarch) of Ethiopia's representative here in London is Archpriest Solomon Selassie, assisted by Fr Tesfa and Kes: Tekle Mariam. The Congregation worships at the Christian Institute attached to All Saints, Margaret Street. Archimandrite Gabriel's congregation continues to worship at the Anglican church of St Matthew in St Petersburg Place, Bayswater. As this division within the Ethiopian Orthodox community is a problem for the Church, the Association can only pursue the same policy which it has always adopted towards the Russian Patriarchal and Synodal Churches, i.e. members of both Churches can belong to the Association as do members of the Greek Catholic Church in North America, including those of episcopal status, and also members of both E.C.U.S.A. and the Continuing Anglican Churches in the U.S.A.

Islam Resurgens

The Salman Rushdie affair created by the publication of his book *Satanic Verses* has served to demonstrate that Islam in this country is very self-confident, and ugly scenes have resulted in Bradford and in London. The Home Office Minister of State, Mr John Patten, has written to a number of leading British Muslims and has told them:

We have . . . been guided by two principles: the freedom of speech, thought and expression; and the notion of the rule of law. The same freedom which has enabled Muslims to meet, march, and protest against the book, also preserves any author's right to freedom of expression for so long as no law is broken. To rule otherwise would be to chip away at the fundamental freedom on which our democracy is built. That is why we have no power to intervene with publishers or to have *Satanic Verses* removed from bookshop shelves. Nor would we seek or want any such power . . . At the heart of our thinking is a Britain where Christians, Muslims, Jews, Hindus, Sikhs, and others can all work and live together, each retaining proudly their own faith and identity, but each sharing in common the bond of being, by birth or choice, British . . .

It is to be hoped that this message will be passed down to the Muslims "in the pews" by their religious leaders. Those of us who have had to minister as priests in Moslem countries will know that no such toleration is extended to the Christian or the Jew. Alarming news reaches us from the Malaysian State of Pahang, a strictly Muslim enclave, where, according to Sections 185 and 166 of the Administration of the Religion of Islam and Malay Customer of Pahang (Amendment Bill 1989), whipping of former Muslims who have changed their religion or who tell Muslims about other faiths has been introduced. And this is a state where the Moslems have only a slight overall majority. Christians have been asked to write to protest through Christian Solidarity International at this infringement of human rights. C.S.I. has Lord Coggan, the former Archbishop of Canterbury, on its Board of Reference. The address of C.S.I. is "49b, Leigh Hall Road, Leigh-on-Sea, Essex SS9 1RL"; and that of the Prime Minister of Malaysia is "Dato' Seri Dr Mahathir bin

Mohamed, P.M.'s Department, Jalan Dato Onn, Kuala Lumpur, Malaysia".

Russian Church outside Russia

Earlier this year Bishop Mark served the Divine Liturgy in English at the Chapel of All Saints, St Dunstan's Road, W.6, and in the autumn of last year His Eminence Metropolitan Vitaly, Primate of the Church, served the Liturgy at the Russian Convent of the Annunciation, Brondesbury. Fr Beal and I attended the Pashal Vigil at the Russian Church in Emperor's Gate, having first attended the Romanian Vigil at St Dunstan-in-the-West.

Archdiocese of Thyateira and Gt Britain

Our Anglican President, Bishop Michael Manktelow, and Fr Philip Warner attended the Paschal Vigil in the Greek Cathedral of The Holy Wisdom, Moscow Road, Bayswater.

His Eminence Archbishop Gregorios of Thyateira and Gt Britain was the guest of honour at the annual dinner of the Nikaeen Club held at Lambeth Palace on 4th July.

Congratulations

We send congratulations to His Eminence Metropolitan Anthony of Sourozh who celebrated his seventy-fifth birthday in June, and we wish him "many years!"

The Maronite Church

Thanks to the kindness of Canon Christopher Colven, the Maronite community are now using the church of St Stephen, Gloucester Road, South Kensington.

Ukranian Orthodox Church

The attempts by the Ukranian Orthodox in the Podolsk district to have themselves registered as an Autocephalous Orthodox Church, presumably distinct from the Moscow patriarchate, has met with opposition from the civil authorities, who have told the dissidents that "there has never been such a Church" as the Ukranian Orthodox Church.

Ukranian (Uniate) Catholic Church

The Ukranian Uniates have met with more success recently than members of the Autocephalous Orthodox Church in that, in the village of Stara Sil, an orthodox Priest, Fr Mikhail Nizkoguz, has joined the outlawed Uniate Church and taken his church building into communion with the Uniates. Shortly after his change of allegiance, eighteen Orthodox priests came to take away the keys of the church, but were met by 1500 Uniate Ukrainians who prevented them taking over the church. There have been reports that the Uniates are again coming out into the open, but this is the first reported case of their actually having a public place of worship, even though it seems to have been an Orthodox Church it may well have been a former Uniate Church.

Georgian Patriarchate

His Holiness Catholikos-Patriarch Ilya II of the Georgian Orthodox Church has re-opened the church in Batumi. Reports state that as many as 5000 people were baptized in the re-opened church.

Kievan Capitalism

I have received the following note from Fr Jeremy Bunting, Vicar of St. Jude-on-the-Hill, Hampstead Garden Suburb, a long-standing member of the Association: "I'm glad to see the Stock Exchange has opened in Kiev again after an unpleasant break in trading. (See ECNL. Spring '89, page 30.)"

A.T.J. Salter

THE ASSISTANT SECRETARY'S NOTES

It is with some sadness that I write these notes because, after considerable thought, I have decided to resign as Assistant Secretary of the Association. The decision has been taken for practical reasons because I am no longer in a position to give as much time as is needed to the duties of Assistant Secretary. I shall continue, however, to be very interested in the most important work of the Association, and will hope to have regular news of its various activities. I shall pray for you all and will hope that God will bless all that you undertake in His name.

In my experience farewells are best kept short, so I will not write at length. I will just leave you with some words attributed to St. Ambrose and adapted by Patrick Appleford for the book of hymns *Living Lord*:

Come, Holy Spirit, Lord of Grace,
And dwell among us in this place;
Bind us together, make us one
With You, the Father and the Son.

Spirit of God, let all our thought
Be by your inspiration taught;
Kindle in every heart a flame
To burn with love and praise your name.

Now to the Father and the Son,
And to the Spirit, praise be sung;
May the eternal Godhead pour
His Spirit on us evermore.

Vivien Hornby-Northcote

OBITUARY: FR MILOJE NIKOLICH

The Very Revd Archpriest Miloje Nikolich died on 16th April 1989, four days after his seventy-ninth birthday. In recent years a

Vice-President of the Anglican and Eastern Churches Association, he had been a member of its Committee for some forty years: until the extension of his duties prevented it, he was a most regular attendee of its meetings and a wise counsellor, and a true friend of the Church of England. His loss is, and will be, deeply felt.

Miloje Nikolich was born on 12th June 1910 in a small village in Serbia and graduated from the Sarajevo Theological Seminary; in 1932 he was ordained priest and served as pastor of a village near Belgrade. After the invasion of Yugoslavia by Germany he served in the resistance movement under the late General Draza Mihailovich; he was captured, tortured by the Gestapo in the notorious Banjica prison in Belgrade, and imprisoned in the Eruville punitive camp near Metz. At the end of 1944 he was liberated by the Allied armies and came to London, where he was to make his home for the rest of his life.

Until 1942 there were few Serbian Orthodox in London: the Royal Yugoslav Government-in-Exile, diplomats, and a very small but long-established colony of Serbian expatriates. In 1942 there was the first arrival of refugees from occupied Yugoslavia; two Serbian priests were sent from the American diocese to serve the new community, who were granted a chapel in the house of the Russian Prince Vsevolod Romanov at 12 Lennox Gardens, S.W.1. After the Allied landings in Europe in 1944 and the subsequent release of the prisoners of the Nazis, there was a slow but steady increase of Yugoslav immigrants to Britain.

Fr Miloje Nikolich arrived in London at the end of 1944 and almost immediately was appointed Rector of the Serbian Orthodox parish in London; The two American priests left for home. At the end of 1946 the house of Prince Vsevolod had to be vacated, and the Yugoslav Royal Family bought a house in Egerton Gardens, S.W.3, which became the church, vicarage and centre for all Serbian refugees. Towards the end of 1947 the British Government announced that Displaced Persons could be given employment in great Britain, and in 1947/48 there was a great influx of Serbs who refused to return to Communist-ruled Yugoslavia, among whom were also a few priests who were permitted to work as such and whose salaries and expenses were paid by the British Council of Churches. This total support was gradually reduced, until in 1953 it came to an end and the Church had to be self-supporting. Thus, Fr Nikolich was confronted with the enormous challenge of catering for the needs of a large and scattered flock. After having to rely on the occasional use of Anglican churches, in 1952 the Bishop of London (Dr William Wand), Anglican President of our Association, approved the sale of St Columb's in Lancaster Road; and on 28th June 1953 the Church of St Sava was consecrated, the heart of a great Serbian church centre in London. In the same year four other parishes were established outside London; now there are six, and the consecration of the beautiful new Church of St Lazar in Birmingham in 1968 was an occasion that no-one present (including the writer) could ever forget.

In 1969 Fr Nikolich was appointed Episcopal Vicar to Bishop Lavrentije of the new Serbian Orthodox Diocese of Western Europe and Australia; a post which obviously meant greatly increased

responsibility and much travel; in addition he edited the Diocese's journal. This burden of love and care he bore to the day of his death. In 1945 he was appointed as his Patriarch's representative to the See of Canterbury by patriarch Gavriilo who, with two other Serbian bishops, had been incarcerated in the Dachau concentration camp. This was not a merely honorary appointment: one result was Archbishop Geoffrey Fisher's twice rising in defence of the Serbian Church oppressed by a Communist regime, and Archbishop Michael Ramsey bestowed on Fr Miloje the Cross of St Augustine of Canterbury.

Born near and educated at Sarajevo, where, when he was four years old, there occurred the dramatic assassination which was soon to have so profound an effect upon his fatherland, Fr Nikolich was all his life to share his Country's trials. In spite of his own personal sufferings, and his steadfast refusal to submit to the new regime in Belgrade, Fr Miloye successfully avoided causing embarrassment to his (three successive) Patriarchs and the Holy Synod in Belgrade. That Holy Synod awarded him his Pectoral Cross. His last years were increasingly overshadowed by events in Kosovo and by the General situation in Serbia, and he sought constantly to make known and to explain this most difficult problem. Now it is for us who remain to continue his persistent efforts, in the name of truth and justice, and "for the good estate of the holy Churches of God".

Dear Fr Miloje, your great heart gave out as you were attending a lecture by the Archbishop of Canterbury at Lambeth Palace; his Chaplain for Orthodox affairs (Fr John Fenwick) sought to give you "the kiss of life". All we your Anglican friends, together with your own fellow-Orthodox, continue to exchange with you the Kiss of Peace in eternity.

Eternal be the memory!

Harold Embleton

INTER-ORTHODOX CONSULTATION ON "WOMEN IN THE CHURCH"

The Ecumenical Patriarchate convened an Inter-Orthodox Consultation on "The Place of Woman in the Orthodox Church, and the Question of the Ordination of Women", which took place in Rhodes from 30th October – 7th November 1988. It would appear that the Patriarchates of Antioch and Jerusalem were not officially represented, although one of the women speakers was from Beirut.

Re-stating the theological foundation, the Conference emphasised the act of God the Holy Trinity in the Incarnation of the Son and Word of God, recapitulating and renewing all things in Christ and manifesting the Kingdom of God in and through the Church, the Body of Christ, into which all the faithful are incorporated. The "sacerdotal" or "special" priesthood was given by Christ to the Apostles and their successors in the apostolic ministry of *episcopate* for the people of God. From the beginning the consciousness of the Church excluded women from this special priesthood.

All, men and women, are made in the image of God. The distinctive role of woman is expressed by means of the typological analogy "Eve-Mary"; "Adam-Christ" is the model of the recapitulation of the human race. Contrary to the disobedience of Eve, Mary's obedience was the fulfilment of the ministry of woman: the Holy Spirit cleansed her and enabled the Incarnation through her, thus reclaiming Eve typologically and bearing the new Adam, who recapitulates all things in Himself.

"The Theotokos has been presented to us as the model (*typos*) of the Church. The Church, like the Theotokos, receives the Holy Spirit, through whose energy Christ is born and, also, the children of the new humanity in Christ are brought into the world. Thus, in the patristic tradition, there is presented the typological relationship of the *motherhood* of the Theotokos and the *motherhood* of the Church. The special functional relationship of the role of the Theotokos with the work of the Holy Spirit in the Incarnation is extended to and lived in the age of the Church" (IV. 12: p. 4). This is the basis of the Church's consciousness of the impossibility of ordaining women to the Christocentric sacramental priesthood. The unbroken Tradition of the Church has called certain men to serve as priests, iconically presenting to the Body of Christ the great High Priest Jesus Christ: the female figure of the Theotokos typologically represents all the People of God.

God is the creator of both men and women, and Christ came to save both men and women; but there is a distinction between male and female, rooted in the very act of creation (Gen. 1: 27), which implies neither inferiority nor superiority. Salvation does not involve the denial of our identity as men and women but rather transfigures it.

The Church has always encouraged women to exercise a variety of ministries, in accordance with their nature and personal vocations—liturgical, pastoral, catechetical, didactic, missionary and social work, and especially female monasticism. An increasing number of women are graduates in theology, and the wives of priests exercise a distinctive ministry.

The Conference called for the revival of the order of deaconesses, alongside the restoration of the diaconate for both men and women in the spirit of the primitive tradition: the deaconess was ordained within the sanctuary and received Holy Communion at the Altar. It also suggested that women might be allowed to enter the "lower orders" (sub-deacon, reader, cantor, teacher, . . .), and even that the Church might consider *new* orders if circumstances demanded them; and it called for further study along these lines.

The Orthodox, whilst ever mindful of both the equality and the distinctiveness of men and women, should consider the great feminist initiatives such as "inclusive language", the exegesis of specific Biblical (especially Pauline) texts, and the challenge to the idea of women's submission to men inherited from the Jewish tradition.

Finally, the Conference emphasised that *all* Christians are called to holiness and to discipleship, and reminds us of the example of the Theotokos and of so many women Saints who revealed the presence of the Lord Jesus Christ.

This is, I believe, a very significant document for our time: we who are Anglican should take note and also take heart, and our Orthodox brethren are here given clear light for their path ahead.

Harold Embleton

CHRISTOLOGY IN THE COPTIC CHURCH: THE NATURE OF GOD THE WORD INCARNATE

Mia physis tou Theou Logou Sesarkomene

In the last decades, after 14 centuries of the council of Chalcedon (held in 451 A.D.), many Pan-Orthodox meetings were held, in which the representatives of the non-Chalcedonian and the Chalcedonian Orthodox Churches declared their deep feeling of unity, especially when every party declared its faith concerning "the nature of Christ", which was misunderstood by the other. No doubt, today, the historical circumstances differ from those of the fifth, sixth and seventh centuries, when the Byzantine emperors interfered in theological and ecclesiastical affairs. Nowadays, I think, through sincere love and mutual respect, theologians can meet to declare the oneness of the Orthodox Church.

1. The Circumstances of the Council of Chalcedon

In this paper, I do not aim to discuss the details of the Council of Chalcedon, but to refer to the main points of the historical and theological circumstances of the fifth century, in order to underline the deep roots of this bitter and long period of separation between the two Orthodox families, which I can call one family in Christ.

Historical Circumstances: Prof. Meyendorff started his paper on the Pan-Orthodox Unofficial Consultation in August, 1964, by declaring the role of the historical circumstances in the East from the date of the Chalcedon council until the Arab conquest in Egypt and Syria. He said, Emperors tried to solve the dispute by force. For us, today, there is not doubt about the fact that the military repressions of monophysitism¹ in Egypt, and in other places, the imposition of the Chalcedonian hierarchy in Byzantine politics, the frequent exile of the real, popular leaders of the Church of Egypt, all played a decisive role in giving to the schism the character of a national resistance to Byzantine ecclesiastical and political control of Egypt, Syria and Armenia. For centuries, the Orthodox Chalcedonians were considered as Melchites—the people of the Emperor (King)—by the non-Greek Christians of the Middle East².

But we have to indicate that despite these circumstances, even though the created national attitudes in Egypt, Syria and Armenia, yet the true battle in the minds of our church leaders was truly on the grounds of theology and faith. According to our Coptic point of view, the bishops of Rome envied the Coptic popes are heroes of faith. While the former had the civil authorities and honor and riches, for they lived in Rome, the capital of the Empire, the Alexandrian

bishops (Popes) like SS. Athanasius and Cyril were the true leaders and had theological and spiritual priority. All the ancient Christendom looked to the Egyptian Fathers as the defenders of the Orthodox faith, as leaders in theology and ascetic life, and had their effective role in the ecumenical councils. Leo, the Pope of Rome, prepared his tome before the council and the emperor Marcian and the empress Pulcharia had been gathering signatures since 450 A.D. The idea was to draft a basic paper against the Alexandrian theologians under the pretence of defending the faith against the heresy of Eutyches who, during the struggle against the Nestorians, wanted to affirm the unity of Christ, but in a wrong way, believing that the divinity of Christ absorbed His humanity. This heresy was not accepted at all in our Church. Leo tried to distort the faith of the Egyptian Church by attributing the Eutychian heresy to her fathers, who struggled against it although Eutyches himself was hesitating or acting deceptively. In fact, there was not need for this council, but politics played the principal role. Aloys Grillemeier, the German theologian says, "It was only under constant pressure from the emperor Marcian that the Fathers of Chalcedon agreed to draw up a new formula of belief"³.

Nobody can ignore the disadvantages of the marriage that occurs between politics and religion. For example, when the righteous emperor Constantine, the first Roman Emperor converted to Christianity, summoned the first ecumenical council he refused to interfere into the theological disputes, leaving this task to the bishops. However, when he himself interfered in the Church affairs and supported the Arians he exiled the hero of faith, St. Athanasius of Alexandria.

I think the decisions of the Chalcedon Council and the events that followed it would surely be totally different if the rulers Marcian and Pulcharia had not interfered in theological Church affairs.

Theological Circumstances: Besides the historical circumstances, the theological circumstances also played a principal role in creating a huge gap among the churches. While the Alexandrian, Syrian and Armenian churches were struggling against Nestorianism, which was widely spread, especially in Constantinople, Leo of Rome did his best to gain semi-Nestorians to his side against the Alexandrian Church. He pretended to purify the faith from Eutychianism, while the other party considered his tome as semi-Nestorian. It is necessary to form an idea of these theological struggles that surrounded this council, especially concerning the "Nature of Christ".

Nestorianism⁴: The Nestorian School adopted the phrase: "in two natures" to assert a doctrine of two persons: Jesus was a mere man who was born of St Mary. Nestorius condemned the wisemen who worshipped Jesus and offer gifts, for He was merely a man; he also called St Mary *Christokos* and not *Theotokos*, for she did not bring the Incarnate Word of God. The divinity was united to humanity for a time, and on the cross the divinity departed while Jesus, the man was crucified.

St Cyril of Alexandria was the defender of the Orthodox faith against Nestorius and Nestorianism. He used the expression *Mia-physis tou*

Theou Logou Sesarkomene (One Nature of God the Logos Incarnate), to assert that our Lord Jesus Christ has a united nature, two in one, as one person:

Christ is indeed "of two natures", the properties and operations of each are there in Him in a state of indivisible and insoluble union. In Christ hunger and all other human and physical disabilities were united and made His own by God the Son in His incarnate state. In the same way, the super-human words and deeds were expressions of the Godhead of the Son in Union with manhood. In other words, it was the one incarnate Person who was the subject of all words and deeds of Christ.⁵

It is noteworthy that human languages are incapable of describing the unity of divinity and humanity, and can easily be misunderstood. When St Cyril noticed the Nestorian heresy and semi-Nestorian ideas were spread he insisted on the expression *Mia-physis tou Theou Logou Sesarkomene*, to assert the hypostatic unity between the divinity and humanity without any mixing or changing, explaining this sole unity through many examples like the unity of soul with body in one human nature and the unity of fire with coal etc.

Eutychianism: Eutyches (c. 378-454) was archimandrite of a large monastery at Constantinople. His eager opposition to Nestorianism led him to another heresy, as he denied that the manhood of Christ was consubstantial with ours. He said that there were two natures before the union but only one after it, for the divine nature absorbed the human one, and manhood was totally lost. Sometime he used an orthodox statement⁶:

Concerning His coming in the flesh, I confess that it happened from the flesh of the Virgin, and that He became man perfectly for our salvation.

For He Himself, who is the Word of God, descended from heaven without flesh, was made flesh of the very flesh of the Virgin unchangeable and inconvertibly in a way, which He himself knew and willed. And He, who is perfect God before the ages, the Same also was made perfect man for us and for our salvation.

Dioscorus of Alexandria did himself express the rejection of the ideas read into Eutyches at Chalcedon. Through all the ages the non-Chalcedonian Church has declared its refusal of any Eutychian attitude.

Now, through these theological circumstances, we can understand the accurate difference between the Chalcedonian and non-Chalcedonian Churches. The Chalcedonian Churches looked to the Council of Chalcedon as a defender of the orthodox faith against Eutychianism. They accepted the two natures of Christ to assert that His manhood had not been lost. The non-Chalcedonian Churches also rejected this heresy, but they accepted the Cyrillian expression "one nature of God the Logos Incarnate" to defend the orthodox faith from Nestorianism, especially that this council did not use the twelve chapters of St Cyril, which he set against the heresy. They considered the Tome of Leo as a Nestorian or Semi-Nestorian letter.

Fr S. Romanides (Greek Orthodox) said. "Each side believed that its terminology alone could protect the Church from heresy."⁷

2. Mia-Physis and Monophysitism

The Chalcedonian Churches have recently called us "Monophysites", an inaccurate term, for it draws us very close to the Eutychian heresy, which we deny.

There is a slight difference between "mono" and "mia" in regard to the "two natures—one nature" dispute. Monophysitism suggests the exclusion of all natures in one. Mia refers to "one united nature" or as St Cyril says: "One nature of God the Logos Incarnate". In the term "monophysite", "mono" refers to simple one, while in the Cyrillian term "Mia-physis" refers to a composite nature, and not a numerous one.

Bishop Sarkissian says, "When we speak of one will and one energy we always speak of a united one not a simple numerical one."⁸

This term "monophysite" was not used during the fifth, sixth and seventh centuries, but was introduced later in a specific way and in a polemic spirit on behalf of the Chalcedonian Churches.

Here we display our concept of "Mia-physis":

I. We affirm that Jesus Christ has one nature not in the sense that He is God and not a man but in that He is truly the "Incarnated Son of God."

"All the non-Chalcedonian leaders have affirmed that in His incarnation God the Son united to Himself manhood animated with a rational soul and of the same substances as us, that He endured in reality blameless passions of the body and the soul, and that there was no confusion or mixture of different natures in Him."⁹

II. He assumed a flesh united to a real and perfect manhood, and not a super-natural one. He is without sin, but when He bore our sins in His body, He truly died for our sake.

III. Godhead and manhood are united in such a way that properties of divinity and humanity are not lost, nor confused nor mixed.

We do not interpret the Cyrillian phrase: "one nature of God the Word incarnate" to mean absorption of the manhood of the human property, as the Eutychian heresy.

3. Dyophysis or Two Natures

The Chalcedonians call us "monophysites", accusing us of adopting a Eutychian attitude. We also, from our part, look to the Dyophysites' faith as a way to the Nestorian heresy. We reject the Council of Chalcedon because it accepted the Tome of Leo (two natures after the union) instead of the Cyrillian expression: "One nature of God the Logos Incarnate". It did not use the Cyril's Twelve Chapters against Nestorius, and failed to condemn the theology of Theodore¹⁰, on the contrary accepted Theodore¹¹ and Ibas¹².

For this reason the Armenians, in their struggle against this council, were struggling against Nestorianism: "The association between the Nestorian way of thinking and early Chalcedonian understanding of

Christology was a very close one. Those who followed Theodore of Mopsuestia in East Syria, Mesopotamia and Persia were very happy with the Council of Chalcedon. But this does not mean that the Armenian Church Fathers confounded Chalcedon and the Dualistic Christology of Theodore".¹³

In Egypt, thousands of believers were martyred by the hands of their brothers in Christ, the Byzantines, for their refusal to sign on the copies of the Tome of Leo, considering it Nestorian.

The treatise of St Timothy, the Pope of Alexandria, written during the sixties of the fifth century, when he was in exile in Cherson¹⁴, reveals that St. Dioscorus—his predecessor—was fighting against Nestorianism:

Dioscorus says: "I know full well, having been brought up in the faith, that the Lord has been begotten of the Father as God and that He has been begotten of Mary as man; see Him walking on the earth as man and creator of the heavenly hosts as God; see Him sleeping in the boat as a man and walking on the seas as God; see Him hungry as man and giving food as God; see Him thirsty as man and giving drink as God; see him tempted as man and driving demons away as God and similarly of many other instances". He says also, "God the Logos consubstantial with the Father eternally, become consubstantial with man in the flesh for our redemption, remaining what He was before.

Fr Florovsky separates the Nestorian and the Chalcedonian dyophysis by distinguishing between: I. Symmetrical dyophysis, as a Nestorian duality of propora, a complete parallelism of two natures, which leads into duality of propora or subjects, which may be united only in the unity of function. II. Asymmetrical dyophysis: There is but one hypostasis as the object of all attributions, although the distinction of divine and human natures is carefully safeguarded. Humanity is included in the divine hypostasis and exists, as it were within this one hypostasis. There is no symmetry: two natures but one hypostasis.

4. Chalcedon and St. Cyril

St Cyril used the term: "one nature of God the Logos Incarnate" as a tool to conserve the Church faith in the Person of Jesus Christ, especially against Nestorianism. The Council of Chalcedon failed to use it setting another formula "in two natures", believing that this new one, which had no traditional basis, could be a tool against Eutychianism.

In fact the Cyrillian term is in harmony with the Severus' term "Hypostatic union", which means that the Incarnate Logos is known as the indivisible one Emmanuel. I. It was God the Logos Himself, who became Incarnate. II. In becoming incarnate, He embodied manhood in union with Himself and made it His very own. III. The Incarnate Logos is one Person, and has one will. St Cyril explained this unity through two examples.

i. The Unity of soul and body in one human nature. He says: "Let us take an example from our own nature. Because we are created of soul and body, and these are not separate natures before their union, and

with their union become a man with one nature, the soul is not changed in its nature because of its union with the flesh. The soul has not become flesh, and the flesh has not become soul; but the soul and the flesh together have become one nature and one man".¹⁵

According to the Chalcedonian logic we can say, that after the union Jesus Christ has three natures, one of the soul, the other of the flesh and the third His divine nature.¹⁶

ii. St Cyril also says: "Let us take the union of fire with iron. Although their natures are different, through their union they become one nature, not because the nature of the iron is changed and it became fire, but fire is united with iron. It is fire and it is iron . . . if the iron is struck then the fire is struck also. The iron suffers, but the fire does not suffer."

We include here more quotations from St Cyril's Writings where he explains the belief in the one nature of Christ:

*The Word was made man, but did not descend upon a man.¹⁷

*But neither again do we say that the Word which is of God dwelt in Him who was born of the Holy Virgin as in an ordinary man, lest Christ should be understood to be a man who carries God (within Him), for though the Word "dwelt in us" (John 1:14) and "all the fullness of the Godhead" as it said (Co. 2:9) "dwelt in Christ bodily", yet we understand that when He became flesh, the indwelling was not such as when He is said to dwell in the saints, but having been united by a union of natures and not converted into flesh, he brought to pass such an indwelling as the soul of man may be said to have its own body.

St Cyril, in the same epistle, rejects the terminology of the Nestorians who called the union of the two natures in indwelling or a connection or close participation.¹⁸

*We believe, therefore in *one* nature of the Son because He is one, though become man and flesh.

*For the one and sole Christ is not twofold, although we conceive of Him as consisting of two distinct substances inseparably united, even as a man is conceived of as consisting of soul and body, and yet is not twofold but one of both.

*If we reject this hypostatic union either as impossible or unmeet, we fall into the error of making two sons.

5. Chalcedon and St Dioscorus

We have said that the political circumstances played the principal role in the Council of Chalcedon. St Dioscorus, who rejected Eutychianism as well as Nestorianism, was condemned in this council as Eutychian. He was present in the first meeting and when the Roman representatives noticed his orthodox faith, and that he attracted many bishops to his side, he was prevented from attending and was condemned as a Eutychian.

The Greek Professor Romanides says: "Dioscorus was considered

quite orthodox in his faith by such leading Fathers of the Council of Chalcedon as those represented by Anatolius of Constantinople."¹⁹

6. Chalcedon and St Severus of Antioch²⁰

Following St Cyril of Alexandria, St Severus accepts four phrases with reference to the Incarnation:

- Of (*Ex*) two natures.
- Hypostatic union.
- One incarnate nature of God the Word.
- One composite nature.

St Severus spoke of Jesus Christ as "*(ek)* of two natures". By this phrase he does not sanction the expression "two natures before the union", because there were no two natures then that were united. We cannot accept this idea even in fancy. St. Severus affirms that "the flesh possessing a rational soul did not exist before the union with Him". We can summarize St Severus' Christology in the following points:²¹

I. Christ's manhood was an embodiment of manhood, fully like and continuous with our manhood, with the single exception that it was sinless.

II. It was individuated only in a hypostatic union with God the Son, and it continued to exist in perfection and reality in this union, but not independent of its union with the Logos.

III. The union did not lead to confusion of the manhood element with, or a loss in, the Godhead. Therefore in Christ there were Godhead and manhood with their respective properties hypostatically united with each other.

IV. The union brought into being one Person, the Son of God in His incarnate state.

V. The manhood of Christ was real, perfect and dynamic in the union.

7. Chalcedon and the Tome of Leo

We have said that this tome was prepared carefully by the Roman Pope and signatures were gathered by the Emperor Marcian and his wife Pulchra, to introduce it as a basic paper at Chalcedon against the Alexandrian theologians. As a matter of fact while the non-Chalcedonians from the early ages in their refutation of the council attack the tome more than the council's definition, the Byzantine Chalcedonians do not comment on the tome as much as on the Chalcedonian definition, by explaining the latter along the lines of Cyrillian Christology, which brought their interpretation of Chalcedon near to our Christological position.²²

The Russian Professor Florovsky says: "The tome of Leo, if taken alone by itself, could have created the impression of an excessive opposition of two natures especially by its persistent attribution of particular acts of Christ to different natures, without any adequate emphasis on the unity of Christ's Person, although the intention of the Pope himself was sound and orthodox. However the interpretation of the tome by the Roman Catholic historians and theologians

in modern times quite often transfers a certain quasi-Nestorian bias, to which attention has been called recently by some Roman Catholic writers."³³

Leo wrote in his tome, "Christ really has two natures. He is both God and man, the one performs the miracles and the other accepts sufferings."

This teaching does not affirm Christ's personal unity, but regards the natures as two persons. For this reason our church prefers the expression "Incarnate God" rather than the expression "He is God and a man", to assert the hypostatic unity.

The tome uses the term *en dus physeis* (in two natures), which has no Greek tradition at all. The traditional term before Chalcedon was *ek duo physeon* (of two natures)"

8. Mia-physis in the New Testament

H.H. Pope Shenouda III, in his paper on "The Nature of Christ" explains the "One Nature" of Christ in the New Testament in detail. Herein I try to give a brief account of this point.

Mia-physis and the Birth of Christ: Let us ask ourselves: who was born of Virgin Mary? Was He mere God? mere man? God and man or Incarnate God?

It is impossible to say that He was mere God, for she brought forth a child, who was witnessed by all attendants. He was not mere man, otherwise we fall in the Nestorian heresy. Why is it mentioned in the Scriptures: "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, *the son of God* (Luke 1:35). What is the meaning of calling her son "Emmanuel", which means *God with us* (Matt. 1:23)? What is the meaning of the prophet Isaiah's words, "For to us a child is born, to us a son is given, and the government will be upon his shoulder; and his name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace" (Is. 9:6)? Therefore, He was not just a man but He was the son of God, Emmanuel and the Mighty God!

The Virgin did not bring a man and a God, otherwise she would have two sons, but one—the Incarnate God.

We worship Him, as the Incarnate God, without separating His divinity from His humanity. When St Mary visited Elizabeth, this elderly saint said, "And why is this granted me, that the mother of my Lord should come to me?!" (Luke 1:43) Even before bringing forth the Child, while she was pregnant, she was called "mother of the Lord".

Other Verses: Jesus Christ who spoke with the Jews said: "Before Abraham was, I am" (John 8:58). He did not say: "My Godhead existed even before Abraham", but said "I am", as an argument of the unity of His nature.

Finally the famous teaching of John the Evangelist that "the word

became flesh" (John 1:4) signifies the divine mystery of the unity of Christ's Person and nature.²⁴

Titles of Christ: By using the terms "Son of Man" which expresses His manhood while He was speaking about properties of His divinity, although neither of the two natures was changed, Christ asserts His unity.

"No one has ascended into heaven but he who descended from heaven, *the Son of Man*, who is in heaven" (John 3:13). Who is the Son of Man who descended from heaven?! Surely the Godhead, Who attributes this to Himself as the Son of man as a sign of the unity of His nature.

In the same way He said that the Son of man is the Lord of the sabbath (Matt. 12:8), the Forgiver of sins (Matt. 9:6), the Judge (Matt. 16:27; Matt. 25:31–34; John 5:22) etc . . .

Some properties of His manhood are attributed to Him as *Lord* without saying "the manhood of Christ". St Paul says, "For if they had, they would not have crucified *the Lord of glory*" (1 Cor 2:8). He did not say "the body was crucified" but "the Lord of glory".

9. Mia-physis and Our Salvation

The "mia-physis" or the one-united-nature of Christ is very necessary and essential for our salvation. Some modern theologians ask, "How can the limited body of Christ forgive unlimited sins committed against God? Is the body of Christ unlimited? or was the Godhead of Christ crucified? We find the answer in our belief of the "Mia-physis", for the Lord was crucified (1 Cor 2:8) even if His divinity did not suffer, but His manhood, and the sacrifice of the Cross is attributed to the Incarnate Son of God, and thus has the power to forgive the unlimited sins committed against God.

Although the divinity of Jesus Christ could not be made to suffer, yet all the events of our salvation through Christ were attributed to the Son of God Himself, and not to His body as if it was separated from His Godhead, as shown in the following verses.

"For God so loved the world that He gave His only Son . . ." (John 3:16)

" . . . to care for the church of God which He obtained with the blood of His own Son." (Acts 20:28)

"He who did not spare His own Son but gave him up for us all . . ." (Rom. 8:32).

"He loved us and sent His Son to be the expiation for our sins" (1 John 4:10).

(See also Acts 3:14, 15; Heb. 2:10; Rev. 1:17, 18 etc.)

The Conclusion

Now as we discover our belief in the "Nature of Christ" is not Eutychian and has no trace or trends of Eutychianism, it is very important to our orthodox faith and on account of our salvation to

assert the hypostate unity of the Godhead and manhood of Christ as one united nature without any mixture of alteration.

Fr Tadros Y. Malaty

NOTES

1. See *Mia-physis and Monophysitism*, in the following section.
2. *The Greek Orthodox Theological Review*, vol. 10, no. 2, p. 16.
3. *Christ in the Christian Tradition*, London 1975, vol. 1, p. 543.
4. Nestorius (died about 451), from whom the heresy takes its name was a priest of Antioch and disciple of Theodore. He was consecrated Bishop of Constantinople on April 10, AD 428.
5. *Greek Orth. Theol. Review*, vol. 10, no. 2, p. 50 (Rev. Fr. Samuel).
6. *Ibid.*, 40.
7. *Ibid.*, 120.
8. *Ibid.*, 31.
9. *Ibid.*, 46.
10. Theodore of Mopsuestia (c. 350–428). Antiochene theologian and Biblical exegete. He studied rhetoric at Antioch under Libanius, but in 369, with his friend St John Chrysostom, he entered the School of Diodore in a monastery at Antioch, where he remained for nearly ten years. In 392 he became Bishop of Mopsuestia. His doctrine concerning the Incarnation was condemned at the Councils of Ephesus (431) and Constantinople (553). He was accused of being semi-Nestorian.
11. Theodore (c. 393–c. 466) A native of Antioch. After distributing his property among the poor, he entered the monastery of Nicerte about 416. In 423, he was consecrated as Bishop of Cyrrhus in Syria against his will. He was friend and admirer of Nestorius opposing St Cyril. He was condemned by the council of Ephesus (AD 449) and Constantinople (AD 553).
12. Ibas, Bishop of Edessa from 435 to 449 and from 451 to 457, was closely associated in doctrine and policy with Theodore. Though he was vindicated at the Council of Chalcedon (451), his famous letter (to Bishop Mari of Hardasir in Persia) was condemned by Justinian and anathematized by the Fifth General Council at Constantinople in 553 (the Oriental Churches did not accept this council).
13. *Greek Orth. Theol. Review*, vol. 10, no. 2, p. 120.
14. *Ibid.*, 125.
15. Cf. Epistle 17:8.
16. Pope Shenouda III: *Comparative Theology*, vol. II, 1984 (in Arabic).
17. Dialogue I (see Athanasius; Contra Arian. 3:30).
18. J. Quasten: *Patrology*, vol. 3, p. 139.
19. *Greek Orth. Review*, p. 77.
20. *Ibid.*, 47.
21. *Ibid.*, 49.
22. *Ibid.*, 32.
23. *Ibid.*.
24. *Ibid.*.

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ANTIOCHENE CHRISTIANITY, ISLAM AND ARAB NATIONISM—IX

Rabbi Yeshua bar Yosif, Malek Mashiah and the Galilean Family (continued)

The Extended Family of the Lord Jesus Christ

The claim made for the Lord that He was of Davidic descent derives its validity from His “paternal” ancestry through St Joseph. His maternal ancestry appears to have been priestly to large, if not exclusive, extent. A priest does not seem to have been required to marry the daughter of a Kohenic House or even of a Levitical family: he was merely required to marry a Jewess of pure Jewish descent, not a convert or the daughter of a convert.

The Lady Mary is claimed to have descended from the House of Aaron and the husband of her cousin Elizabeth was an active priestly

official in the Temple. It appears that neither all Levites served actively in the Temple ministry in the 1st century nor all descendants of Zadok actively officiated in the priestly office.

Among most ancient peoples, the clan-like extended family exercises a dominant role in society. In many simple rural societies such a system survives until the present day. The extended family establishes a complex network of relationships and obligations of reciprocal dependence and duty upon which and through which all personal, familial and public life is organised.

For lack of clear surviving direct records and the sundering and dispersal of Jewish and Jewish-Christian families through wars and persecutions, it is impossible to delineate with indisputable precision the genealogical diagram of the spreading network of the Lord's family. Nevertheless, by way of Scriptural assertions and allusions, circumstantial evidence, and extra-Scriptural traditions, universal or local, it is possible to project a series of certain, probable or, at least possible, genealogical trees. The picture of a linked extended family relationship binding together the majority of the people associated with the Lord recorded in the New Testament is illustrated by the accompanying genealogical charts (pp. 23–29).

The Principle Kinsmen-Companions of the Lord in his Public Ministry

(Notes in expansion and explanation of the genealogical and other data set out in Charts I–IV)

Shimun Bar Yochanan, “Cephas” (St Simon Peter)

He was the dominant leadership figure among the followers of Him who was known first as Teacher (Rabbi), later, tentatively, as the expected Messiah and, finally, as Lord (somehow one with Adonai—the Lord Almighty) and the Saviour Who conquered Death. He has been termed “Coryphaeus”, “Choir-leader”, of the Apostolic Band. His shrewd discernment of the true identity of Yeshua bar Yosif—the “Messianic recognition”—was proclaimed by Christ to be the foundation rock of the Church, in memorial of which He renamed Shimun “Cephas” (“chip of the Rock”, possibly an allusion to the “Rock of Ages”, the Lord God). To him were given the “keys of Kingdom” and the power to bind in and to loose from sins.

It would appear that Shimun's father Yochanan was in partnership with his brother Zebedee and, possibly, another brother, the grandfather of Yochanan Barnabas (it is not impossible that this grandparent was female, the grandmother, in which case, unless her unnamed and unknown husband was a partner, this side of the family had no part in the partnership.) The enterprise was concerned with the catching and marketing of fish from Lake Genesaret. They appear to have had a commercial base in the Jerusalem fish market.

The Syro-Aramaean zone of what the Romans were to call Palaestina (after the Philistines of the Southern coastal corridor) was finally conquered and brought into the patril territory of post-Exilic Judaea (Yehud) by Yehuda Aristoboulos I, High Priest and King

(104–103 BC). This zone was (and is the Galilee. It was a region much influenced by Phoenician and Syrian culture, but, bearing international trading highways, fairly cosmopolitan (although not sophisticated) in character, populous, busy and gilded with Hellenism. The Jewish conquest of the territory led both to Jewish colonisation and to the compulsory conversion of the people of the land (goyim) to Judaism to which many Galileans gave but scant regard even in the 1st century AD.

The fishing port on the Lakeside at Bethsaida (now landlocked) lay on the border with Galaaditis, the last Northern territory to be subdued. On the division of the Kingdom at the death of Herod the Great in 4 BC Bethsaida fell to the half-Jewish Tetrarch Herod Philip, whose Tetrarchy, still mainly Gentile in make-up demographically speaking, contained the import cult centre of the half-man, half-goat God, Pan. Herod Philip, in the course of his thirty-seven-year-long reign, was to transform the cult-centre Paneas into the splendid Tetrarchal capital, Caesarea Philippi, in honour of his Imperial benefactor and the little fishing port of Bethsaida, like some Syrian Brighthelm stone, into the classical Lakeside City of Julias, a place perhaps more elegant in its day than was Regency Brighton to be many centuries later, a transformation worthy of the daughter of Augustus Caesar to whose honour the splendid enterprise was undertaken and dedicated. (The 5000 year old site at Et Tell is under current archaeological excavation.)

Perhaps the gentrification of Bethsaida made it no longer congenial to honest Jewish fisher folk. Perhaps the public authorities no longer wanted to encourage such an odoriferous enterprise within the city precincts. Perhaps some fiscal changes caused the family firm to depart. Perhaps even the silting up process was beginning, lengthening the breach. Probably we shall never know why, but the fact remains the base of operations was transferred from the Tetrarchy of Herod Philip to the important town of Capernaum within the Tetrarchy of Herod Antipas. How many of the family moved round the Lakeside to this new location is not clear, but certainly Shimun and his mother Miriam moved there. The Lord came to establish His base and to make his home in Capernaum, quite probably with Shimun and his mother, whose house Franciscan and Dominican archaeologists have almost certainly identified in the last decades. The site became first a house church and later a Byzantine public place of worship.

There is no clear evidence of the quality of Shimun's religious observance in his youth. He may have become familiar with Jerusalem in consequence of regular journeyings to the Temple for the great festivals. There is another possibility: the fisheries cooperative seems to have established a sales house in the Jerusalem Fish Market which may have required the periodic attendance of Shimun. The indication is to the effect that he married a girl, another Miriam, from Jerusalem. She appears to have remained there rather than to have moved to Capernaum although her mother lived there. Her house, to which Shimun repaired when freed from prison, was the Lord's base in Jerusalem. The Syrian Orthodox Church of St Mark in Jerusalem stands on its site.

CHART I: THE COUSINLY RELATIONSHIP BETWEEN THE LADY MARY THEOTOKOS AND ST. JOSEPH HER HUSBAND

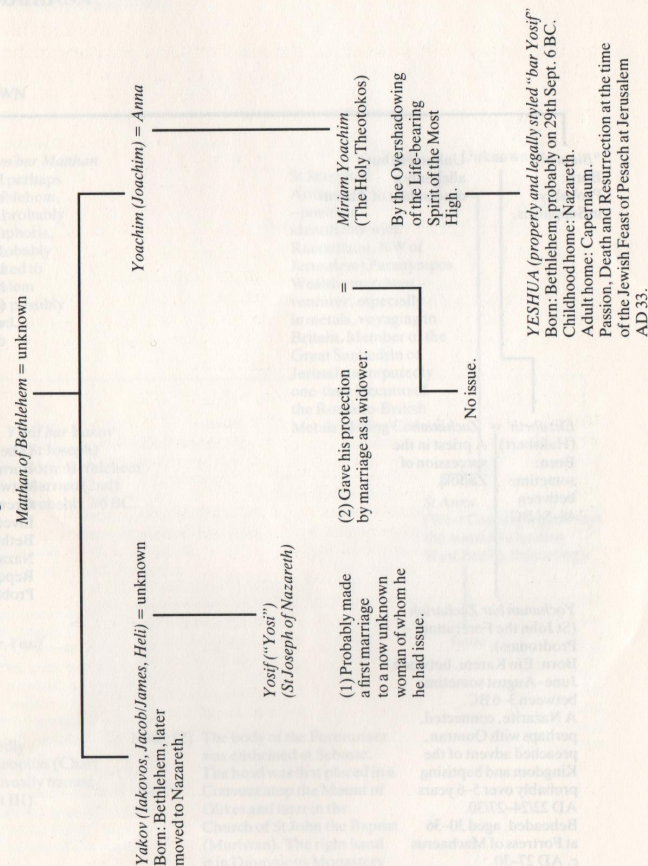


CHART II: SIBLINGS OF ST ANNA

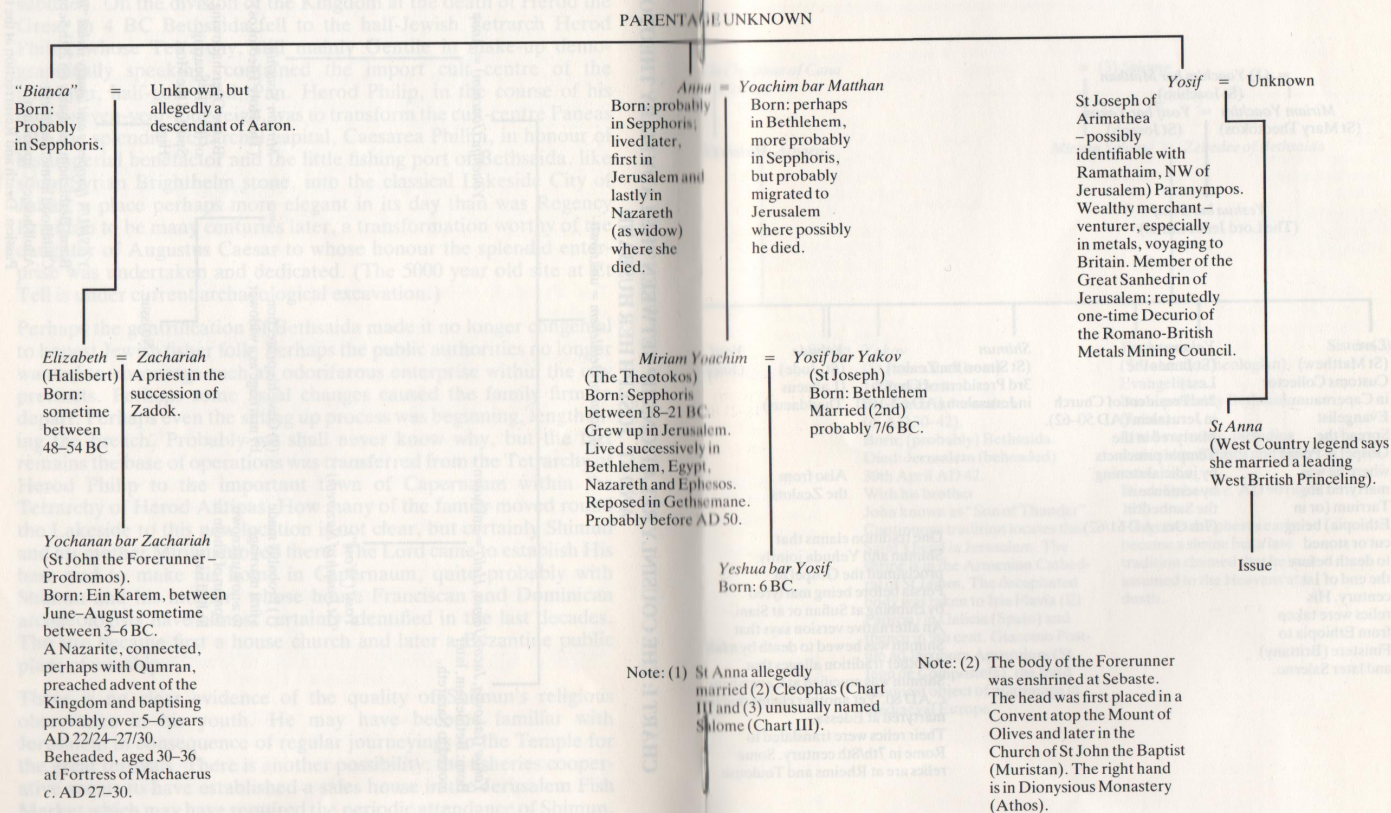
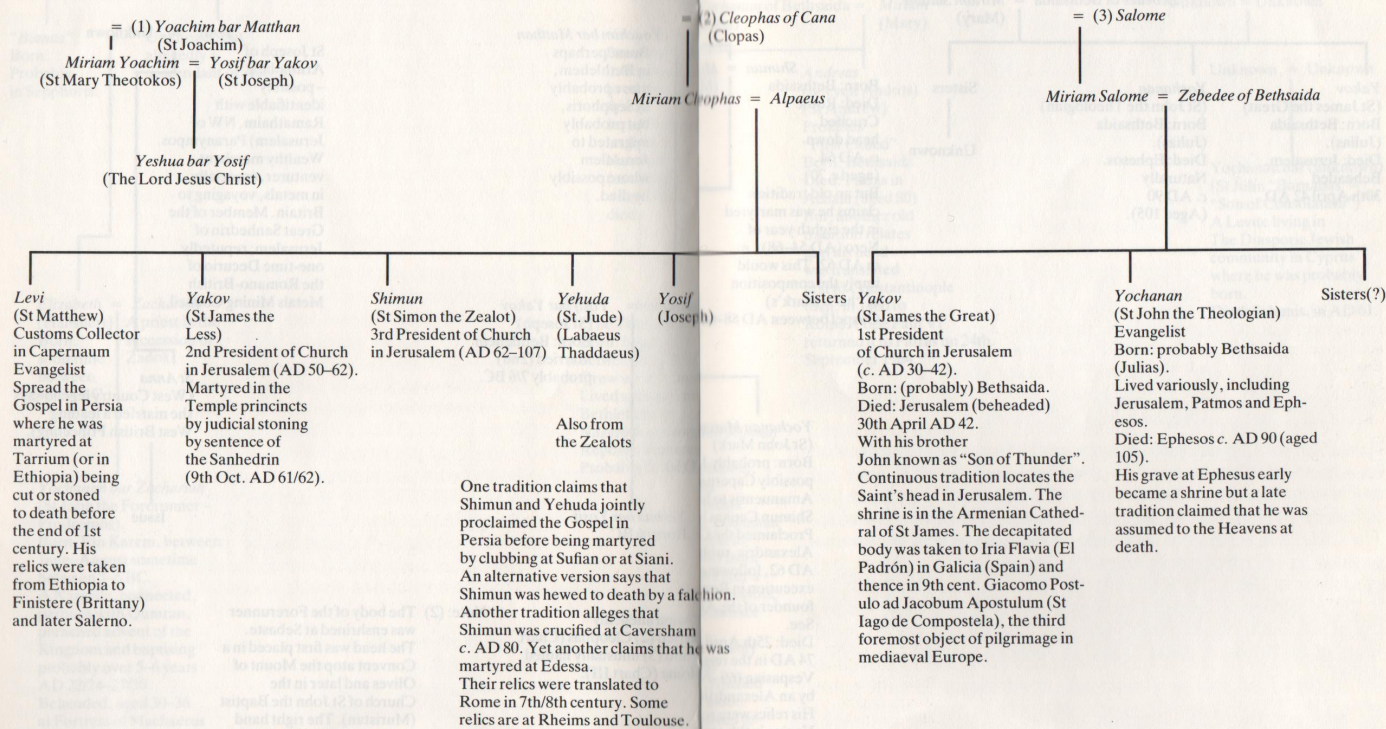


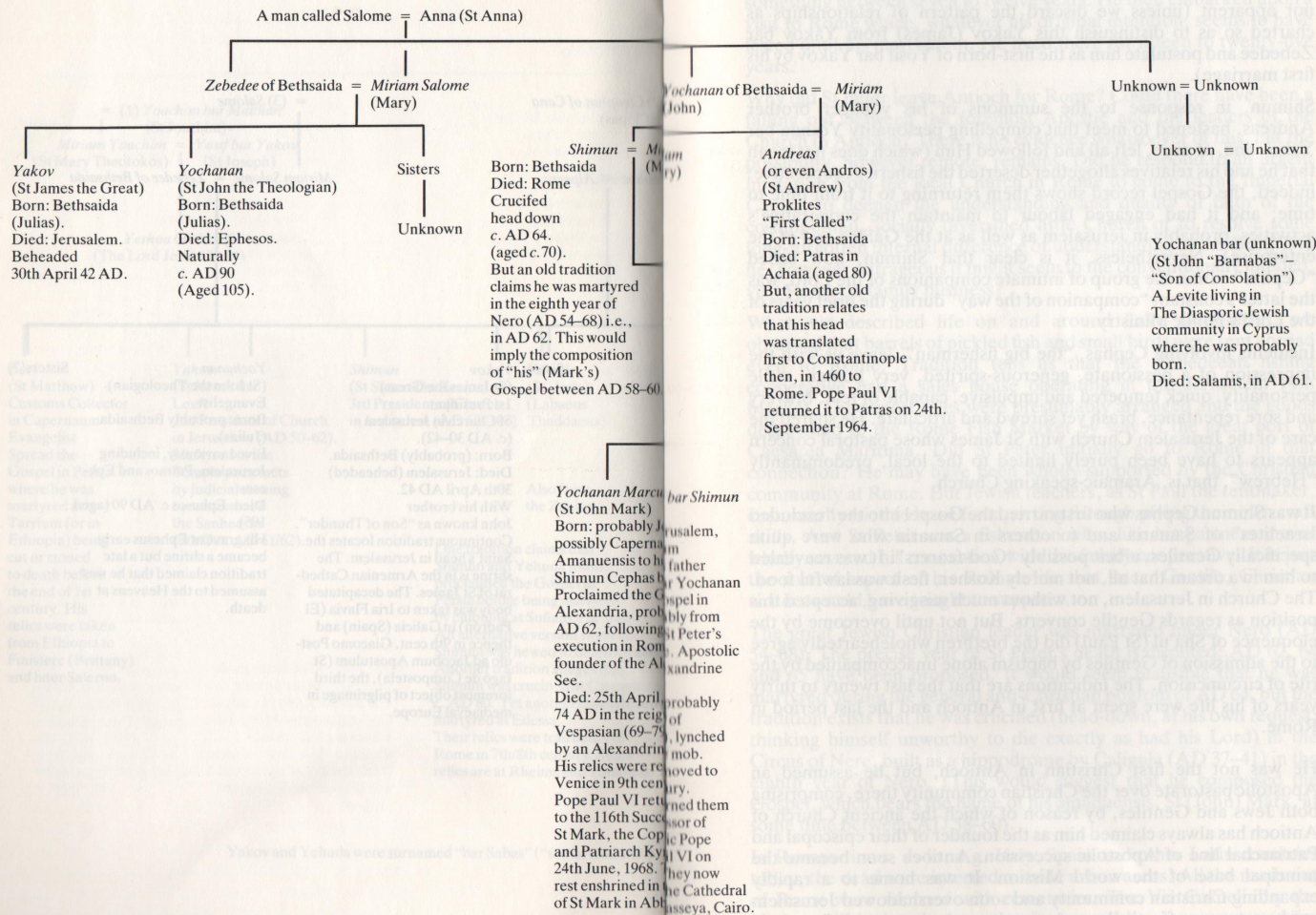
CHART III: THE GENEALOGICAL IMPLICATIONS OF THE ALLEGED THREE MARRIAGES OF ST ANNA



Yakov and Yehuda were surnamed "bar Sabas" ("son of wisdom").

CHART IV: THE KINSHIP BASIS OF THE LAKE GENESARRET (GALILEE AND JERUSALEM) FISHERIES ENTERPRISE

COMMON BETHSAIDAN PATERNAL LINE



It would appear a reasonable conjecture that the St Mark of Evangelist fame was Shimun's son, Yochanan (Marcus) bar Shimun. What more natural than that St Peter's educated son should assume the function of his amanuensis?

The Lord appointed Shimun (St Peter) to be His right-hand man but the latter appears already to have emerged as the natural leader of the Disciples, although he does not seem to have been the "dynastic head" of the senior line of the extended family. That role devolved upon St James the Great, although the familial justification for this is not apparent (unless we discard the pattern of relationships as charted so as to distinguish this Yakov (James) from Yakov bar Zebedee and postulate him as the first-born of Yosif bar Yakov by his first marriage).

Shimun, in response to the summons of his younger brother Andreas, hastened to meet that compelling personality Yeshua bar Yakov and, at once, left all and followed Him (which does not mean that he and his relatives altogether deserted the fisheries cooperative; indeed, the Gospel record shows them returning to it from time to time; and it had engaged labour to maintain the cooperative's activities, probably in Jerusalem as well as at the Galilee end of the enterprise). Nevertheless, it is clear that Shimun, now called "Cephas" within the group of intimate companions of the Lord, was the latter's constant "companion of the way" during the brief years of the Lord's Public Ministry.

Incidents involving Cephas, "the big fisherman", leave us with the impression of a passionate, generous-spirited, very human, virile personality, quick tempered and impulsive, capable of fear, bravery and sore repentance, brash yet shrewd and articulate. He shared the care of the Jerusalem Church with St James whose pastoral concern appears to have been purely limited to the local, predominantly "Hebrew", that is, Aramaic-speaking Church.

It was Shimun Cephas who first carried the Gospel into the "excluded Israelites" of Samaria and to others in Samaria who were quite specifically Gentiles, albeit possibly "God-fearers". It was revealed to him in a dream that all, not merely Kosher, flesh was lawful food. The Church in Jerusalem, not without much misgiving, accepted this position as regards Gentile converts. But not until overcome by the eloquence of Sha'ul (St Paul) did the brethren wholeheartedly agree to the admission of Gentiles by baptism alone unaccompanied by the rite of circumcision. The indications are that the last twenty to thirty years of his life were spent at first in Antioch and the last period in Rome.

He was not the first Christian in Antioch, but he assumed an Apostolic pastorate over the Christian community there, comprising both Jews and Gentiles, by reason of which the ancient Church of Antioch has always claimed him as the founder of their episcopal and Patriarchal line of Apostolic succession. Antioch soon became the principal base of the world Mission. It was home to a rapidly expanding Christian community and soon overshadowed Jerusalem in importance, effectively replacing it as the centre of the whole Church after the tragic events of AD 68–70.

The Byzantine and Syrian Churches are agreed on the identity of him who is regarded as their first "bishop", referred to variously as Shim'un I Kipa (the Church of the East), Butrus (the Syrian Orthodox Church) and again Butrus (Byzantine Orthodox and Melkite Churches)—the first form is a Syriac version of "Shimun Cephas", the latter the localised form of "Petros" (Greek) or "Petrus" (Latin). The first Church claims him for AD 33 only, the second for AD 37–50, the third for AD 36–43. The balance of probability lies with his having guided the Antiochene Church for something between seven to twelve years. He then embarked upon a visit to Rome which, whatever his original intention, seems to have lasted until his martyrdom. He lived there for fifteen to twenty-five years.

Why did St Peter leave Antioch for Rome? Could there have been a falling out between the foremost Apostle and the leaders of the Church in Antioch? There is no evidence whatsoever of this, but the possibility, however remote, remains. Did he respond to an urgent invitation from the local Church in Rome to come to the Imperial Capital to deepen the understanding and quality of faith of the cosmopolitan, socially diversified little Church or to resolve some long-forgotten internal difference of understanding of the faith? Did he, however outrageous it might seem to the conventionally minded, visit Rome on family business?

When we described life on and around Lake Genesarret, we observed that barrels of pickled fish and small birds were sent abroad even to Rome. Tradition tells us that the Zebedeean fishing cooperative had a sales house operating in the Jerusalem Fish Market. The export sales were presumably arranged and the goods despatched to the Rome Fish Market by way of the great port of Caesarea Maritima. Did St Peter initially go to Rome in that connection? He may have been wholly supported by the Christian community at Rome. But Jewish teachers, as St Paul the tentmaker, customarily tried to be self-supporting through plying their own craft skills. And St Peter was a fisherman who, like his partners, never wholly severed his connection with the family cooperative. It is just the sort of aspect of his Roman life that later, Gentile, Christian writers would have sought to suppress.

The great Jewish Christian leader was martyred under Nero (AD 54–68). The precise year of St Peter's death is disputed: AD 62, 64 and 65 have been proposed. It would seem plausible that he was martyred during the general anti-Christian pogrom of AD 64, but the tradition exists that he was crucified (head-down, at his own request, thinking himself unworthy to die exactly as had his Lord) in the Circus of Nere, built as a hippodrome by Caligula (AD 37–41) in the eighth year of Nero. (This would suggest that he composed the Gospel, which bears the name of his amanuensis, St (John) Mark, at some time between AD 58–60).

In Roman times, as in, e.g. Italy, Spain and other Latin countries today, the dead were interred outside urban areas. All the roads out of Rome were adorned with cemeteries. The Via Cornelia by the Vatican hill had various cemeteries around it, some were used for charioteers and others, including horses, from the Hippodrome, but

another was reserved for well-off people, mostly freedmen of the Imperial and noble families. And it was there that St Peter was buried.

Under Roman Law, the mortal remains of an executed offender, had to be delivered to his next of kin. The Christian community acted as an (illegal) burial society (collegium). They claimed the body of St Peter, wrapped it in a linen cloth and conveyed it to a suitable tomb in the exclusive cemetery on the Vatican hill. Pope St Anacletus I (AD 76-88) erected the first shrine over the grave. (The name of St Peter's Basilica was believed to follow the line of the Via Cornelia but recent archaeological excavations have failed to disclose confirmatory evidence of this.)

From the first, believers sought to meet by the Tomb and to be buried near the great Apostle. The pious came to pray there and the formal cult grew through the first three centuries, until Equal-to-the-Apostles Constantine I built the first great Church-Basilica of St Peter to enshrine the Tomb. The passage of centuries has raised the ground level and the building of the present "new" St Peter's has served to contain the Tomb well below ground level. Recent archaeological excavation has both confirmed the existence of the ancient cemetery, its Christianised character, and the precise location of the Tomb. Some bones and skull fragments of a big-framed man were found and pronounced to be the authentic relics of St Peter by Pope Paul VI in December 1950. This excavation confirmed the place of the Tomb to be where it had always been believed to be—directly below the High Altar.

Orthodox believers do not recognise the transmission of what we may call "the Petrine Legacy" as having been entrusted to an single line of episcopal succession, no more the Roman than the Antiochene. The whole Orthodox episcopate holds *in solidum* the wholeness of the Petrine Office as of the episcopal Office itself and, as each local Church manifests the wholeness of the Catholic Church, so each and every bishop holds and exercises the Office of Peter in the Church.

Deacon Andrew Midgley

(to be continued.)

ANGLIAN-ORTHODOX THEOLOGICAL DIALOGUE Resumed Talks – June 1989

The official Anglican-Orthodox theological dialogue was resumed in June of this year at Valamo Monastery, Finland, after an interval of five years. The previous rounds of talks had ended with the Dublin meeting of 1984, following which *The Dublin Agreed Statement* had been published. Although little note seems to have been taken of this *Agreed Statement* within the Anglican Churches, it was agreed to resume the dialogue in 1989, but with a largely new and considerably reduced membership. Although some misgivings had been expressed on the Orthodox side concerning the purpose of the dialogue in the light of recent events within the Anglican Communion, and the

patriarchate of Jerusalem had declined to be represented, it would appear that the new and smaller membership bodes well for fruitful future discussions. Discussion of the most divisive issue—ordinations of women to the priesthood and episcopate within the Anglican Churches—has been effectively postponed: the Commission will first devote itself to "the Holy Trinity" (1990) and aspects of "Christology" (1991), only later turning to matters of ecclesiology. Bishop Henry Hill remains as Anglican Co-Chairman, but Metropolitan John of Pergamon has replaced Archbishop Methodios as Orthodox Co-Chairman. Members of the Association are asked to remember the members of this Commission and their work in their prayers.

The *Official Communiqué* issued following the Valamo meeting is as follows:

It is with great joy and gratitude to our Lord that the members of the Commission, as it has been recently reconstituted, have met in Valamo Monastery, Finland, as guests of the Ecumenical Patriarchate and the Orthodox Church of Finland. We, Orthodox and Anglicans from all over the world, met in the hope that our work together would be fruitful, and would promote the growth towards unity of the Orthodox and Anglican Churches by enabling us to understand one another better, and to reach a common mind about the truth of the Gospel and the will of God. Since the Commission last met in plenary in 1984, some important changes have taken place in its composition. The Commission now consists of 14 members and one administrative secretary from each side. New members have been appointed, so that some of us have taken part in the work of the Commission for the first time. In addition, new problems have arisen, particularly since the Lambeth Conference in July last year, that seem to require study in depth. The Commission has therefore looked afresh at the method and subject matter of its discussions, recognising that it has already produced an impressive amount of work both in term of quantity and quality. Outstanding among the fruits of its work are the Moscow Agreed Statement of 1976 and the Dublin Agreed Statement of 1984. These statements constitute a mine of theological reflection which shows the extent to which the two Churches share a common faith in spite of their differences on many points. The Commission has agreed that in the stage of the dialogue which has now begun its work should be organised systematically. After comprehensive discussions on a number of key issues, it was agreed that the Commission should work on ecclesiology. As a first stage it has agreed to concentrate its efforts on working towards an understanding of the theological foundations of ecclesiology. We shall begin at our next meeting in September 1990 by discussing the following topics:

1. Image, Symbol and Language in relation to the Trinity
2. The Holy Trinity as Communion
3. The Filioque in relation to the Immanent Trinity.

We shall subsequently go on to discuss:

1. Christ and the Spirit
2. Christ, Creation and Humanity
3. Christ and the Church.

As always when the Commission meets, we have worshipped together each morning and evening, at alternate Orthodox and Anglican services, celebrated in the church of the monastery. We have enjoyed the hospitality of Archbishop John of Karelia and all Finland, Bishop Ambrose of Joensuu, and Archimandrite Panteleimon, Abbot of the Monastery, as well as the warm welcome extended to us by the sisters of Lintula Monastery. We are grateful for the opportunity we have had, many of us for the first time, to come to Finland and to enjoy the kindness of its people, its natural beauty, its peace, and the wonderful light of its long summer days.

We believe that the hope in which we met has been abundantly fulfilled. Working together harmoniously, with a sense of genuine Christian affection for one another, we have accomplished successfully the task for which we met, and we now look forward confidently to pursuing our work next year.

Metropolitan John of Pergamon
Orthodox Co-Chairman

Bishop Henry Hill
Anglican Co-Chairman

BOOK REVIEWS

R.P.C. Hanson: *The Search for the Christian Doctrine of God*; T & T Clark 1988, 931 pp, £34.95

"Monumental" is an epithet to be used with some circumspection, not least in relation to books: in the present case it seems most appropriate, not because of the size of the volume (which is considerable) but because it is indeed a monument to its author. Bishop Hanson lived just long enough to see this work in print: it stands, and will stand, as the final harvest of his labours—as scholar, theologian, pastor and bishop.

When, five years ago, Richard showed me the typescript, the book was virtually complete; but it had to be revised and polished, taking into account all results of ongoing scholarship worldwide, before it could finally be published. I am not qualified to review this great work by my old teacher, but I take pleasure in offering an *appreciation* of its intrinsic worth and of its unique place in the literature of the Church of Christ. Its sub-title is *The Arian Controversy 318–381*: not since Gwatkin's *Studies in Arianism* of 1882 has there appeared in English a conspectus of the whole history of the Arian Controversy. Here is collected all the evidence of the thinking of the great Fathers of the Church (and of those whose opinions and preaching provoked and stimulated it) which was the motive-force in the development of the Christian doctrine of God and which culminated in the promulgation of the Ecumenical Creed at the Council of Constantinople in 381. We in the Association were privileged to have a foretaste of this book in Bishop Hanson's 3rd Constantinople Lecture in 1983.

The six chapters of Pt. I are devoted to Arius, his early supporters, and the Council of Nicaea; Pts. II & III detail, in thirteen chapters, what the author called "The Period of Confusion" and the emergence of "Rival Answers"; and the last five chapters in Pt. IV tell of the

resolution of the Controversy and the Council of Constantinople. The whole is the story of the search for orthodoxy in the fourth century when the crisis, not created by Arius nor Athanasios, came to a head: the problem of how to reconcile two basic factors in Christianity, monotheism and the worship of Jesus Christ as divine. A score of councils, the involvement of successive Emperors, polemical writings, riots, depositions of bishops, divisions between Latin-speaking Westerners and Greek-speaking Easterners, . . . nearly a century of quest for the answer to the problem, in the course of which "the Church was impelled reluctantly to form dogma. It was the first great and authentic example of the development of doctrine" (p. xxi).

Naturally Athanasios looms large in this book: Professor Hanson is here, as elsewhere, outspoken about Athanasios's 'politics' and autocratic behaviour as a bishop, but even more enthusiastic about him as a theologian with a penetrating mind and passionate conviction in his faith as a Christian. "The main and paramount source of his doctrine is the Bible" (p. 422) . . . "From him both *skopos* and content of Scripture, in Old and New Testaments, are the two modes of existence of Christ, as Son/*Logos* and as incarnate" (p. 423). The whole summary of Athanasios's doctrine in pp. 421–436 is masterly; and he is quoted from *Or. con Arium*: "it is better to say nothing in bewilderment and to believe than to lose belief through being bewildered" (p. 435).

Among the Western Fathers, pride of place is given to Hilary of Poitiers, and secondly to Marius Victorinus. Hilary must be given "credit for having made great steps towards a Trinitarian theology" (p. 505); and like Athanasios he is aware of the inadequacy of human language in treating of the deep things of God. "(Words) will not speak of God in his reality and his greatness. Perfect knowledge is so to know God that you may know him to be, not unknowable, yet indescribable" (p. 506).

The Cappadocian Fathers are considered in the final part of this book: "they elaborated a new vocabulary for expressing a Trinitarian doctrine of God and insisted that this was the only sound way, in their circumstances and within the limits of their culture, of expressing the ultimate burden of the witness of the Bible to his nature and character" (p. 731). "The Cappadocian Fathers made great and crucial contributions to the development of the full doctrine of the Holy Spirit, and the process impressed upon the whole Church the necessity of accepting an integrated and properly considered doctrine of God as the Holy Trinity. Their conviction that the Father was the fount and cause of the other two co-equal Persons would not have *a priori* inclined them to formulate a concept agreeable to the *Filioque*" (p. 790).

This book concludes with the Council of Constantinople and its Ecumenical Creed: our readers will be interested to note that Bishop Hanson quotes St Patrick (p. 814) in evidence for the provenance of the Creed, alongside Epiphanius and Gregory of Nazianzus. Finally, the author discusses "*The Development of Doctrine*", having surveyed "the process whereby the traditional and Catholic doctrine of the Holy Trinity was finally formed and established" (p. 869).

and all that has followed upon this serves to obscure but not to eliminate this theory of the Papal Office. Within the context of the history of Military and Chivalrous Orders, it is a matter of fact that their genesis is firmly within the setting of the Latin Church of the West and in intimate relationship to the Sovereign Roman Pontiff. No Order emerged or, at least, long survived before the Reformation unless it secured legitimization by way of a Papal Bull extending recognition and legal existence to it.

With the noteworthy exceptions of the USA and the Republic of Ireland, there are few, if any, modern States which lack some system of Honours in which the institution of Orders (of Merit if not of Chivalry) have a place. Many of these Orders make no claim to be Christian institutions or associations but, the fact remains, that the genesis of all Orders is to be found within the Christian institution and fundamental *Ordo* of Monasticism.

Military Monasticism and Papal Sovereignty

Monasticism took its rise in the East, in Egypt, Syria and Palestine. Cenobitic monasticism emerged in the East but religious Orders as such, are a Latin and Western invention, of which the mother-institution was that of St Benedict which ruled its life by the *Regula* (Rule) he compiled. All the great monastic reforms of the Middle Ages were, in both intention and early achievement, efforts at restoring the primitive simplicity of the monastic life as St Benedict had first sought to regulate it. And it was from within the womb of Benedictinism that the first child of what was to become the great family of religious military and Royal Chivalrous Orders came forth. The monastic Order had early been thought of and referred to as the *Militia Christi* but the warfare in which the early monks engaged was against principalities and powers and spiritual wickedness in high places, not carnal warfare against weapon-bearing adversaries.

The so-called First Crusade, which led to the fall of Moslem-held Jerusalem, was not the very first; the Norman invasion of England in 1066 was a crusade, blessed by the Pope, but the First Crusade was the first pan-European expedition against the forces of the great and dangerous rival faith of Islam, undertaken at the request of the (East) Roman Emperor in New Rome (Constantinople). Its inspiration was the liberation of the Holy City, however far below this inspiration were the personal motivations of princes, knights and others of the motley band which flocked to the banner of the Cross. These Franks showed themselves to be, in the eyes of both Oriental Christians and Moslems, little more than Barbarians. The slaughter to which they put the hapless inhabitants of the Holy City remains one of the bleakest atrocities of which men of West Europe have been guilty.

It is said that the infirmarians of hospitallers of the Latin monastery of St Mary assisted the Crusaders to breach the City's defences. These monks of the Amalfitan Benedictine community had long maintained a hospice and hospital for the benefit of Latin pilgrims visiting the Holy City. They now tended the wounded and sick of the invading forces.

The Hospital soon established an independent existence, severed its connection with the Benedictines and adopted the Augustinian Rule. It dates its separate existence to 1113. Its ambulance patrols of the Pilgrim Way soon found they had perforce to be armed.

By 1118 a group of godly knights had formed themselves into a similar patrol force. Calling themselves "the Poor Knights of Christ", they were the first to start military patrols. They soon became a second new order, the Templars.

The military Order of the Temple of Jerusalem received formal recognition in 1128 and Papal endorsement by a Bull in 1139. This Order owed much to the great promoter of the Crusading ideal, St Bernard of Clairvaux, whose Cistercian Rule became that of the Templars (and of the Spanish Military monastic Orders which guarded the frontiers with Moorish Spain and helped to advance the *Reconquista*). Generally speaking, the military monks were militarised Cistercians.

The authentic environment of the military Orders always lay in Syria-Palestine. The two great Orders, the Hospitallers and the Templars, formed the nucleus and the most effective cadre of the military forces of the Latin Kingdom of Jerusalem. The ultimate withdrawal of the two Orders from the Holy Land was traumatic. The loss of the Holy Land really eliminated their essential *raison d'être*. But both, the Hospitallers especially, had their estates in Latin Europe, their hospitals and the network of pilgrim hospices they had established across Europe on the routes to Jerusalem, Rome and Compastela. Both Orders first withdrew to then Latin-ruled Cyprus; the Temple later moved its Magistral Seat to France, the Hospital established itself first in Rhodes and ultimately (1530) in Malta, where it remained until 1798, when the island surrendered to the French. From the fourteenth to the seventeenth century the Hospitallers maintained the most efficient military fleet in the Mediterranean guarding Christian merchantmen from North African corsairs and themselves preying upon Moslem shipping as privateers. The Hospitallers learnt their medicine and hygiene from the Greeks via the Syrians. In 1575, they established the first (and most advanced in its time) international hospital for 500 patients with eleven wards. It had a school of Anatomy and Surgery and a School of Pharmacy.

The Templars became the wealthiest Order in history and acted as bankers and financiers. This aroused the cupidity of Philip the Fair. On trumped up charges of heresy and idolatry, the King had everyone connected with the Temple in France detained and tortured. The melancholy saga of persecution is too well-known to require repetition here. Philip's puppet-Pope, Clement V, suppressed the Order in 1312. Behind the nonsensical charges lurked the ghost of Catharism, virtually extinct by 1307, but the heresy of dualism which underlay it, although unacknowledged, permeated much of mediaeval Catholicism and haunted the Church at least until Vatican II.

Commissions of enquiry throughout Europe failed to establish the guilt of the Templars but, generally, the Papal condemnation was

"Further, we must observe that the doctrine of the Trinity as taught by Athanasios and the Cappadocians and as finally accepted by the Church actually put an abrupt stop to one train of development in doctrine and acted as a pruning rather than a developing force. The traditional, centuries-old, much-used, one can almost say Catholic, concept of the pre-existent Christ as the link between an impassible Father and a transitory world, that which made of him a convenient philosophical device, the *Logos*-doctrine dear to the heart of many orthodox theologians in the past, was abandoned. This was rather a return to Scripture than a development of dogma" (p. 872).

"The acknowledgement of the full divinity of the Son was certainly assisted by and partly promoted in response to the religious experience of the faithful. This was even more true of the doctrine of the Holy Spirit. It even seemed to the protest of the Macedonians that this was a development made in the teeth of the witness of Scripture. We can see that to refuse divinity to the Spirit would have been to leave Jesus Christ as an isolated, inexplicable historical enigma, or else to see him, as the ancients never were tempted to do but as too much modern theology tends to accept, as a deified man" (p. 875).

There let me end these inadequate reflections on a work which will be a "must" for generations of students to come. As I said at the beginning, this book is "monumental". Your reviewer recalls Richard Hanson asking him, a few years ago, how often he preached on the Holy Trinity; and he expressed satisfaction with my reply. The point of the anecdote is that Bishop Hanson had no merely academic interest in this thesis: his final printed words are about his GOD.

Harold Embleton

Archbishop Dr Methodios Fouyas (Ed.): *Texts and Studies* Vol VII, Athens 1988, 305 pp, n.p.

The longest item of this latest selection of material by Archbishop Methodios, covering 188 pp, is a collection of source material by A. Tillyridi from the archives of the Archbishopric of Thyateira, the World Council of Churches, and Lambeth Palace Library, anent the late Patriarch Meletios Metaxakis of Alexandria in the period 1919/35. Patriarch Meletios was, by any standards, an outstanding figure: of Cretan peasant stock, born in 1871, he became successively Archbishop of Cyprus, Archbishop of Athens, Ecumenical Patriarch, a monk on Mt Athos, and Patriarch of Alexandria—and even in 1931 a candidate for the vacant Patriarchate of Jerusalem, which would have made his a quite unique career for any bishop.

These extracts from hitherto unpublished (in Great Britain) material are of absorbing interest, although as an Anglican I am not proud of some of the amateurish attempts at "ecclesiastical diplomacy" here revealed. Unfortunately the errors of typography are grotesque and will be most off-putting to many: one could be forgiven for thinking that there had been *no* proof-reading, although one is conscious that the printing was done in Athens, perhaps by someone ignorant of English script and language. Even so, making one's own corrections,

this is fascinating catena, made possible only by Archbishop Methodios's own labours and goodwill.

The second substantial paper is one by the Scottish theologian and Patristic scholar Prof T.F. Torrance, on "The Hermeneutics of Clement of Alexandria": the author was a notable contributor to the Faith and Order Commission (W.C.C.)'s study of the *Filioque* in 1981 (*vide* my review in *E.C.N.L.* 19/1984, pp 14ff). "We must make use of human knowledge or philosophy, not for its own sake but to help us in our inquiry into the divine revelation and in attaining a scientific knowledge of the realities in which we believe, for philosophy is concerned with investigation into the truth and nature of things" (p. 61): such is St Clement's basic position. For him, love and faith and knowledge (*gnosis*) are not matters of formal instruction, but derive through communion with God: the Scriptures initiate the process by imparting to the soul in faith a 'knowledge of insight' which has to be cultivated to lead to full vision and unity with God (p. 95). The source of this *gnosis* is Christ, who imparted it to His apostles when He expounded to them the prophetic Scriptures; and it has come down to us from them as a godly tradition. "By unwritten tradition Clement is not referring to secret oral traditions of truth or teaching, but to a mode of enlightened insight that develops along with a way of life and inheres in the souls of those who live 'gnostically'" (p. 96).

"The literal and historical meaning of Biblical statements was made to be itself a symbolic reflection of a purely intelligible reality in a timeless world beyond" (p. 104), but our Constantinople Lecturer Bishop R.P.C. Hanson wrote "Clement of Alexandria does not indeed show quite the same tendency to undermine historical narratives by allegory as Philo does, or as Origen does after him. He has, in fact, a stronger grasp upon the doctrine of the Incarnation than Origen" (*Allegory and Event*, p. 120).

Cyprus is brought before us in two reprinted speeches, both of 1987: one delivered in Athens by Metropolitan Chrysostomos of Kitium, entitled "Cypriot Hellenism", and the other in London by the Cypriot Minister of Education (Andreas Christophidi) on "The Turkish Invasion of Cyprus". Both serve to remind us of the many vicissitudes of that lovely island, over many centuries both before Christ and since, and of her historic Church.

This volume also includes two more personal records. In 1986 Archbishop Methodios intervened (successfully) with the Egyptian authorities over the condemning to death of a young Greek woman (previously unknown to His Eminence) on narcotic charges: she was freed, and duly grateful, but at some considerable cost to our former Orthodox President. There are also his addresses and encyclicals for Ochi Day and Christmas 1987, and for New Year's Day 1988, and his welcome to the Ecumenical Patriarch on 9th Dec. 1987.

Harold Embleton

Peter Bander van Duren: *The Cross on the Sword (A Supplement to Orders of Knighthood, Awards and the Holy See)*, Van Duren 1987, 192 pp. £18.50, Illustrated.

This volume is a supplement to the earlier authoritative and, indeed, invaluable work, first written by the late Archbishop Cardinale, later revised (third edition) by Dr van Duren. The present volume carries an introduction by the Most Reverend Archbishop Jacques Martin, Prefect Emeritus of the Pontifical Household.

The book is organised in four parts with an Appendix and Index.

Part I deals exclusively with matters relative to the Papal Knights (that is Knights of the Pontifical Equestrian Orders) for whom especially it will constitute a most useful guide and reference book.

Part II provides guidance on such topics as the suppression and abolition of a Catholic Order Knighthood and as to whether extinct Catholic Orders can ever be revived. (He appears to exclude the possibility, but, at the present time 10,000 members of the Order of the Temple¹—suppressed by the Holy See in AD 1312—are petitioning the Holy See for a restored recognition, cf *Catholic Herald* of 27th January 1989). Chapter VI of this Part treats of unrecognised Orders of all varieties, including those whose members refused to accept a Roman ruling against them, such as that of the French (and Spanish) Tradition of the Order of St Lazarus (the Holy See accords legitimacy only to the Italian Dynastic Order of the House of Savoy, that of the amalgamated Order of St Maurice and St Lazarus), various alleged Orders of St John claimed to derive from the "Russian Hereditary Knights" of the second (not exclusively Roman Catholic) Russian Priory of the Order of Malta, established by Tsar Paul I and suppressed by Alexander I, whose position was based on a misunderstanding of the institution of Hereditary Commanderies (i.e. estates to support a Knight of Malta made over by a proprietary family to the order, the family retaining the Right of Presentation, which in no way made a knighthood dynastic and hereditary), of which one may well be legitimate having been assumed by King Peter I of Yugoslavia (who never abdicated) into the family of Royal Yugoslav Orders, and other Orders, such as that of Our Lady erected by the Bishop of Chartres and which has its English organisation located at Worth Abbey, which are firmly Christian and religious, others which are little more than ceremonial charitable organisations and some which are utterly spurious by any standard.

Part III concerns itself with Errata and furnishes Addenda to the main work. It includes in its subject matter a useful chapter on the Venerable Order of St John of Jerusalem in the British Realm and treats, inter alia, with two Continental Dynastic Orders which have admitted British Knights as Honorary Knights (whether with or without Her Britannic Majesty's Royal sanction I am unable to state): the Sacred and Military Constantinian Order of St. George of the Neapolitan Bourbon House of the former Kingdom of the Two Sicilies and the Order of St Michael of the Wing, a Dynastic Order of the Royal Portuguese House of Braganza (accorded recognition by the present democratic Republican Government of Portugal). (Many A.E.C.A. members will have been privileged to attend Order

Days of The English College of the last named Order at St Dunstan-in-the-West).

Part IV devotes itself to Christian but not (Roman) Catholic Religious Orders (which are not monastic) and Badges of Religion. This is perhaps, of especial interest to a number of both Orthodox and Anglican A.E.C.A. members. Chapter I establishes the complete legitimacy in international law of the Most Sacred Order of the Orthodox Hospitallers, of which His Eminence Archbishop Gregorios of Thyateira and Great Britain recently became Grand Almoner, and of which His Grace Bishop Kallistos and other Orthodox prelates and clergy in this country are members. The Order has its perpetual Seat at the Monastery of St Barnabas in Northern (Turkish occupied) Cyprus but maintains its administrative (Chancery) office *ad interim* in London. A number of Anglican dignitaries have accepted the Order's Badge of Religion (as have several Roman Catholic prelates). Membership of the Order is restricted to Orthodox Christians. Non-Orthodox candidates are admitted to the Companionship. Chapter II provides information about the Lambeth Cross and the Order of St Augustine of Canterbury and discusses both in the light of the Archbishop of Canterbury's dual position as Primate of All England and as, in some sense, "Primus" or President of the world-wide Anglican Communion. (There is no mention in the book of the institution and status of the Cross of Thyateira, which one can but regret and venture to hope will be a matter rectified in any later edition).

It will give widespread satisfaction, perhaps especially to those of us of the older generation, that the two famous Polish Orders of the White Eagle and Polonia Restituta are so sympathetically treated in the Appendix.

An Index in a work of this kind is indispensable. This one is good. Both the original author of the primary work and his successor, the author of the present volume under review, are recognised and renowned authorities in this highly specialised and complex subject in all aspects, academic and juridical. Although his specialised publishing house functions from Gerrards Cross in Buckinghamshire, Dr van Duren himself is usually to be found working in Vatican City at the direct disposal of the Holy See.

For many, the whole field of Chivalry and Heraldry will be dismissed as appertaining to a bygone age of pomp and circumstance and alien to the modern concept of the Church as opting for the poor (by inference against the rich). It will be seen as Triumphantist and Legitimist, a handmaid of Ultramontanist. In some measure, perhaps this is not altogether a false judgement. If the Holy See is seen as *Mater et Magistra* of all Orders, it is not as the Prince of the Papal States, reduced to the tiny but still Sovereign State of Vatican City, that the Bishop of Rome is viewed, but as the Vicar of Christ, reigning in His Name above all secular Princes and Governments, the ultimate Source in the Name of Christ of all legitimate Authority and all Honour(s). This is not something most (Roman) Catholics would wish to press or, indeed, publicise at the present time. However paternally he expresses the concept, this is clearly what the present Pope believes about his Office. The simplification of the Papal Court

accepted. However, in Aragon, James II instituted the Military Order of Our Lady of Montesa and St Peter with sequestered Templar funds and, specifically, to replace the suppressed Templar military force. In Portugal, five years after the Suppression, King Denis I created the Order of the Knights of Christ, dropping the addition "of the Temple of Jerusalem", to which he assigned all former Templar property. The Pope confirmed the legitimacy of the Order in 1319 with the condition of retaining a separate right of presentation. This, effectively, created a dual Order. The Papal Order, formally separated in 1522, is now ranked as the highest of the five Pontifical Orders of Knighthood (vide van Duren p. 27) and, since 1966, it has been reserved to Christian Heads of State.

The ancient adversary of the Orthodox Russian State, the Teutonic Order or Teutonic Knights of St Mary's Hospital in Jerusalem, originating in 1090 was officially recognised in 1198. It founded the Teutonic State of Order in 1240. It was dissolved by Napoleon I in 1809. It was re-established in Austria by Ferdinand I in 1839. It remained linked to the Imperial and Royal House of Hapsburg until 1923. As a religious Order, of all the Imperial Orders of Chivalry, it alone escaped suppression by the Austrian Republic. Its conversion into a clerical Order was promulgated by Pope Pius XI in 1929. It is described as a mendicant Order of men and women. Perhaps this change of vocation may constitute some reparation for the atrocities perpetrated by its former *Ritterschaft* against the Orthodox Slavs.

Battling monks are not altogether unknown in Orthodox history but none made a life's vocation of it. And, even in the Latin West, the Military Monks were always, in fact, however noble their lineage, lay brethren; none was ever in Minor Orders.

Deacon Andrew Midgley

NOTE

1. This may be the association which has appropriated to itself the title of "Sovereign and Military Order of the Temple of Jerusalem", condemned as illegitimate by the Holy See through L'Osservatore Romano of 24th July 1970.

Archbishop Paul of Finland (Tr. Esther Williams): *Feast of Faith: an Invitation to the Love Feast of the Kingdom of God*, St. Vladimir's Press 1989, 112 pp, £4.50.

Alexander Schmemmann (Tr. Paul Kachur): *The Eucharist: Sacrament of the Kingdom*, Vladimir's Press 1988, 245 pp, £19.95 (hb) and £12.95 (pb).

John Baggley and Richard Temple: *Doors of Perception*, St Vladimir's Press 1989, 160 pp, £9.95.

Panayiotis Nellis (Tr. Norman Russell): *Deification in Christ* (Contemporary Greek Theologians No. 5), St Vladimir's Press 1988, 254 pp, £9.95.

The late Archbishop Paul of Finland, formerly a member of the Association, has produced a useful little book on the Divine Liturgy—*Feast of Faith*. Like another of his works it takes the form of a Pastoral Letter to his flock, the small but active Finnish Orthodox Church of which he was from 1969 until two years ago, the Primate.

The study of the Liturgy is beautifully illustrated by pencil drawings of the main elements in the rite. Archbishop Paul's work is succinct and a great deal of devotional material and liturgical information is packed into its 112 pages. He emphasizes the essential nature of the Orthodox Church and her liturgy: *ecclesia, leitourgia* and *eucharistia*; that is, the Holy People of God "called again and again to assemble in one place" for the *leitourgia* (public service) and that common service is "to give thanks to God, to bring Him a thank-offering"—*eucharistia*. It is in this assembly of the Holy People of God that the Baptized become members of the Church "in the full sense of the word, a member of the Body of Christ". "Now you are the Body of Christ, and members individually" (1 Cor. 12:27).

The writer unfolds the Liturgy with great care and reverence and intersperses his commentary with many biblical texts. He appeals for the secret prayers to be recited aloud and quotes from the writings of Metropolitan Emilianos of Silibria, who has studied the manuscripts of Liturgy in the libraries of Athens, the Italo-Greek monastery (still in union with Rome) at Grottaferrata and Leningrad, and has discovered that the term "secret prayers" did not appear in texts of the Liturgy until after the thirteenth century. Fr Alexander Schmemmann made similar pleas for audibility in his book *The Eucharist* (see below). Archbishop Paul, in the 1985 Handbook of the Liturgy of the Finnish Orthodox Church, has provided for the prayers to be said aloud and for the clergy not to be separated by the closed Royal Doors from the congregation, also "the prayer before Communion is to be recited together, and Communion is to be given to the faithful immediately after it is given to the clergy".

The Archbishop closes his book with a short Pastoral Address, which is reminiscent of a passage written almost forty years ago by Dom Gregory Dix in his classical work *The Shape of the Liturgy*:

The Eucharist—whether celebrated secretly in the barracks of a concentration camp or a gilded cathedral—contains the timeless presence of the new message. There indeed time loses its meaning in an intersection of past, present and future, in the way in which Christ is at the same time both the Lamb of God who has taken away the sins of the world and the King of Glory raised to the glory of the Father.

Just as the Christians at the time of the martyrs met their crucified but risen Lord in Communion, so Christians in our time, who are "in the world but not of the world," experience the Eucharist as the source of the power of their faith.

Again and again, this power is given to the weary traveller along God's way.

Thus the "new" is continuously new and fresh in this age "till He comes".

And until then, the Christian's walking in newness of life (Rom. 6:4 is "from Liturgy to Liturgy", a perpetual longing for the Love Feast of the Kingdom of God.

Father Schmemmann quotes Dom Gregory Dix on page 13 of his book *The Eucharist—Sacrament of the Kingdom*. The Eucharist has "a

shape"... "which can be traced back to the fundamental, apostolic principle of worship" and this principle he unfolds in his chapters: The Sacrament of the Assembly; the Sacrament of the Kingdom; of the Entrance; of the Word; of the Faithful; of the Offering; of Unity; of Anaphora; of Thanksgiving; of Remembrance; of the Holy Spirit and finally the Sacrament of Communion.

Throughout this book Schmemmann emphasizes the fact that "any serious study of the Eucharistic Ordo cannot but convince us that this Ordo is entirely, from beginning to end, constructed on the principle of correlation—the mutual dependence of the celebrant of the service and the people. One may even more precisely define this bond as *co-serving* or *concelebration*". He laments the fact that "this idea however, plays no rôle whatsoever in school theology, and the liturgical piety engendered by it, and is for all practical purposes decided. The word 'concelebration' is applied only to the clergy taking part in the service". He points out that "even the most literate and trustworthy liturgics textbooks (such as Archimandrite Kiprian Kern's *The Eucharist*) usually mention everything from a canonically ordained priest right down to the quality of the wine—except the 'assembly as the Church', which is evidently not considered a 'condition' of the liturgy".

He contrasts the present practice within Orthodoxy with that of the Early Church in which, when a priest celebrates or concelebrates with other priests, the entrance of the celebrant or concelebrants precedes the actual assembly of the people and has become an entirely private rite, i.e. the celebrant's entrance, vesting, washing of the hands and the preparation of the gifts is totally private, even having its own dismissal. In contrast to this the celebration of a Solemn Pontifical Liturgy is much more in keeping with early tradition—the people gather in the church before the Bishop arrives and greet him when he enters; the vesting takes place amidst the congregation and the Bishop does not proceed to the sanctuary until the Little Entrance. But, alas! the Byzantinization of the liturgy has resulted, as Professor Afanasiev has shown in *Trapeza Gospodina* in the separation of "the initiated" and the "uninitiated", although the task of the reformers of the liturgy "consists not so much in making various changes in our liturgical life, but in rather coming to realize the general nature of the eucharist".

When Orthodox Christians build a church, they believe they have redeemed a part of space. It is for that reason that there is no vacuum in an Orthodox church—all the empty wall spaces are covered with frescoes or icons; candelabrae hang in the otherwise emptiness of the dome, from whose heights the Pantocrator gazes down on the assembly of the faithful. The apsidal east end houses the Theotokos, the God-Bearer, whilst icon upon icon cover the screen or iconostasis. Schmemmann writes:—

... in its best Byzantine or Russian incarnation, the temple is experienced and perceives as *sobor*, as the gathering together of heaven and earth and all creation in Christ—which constitutes the essence and purpose of the Church... Thus, the iconostasis originated from the experience of the temple as "heaven on earth", as testimony to the fact that "the kingdom of heaven has

drawn near". Like all the rest of the iconography in the church building, it is an incarnation of the vision of the Church as *sobor*, as the union of the visible and invisible worlds, as the manifestation and presence of the new and transfigured creation.

And "I saw a door open in heaven" (Rev. 4:1) This is the theme running through John Baggley's book *Doors of Perception*. The writer is an Anglican priest.

We have recently celebrated the victory of the iconodules over the iconoclasts, and although Anglicans and Roman Catholics took part in the festivities and visited the exhibitions of icons, one was left wondering whether the Western Christian had even begun to understand the significance of the icon for the Orthodox. The most famous icon apart from those attributed to Lucan origins is probably that of the Saviour *Acheiropoietos* (Not-made-with-hands) which, according to legend, was sent by Christ to the leprous King Abgar of Edessa; and as, John Baggley shows, the icon of the Saviour based on the Edessa image of the Holy Face became very popular in sixth-century Byzantium, "but increasingly so after the transfer of the Edessa icon to Constantinople in circa 944".

The creating of the icon in the Orthodox tradition cannot be compared to the carved images which adorn most of the churches in Western Christendom. Icons are not ornaments. "The making of icons is linked to faith in the Incarnation of the Son of God; it is seen as part of the manifestation of the Incarnate Word, an unfolding of the mystery of god revealed in Christ. An icon is thus the servant of the Holy Tradition of the Church, a servant of the Gospel, not a mere artistic device."

The book contains some fine reproductions of icons—Greek, Cretan and Russian—but the last sentences in the book sum up the whole theology of the icon:

The suspension of such colours in the egg medium and laid over a gesso or gilt-gesso ground, allowed the light to pass through the materials and be reflected into the eye in a series of events that are almost alchemical in that they demonstrate a transformation of matter, or rather, of vibrations of light. The transformation of matter by the finer vibrations of light can be regarded as more than the ultimate spiritual symbol: it is a demonstration of the actions of divine energy manifested on the physical plane.

An icon, therefore, becomes a sign or sacramental of both the Transfiguration of matter and also of the hope of glory.

It is the Hope of glory which is unfolded in the fourth book from the St. Vladimir's Seminary Press: *Deification in Christ*. The opening paragraph of Chapter III encapsulates the contents of this work:—

Since a true human being is one who is in Christ, and since the spiritual life is the life in Christ, the living of such a life cannot be realized except by the union and communion of man with Christ, a communion which in its fulness is called in Orthodox tradition *theosis* or deification, and which, according to Kavasilas, has christification as its real anthropological content. In the five main chapters of *The Life in Christ*, Kavasilas explains that the union and communion of man with Christ is realized by man's "being",

by the movement which makes this being active, by life, by knowledge and by the will. Union with Christ, then, belongs to those who have undergone all that the Saviour has undergone, and have experienced and become all that He has experienced and become.

First, it is through the Sacrament of Baptism that we take on this new form and begin our deification: "... man descends into the water of baptism as 'shapeless and formless matter' and rises 'meeting the beautiful form' of Christ. We are formed and shaped, and our shapeless undefined life receives shape and definition". So that, as St Paul says: "What is mortal is swallowed by life" (2 Cor. 5:4) and "It is no longer I who live but Christ who lives in me" (Gal. 2:3).

Orthodoxy has always prided itself, as well it may, on its *wholeness*, the Russian word for this being *Sobornost*, also meaning "Catholicity"; and, as noted earlier, this wholeness takes in the church building as an essential beginning on earth of *theosis*, by the redeeming of space through the transfiguration of the building in which the Divine Liturgy is celebrated. Even the very fabric of the building takes on a cosmic significance.

But the divine eucharist also has a more general, a cosmic significance. It reorders not only human life but also the whole universe. It constitutes ... the final reality, the "end" of all beings, the goal of life on earth, the content of the heavenly life, the transformation of history. The "time" of the eucharist unifies the past, the present and the future; it manifests eternity and activates it in actuality in the midst of everyday life. The "space" of the eucharist is the space of the Kingdom, the real Christian homeland.

And Holy Communion is the beginning of the life of heaven and of our transformation here on earth "He who eats me will live because of me" (John 6:57). Nellas again quotes Kavasilas:

He refers to the fact that man, as a higher being, can assimilate bread, fish and whatever else he eats. But these foods, he maintains, once again under the influence of St. Maximos, do not of themselves have life and therefore cannot vivify. They give the impression that they offer life because they sustain the body temporarily, but in reality they offer a mere survival which is subject to decay and orientated towards death. But the bread of the eucharist, which is Christ, is alive in actuality and is thus able to offer life in a true sense. Of course, absolutely as He, He is not Himself transformed when He is offered as food to man but transforms man into what he is Himself.

A.T.J. Salter

NOTES

1. See Emilianos: *To "Amen" et te Theia Leitourgia* and *He Leitourgia Mas* (1959). The Revd Dr Nicon Patrinoas's book *The Orthodox Liturgy* (New Jersey 1974) is also quoted, in which Patrinoas alludes to the 137th Novella of the Emperor Justinian (565 A.D.) which required priests, under threat of punishment, to read the Eucharistic and baptismal prayers in a voice loud enough for the people to hear.
2. The Russian word *sobor* means both "assembly" or "council", and "cathedral", e.g. *Uspensky Sobor*—Cathedral of the Dormition.

NOTICES

Membership

Membership of the AECA is open to all communicant members of "canonical" Anglican, Orthodox and Oriental Orthodox Churches. Functions are normally open to all interested. The 1988 subscription of £4 is now long overdue, and members who have not paid are asked to send their subscriptions to the General Secretary as a matter of urgency together with a subscription of £4 for 1989. Please note, these subscriptions are *minima*, and donations over and above will be most welcome.

Material for the next issue of ECNL

Please note that all material for the next issue must be with the Editor by the end of 1989. Please type on A4 paper, leaving good margins. Reviewers are especially asked to note the "house-style" by referring to the reviews in this issue—at present some reviewers are ignoring this request and thus causing unnecessary extra editorial work! Typescripts unacceptable to the Printers will be returned to authors for re-presentation.

Aid to Russian Christians

Aid to Russian Christians is a registered charity which has been working since 1973 to provide religious and spiritual aid to believers in the Soviet Union. In recent years the opportunities to send religious books have increased greatly. The opening up in the country has meant that books can now be sent directly. Sadly, there is still a great need for suitable Orthodox literature, especially of an introductory nature.

Aid to Russian Christians has got together with some Orthodox in this country to produce and send a Russian translation of the booklet by Bishop Kallistos Ware *How to Read the Bible* (published in English by Stylite Publishing). We are hoping to produce one million copies of this simple and direct booklet, enabling many ordinary believers to receive this guide to using the Bible. Each copy will cost 5p to print, making a total of £50,000 for the whole project.

If you wish to contribute to this worthwhile project, please write to: "Aid to Russian Christians", PO Box 200, Bromley, Kent, BR1 1QF. This charity sells Christmas cards each year and all profits from their sale go to support its work for Christians in Russia.

Pilgrimages

Details of next year's pilgrimage to Crete can be found on the rear cover of this issue of *ECNL*. Current plans for future pilgrimages are: Iona (1991) and Valamo, Finland (1992). Suggestions for pilgrimages are welcomed by the Committee and should be addressed to either the General Secretary or the Pilgrimage Secretary. A number of suggestions have already been made: e.g. Cyprus, the Holy Land, the Coptic Church, St Catharine's Monastery (Sinai), return to Serbia, etc. Although the pilgrimages normally take place in August,

those to areas which are extremely hot in Summer may have to be arranged during other months.

The 1989 Constantinople Lecture

The 1989 Lecture will be given on 30th November by the Revd Dr Geoffrey Rowell (Chaplain and Fellow of Keble College, Oxford) with the title "The Nicæan Faith and the Anglican Communion". It will follow Vespers at 6 p.m. at St Sarkis Armenian Church, Iverna Gardens, London W.8. The Orthodox President of the Association, Archbishop Gregorios, will be in the chair.

Annual General Meeting

This year's A.G.M. will be held on Saturday 28th October at St. Mary's church, Paddington Green, London. There will be a Solemn Mass at 11.30, celebrated by the Bishop of London, at which the preacher will be Archbishop Gregorios of Thyateira and Gt Britain. It is hoped to have an Oriental Orthodox speaker in the afternoon. Full details will appear in the *Church Times* during October.

Members will note from this edition of *ECNL* that the Assistant Secretary will be resigning with effect from this year's A.G.M. The Assistant Secretary is normally appointed from the Committee, and nominations to the Committee would be most welcome. These should be made in writing to the General Secretary so as to arrive before 28th October. Both proposers and seconders should be members of the Association, and the consent of the nominee should be obtained in advance.

Changes of Address

The records of the Association are currently being updated. It is important that changes of address should be notified to the *General Secretary* (NOT the Editor of *ECNL*). A number of members have stated that old addresses are still being used; if the mailing of *ECNL* is still to an outdated address, please write immediately to Fr John Salter stating the address to which the Journal should be mailed.

LETTER TO THE EDITOR

SIR This letter comes to you from Istria where our Orthodox Christian church has fulfilled its lofty service for more than three centuries. This parish is the westernmost oasis of Orthodoxy in a land which after the war saw a great influx of Orthodox people. Our ministry in this region has thus a special significance. For a long time the circumstances have been extremely unfavourable for our church, and that is why the buildings we use for our worship have fallen into a state of complete disrepair. Our task now is to restore the Parish House of Peroj so that it can serve as a pan-Orthodox centre of minister to the needs to the contemporary Church.

The Parish House, given back to the Church in 1988 in a half-ruined state, dates from 1754. Our intention is to transform this ancient

monument, which is of great architectural beauty, into a centre where, among other things, the Christian youth of Serbia and abroad could meet and receive in an Orthodox environment some education in the Orthodox tradition, by means of the various activities which we plan for this centre.

The Parish House will consist of the following: a chapel as a centre of liturgical life, an icon workshop, a conference room, a religious museum, as well as facilities to accommodate about 30 people, and a restaurant which could offer food in accordance with Orthodox tradition.

Having exhausted all our resources, we have up to now spent 30,000 DM (about £10,000), which has enabled us to complete half the renovation. Unfortunately we are without any possibility to meet the remaining financial needs, which means we are unable to complete our project. (We are about £16,500 short of our requirements.) We are therefore asking you to help us by contributing to our restoration fund. Any sum, however small, will be greatly appreciated. Contributions may be sent to our bank account:

Srpska pravoslavna crkvena opština perojska
Preradoviceva 20
YU - 52 000 PULA
Yugoslavia

Account: Istarska osnovna banka PULA
33700 - 620 - 16 - 3 - 210 - 029305 - 0.

Thank you for your understanding and your brotherly support.

Fr Ljubomir Ljubotina

1990 PILGRIMAGE TO CRETE

(c. 30th April–11th May)

Book NOW with the Pilgrimage Secretary, Fr Philip Warner
(address: inside front cover). Numbers are limited.

1989 ANNUAL FESTIVAL

Saturday 28th October

11-30 am SOLEMN MASS

Celebrant: the Bishop of London

Preacher: Archbishop Gregorios

ST MARY'S PADDINGTON GREEN

followed by A.G.M. and Lecture

(Please bring your own packed lunch.)

1989 CONSTANTINOPLE LECTURE

Thursday 30th November

Speaker: the Revd Dr Geoffrey Rowell

(following Vespers)

6 pm ST SARKIS ARMENIAN CHURCH

IVERNA GARDENS, W8