

E.C.N.L.

Cover design by David Tuthill

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

New Series No. 32 Spring 1991
£2.00 to non-members

ISSN No.
0012-8732

The Anglican and Eastern Churches Association

founded 1864

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

Eastern Churches News Letter

EDITORIAL

New appointments in the Association

Members of the Association will wish to welcome our new Chairman of the Executive, Fr John Salter (who relinquishes the post of General Secretary), and our new General Secretary, Fr Philip Warner (who relinquishes the post of Assistant Secretary and was for a while also Pilgrimage Secretary). These new appointments have arisen as a result of Fr Harold Embleton's retirement from the Chairman's post after many years of service to the Association in that capacity.

At the same time as welcoming those taking up new appointments and wishing them well, members will want to express their gratitude to the retiring Chairman for his hard work and his faithful and enlightened leadership. It should be noted in particular that the annual Constantinople Lecture, inaugurated in 1981, came into being as a result of his personal initiative, and that it has continued to be arranged under his guidance and organization.

Returning to the roots

One of the disadvantages of a journal which appears twice only in the year is that the Editorials need to avoid being too immediately topical. In these times in which we now live, events change so swiftly that any planned Editorial runs a serious risk of being out-of-date when it eventually appears in print.

At the present time of writing, the Gulf War is the foremost of our major concerns with, perhaps, the situation in the Baltic Republics occupying second place. The problem of Northern Ireland is also continually with us, as we are regularly reminded as we read of or, in some cases, sadly experience the sporadic acts of violence connected with this seemingly intractable issue. Yet, at the same time, we have just completed one more annual Week of Prayer for Christian Unity. This is a high point of the Christian year for fervid ecumenists, but, for those with discernment, something which can often degenerate into a somewhat empty ritual of preaching in 'other' Churches and joining in poorly designed ecumenical services largely devoid of theological content. We are also beginning the ecumenical Decade of Evangelism, though many might well not have noticed this.

Both in the matter of Christian unity and in the political problems of the Middle East and elsewhere, we are to a considerable extent prisoners of history. It is important to remember this, especially when we too hastily apportion blame exclusively to certain individuals or nationalities. However, this does suggest that, if the roots of various problems lie deep in world history, may it not be the case that the only possible solutions may well lie in this history also. If we confine ourselves to attempts to rationalize problems only in their

current terms, then it may well prove in the end that we are pursuing an impossible task, no matter how well disposed the intentions of the various parties.

That resort to history actually works is demonstrated by the recent conversations between the Orthodox and Oriental Orthodox Churches. The separation of these Churches has its roots in the Council of Chalcedon of 451, and it was therefore especially to this Council and its declarations that those participating in the conversations turned their attention, for, while the Council represents a point of divergence of faith, it also represents a point before which there had been complete convergence. The remarkable result of these conversations is that it has been discovered that there has all along been a unity of faith, though this unity has been hidden by problems of expressing that faith. There are still matters to be determined before full communion can be restored between the Orthodox and Oriental Orthodox Churches, but the principal barrier – that of divergent faith – seems now to have been removed, and this could not have been achieved without a return to the Chalcedonian roots of the schism.

It may well be too naive to suggest that all the problems facing the Church and the world can be solved solely by a return to historical roots, but it is surely true to suggest that such a return should always form a significant part of any quest for their solutions. It is, however, important that return should be made in each case to the *original* point of divergence. This is illustrated by the problem of the Uniate Churches. The present participants of this struggle have memories which go back only to the immediate post-war period when Uniate Churches were forcibly suppressed in some Eastern European countries. If attempts to resolve the problem go back only to this point, there is little chance of a just solution being found. The *original* point of divergence was the enforced 'conversions' of Orthodox to papalism in the 16th century. Any discussions between Rome and the Orthodox must therefore begin here.

In returning to the roots of problems, whether ecclesiastical or political, it must also be remembered that history tends to be rewritten by the various parties to suit their own particular claims. This has been especially true of the more despotic regimes, but the history of these Islands has been no exception. One can point, for example, to the defamation of Richard III by the so-called 'historians' of the Tudor period, to the extensive rewriting of Scottish ecclesiastical history, or to much of popular Irish history. The history books of most nations and Churches present material which is, at best, somewhat biased. This is a fact which has to be accepted by all parties. A return to historical roots must therefore inevitably first involve appropriate unbiased research in order that the content of history may be agreed between contending parties. Here, the primary source material (where it exists) must be of overriding relevance.

By the time this Editorial appears in print the war in the Gulf may well be over. Whether or not this is the case, many problems of the Middle East remain, not least the problem of the Palestinians. This has an all too obvious historical dimension, but also exemplifies the

danger of too shallow a historical investigation. It cannot be justly solved if the historical root is taken back only as far as the creation of the modern State of Israel. The same danger of shallow historical investigation applies to the problem of the Baltic States, to the Albanian incursion into Kosovo, and to the problems of Latin America. It applies equally to the search for Christian Unity, but here there is a special difficulty. Many of the Churches which participate in the World Council have only short histories – Protestant fragmentation has been the inevitable result of the detachment of faith from ecclesiology and the misguided belief that Scripture is for individual interpretation. The quest for unity therefore needs a return to roots at many different historical depths. There is no one clear starting point, as was Chalcedon for the Orthodox/Oriental Orthodox conversations, though there are a number of obvious major roots, such as the East-West Christian divide of the 11th century and the Reformation of the 16th. But to consider only these would be to do injustice to many of the Churches which represent fragmentation from the mainstream Reformation Churches. Complicated though it may appear to be, it may well nevertheless be true that a piecemeal and painstaking return through the various roots of schisms from the present century to the distant past will prove to be the only sure way of recapturing such Christian Unity as is possible or desirable before the Parousia. This is a major challenge which faces ecumenists. It will involve deep humility, real sacrifice, great courage, and absolute trust in the Holy Spirit to guide the people of God into all truth.

LETTER FROM THE NEW CHAIRMAN

The Association says farewell to our Anglican Patron Archbishop Robert Runcie, who has undoubtedly taken the keenest interest of any of our Anglican patrons since our foundation as what is now the oldest society working for the reunion of Christendom in 1864. Dr Runcie, when Bishop of St Alban's, gave us his fullest support as our Anglican President at all times; both he and our present Anglican and Orthodox Presidents, Bishop Michael and Archbishop Gregorios, have been fully working presidents.

Archbishop Robert's primacy has not been easy. He had hardly been enthroned in St Augustine's Chair before the 'Ruling Class' in the person of The Press was baying for his blood. No Archbishop since Archbishop William Laud has been so persecuted by the monied class – that class which tore the guts out of the *Ecclesia Anglicana*, but not quite the heart, with the closing and destruction of the monasteries, the virtual extinction of our Yeomanry and ancient Grammar Schools and their replacement by a group which had feathered its nests at the expense of the poor, who found all the necessities of material and spiritual welfare in our ancient Religious Houses. Robert Runcie seemed to stand in the way of something, they were not sure what, and we are not sure who those anonymous faces are, but there was a force unclearly defined and impossible to ever pin down, but which extended through Fleet Street and Wapping and the

cut-throat world of London Anglo-Catholicism and Home Counties Evangelicalism, and was bent on the Primate's denigration. He met this onslaught with patience, dignity and admirable restraint. Inside the Anglican Communion were forces at work to equalize the sexes. The Episcopal Church of the U.S.A., having kept a very low profile during the fight for racial equality, which was left almost entirely to the Baptists, was determined not to be seen as a non-starter on Women's Rights, jumped into the vanguard of this secular movement and nearly destroyed the unity of the Anglican Communion gathered around Canterbury in the process.

Had Robert Runcie been Primate of All England at a different period with ARCIC backing him and the Anglican-Orthodox dialogue behind him, and with laymen like Viscount Halifax and Athelstan Riley to support him, then there is no telling what he could have achieved in bringing Rome, Constantinople and Canterbury together, but history was against him. The caravan had moved on! He lived to see many of his hopes dashed and his vision turned to dreams. On the international scene no Archbishop of Canterbury had had more influence in the realm of Christian/Moslem diplomacy, but even on this important front the latter half of his ten-year primacy has seen him bitterly disappointed and his failure to secure the release of his envoy, Terry Waite, and other hostages has left him looking pale and exhausted with the ever nagging worry as to what hell-hole his envoy had ended up in. But above all these set-backs and often heart-breaking disappointments, he has managed to fulfill a role as a truly pastoral Archbishop, who knew thoroughly not only his Diocese of Canterbury but also a large number of his flock within the Province and throughout that difficult 'patriarchate', the Anglican Communion, and indeed Western and Eastern Christendom itself. We wish him a retirement of peace and happiness and the opportunity to travel to those parts of Asia Minor, the Balkans, and Eastern Europe, which over the years he has grown to love and where he is loved in return.

Fr Harold Embleton retired as Chairman at the Annual General Meeting. Harold has always been one of the wise elders of the Association and of the ecumenical movement as it effects the Christian East. Like our previous Chairman, Fr Henry Brandreth, he has known most of the great figures of Eastern Christendom and those who have worked on the Anglican side in that sphere, his special expertise lying with the Church of The Hellenes and the ancient Patriarchates. Under his chairmanship the Association has expanded and renewed its contacts with Eastern Christians on their home territories as well as with those in the United Kingdom and Western European diaspora. The inauguration of the Constantinople Lectures has been due to his vision and insight. Fortunately, for all of us concerned we shall not be losing his advice and guidance as he stays on now as one of our Vice-Presidents.

To the hottest seat of General Secretary we now welcome Fr Phillip Warner, no stranger to any of us, whose expertise in word processors and computers and general office management is streets ahead of my own, I am happy to say. We wish him well in what is in effect the

executive office of the Association. Please pray for him and for me in our new jobs and for the whole Committee.

I hope as many of our Anglican members as possible will find time this year to keep Holy Week and Pascha with the Orthodox Churches.

Yours sincerely in Christ,

John Salter

CHAIRMAN'S NOTES

Two Popes visit London

The fact that two Popes were in London at the same time seems to have escaped the notice of both the secular and religious press. This was an unique event in that the two Popes and Patriarchs of Alexandria and All Africa happened to be in the Capital in the month of November last, the one to visit the Coptic community, Pope Shenouda III, and the Greek Patriarch Parthenios III to give the Constantinople Lecture at Lambeth Palace. Pope Shenouda entertained a great many guests at Grosvenor House in Park Lane at which the chief guest was His Holiness Patriarch Parthenios. Other guests included the Bishop of London, the Pro-Nuncio, the Egyptian Ambassador, and the Imam from the Mosque in Regent's Park and his assistant.

After delivering the Constantinople lecture at Lambeth Palace in the presence of the Archbishop of Canterbury, representatives of



His Holiness Parthenios III, Patriarch and Pope of Alexandria

Orthodox jurisdictions in the United Kingdom, and a host of Anglicans and Roman Catholics and members of the Free Churches, Pope Parthenios was entertained to dinner at Beoty's Restaurant in St Martin's Lane by the Committee of the Association.

King Michael of Romania's lecture

On 31st January, His Majesty King Michael of Romania addressed the School of Eastern European and Slavonic Studies in the Chancellor's Hall of the Senate House of London University on the subject of the economic and spiritual recovery of his country, where all social structures with any integrity have virtually vanished. The King reminded his large audience that he had twice tried to return to his country to visit the graves of his ancestors at Curtea Arges, but had been prevented from getting to the monastery by the Iliescu police. His Majesty said that the plight of Romanians under the Iliescu regime was in many ways very much worse than under that which had been replaced. The evil old structures still remained in force now topped up by a vast debt. His people had been subjected in Bucharest to beatings up by the miners while independent line newspapers were denied the allocation of paper to print news not in line with that of the regime. The King stressed that he was willing to return to Romania to serve his people in whatever way he could. One left the lecture feeling that here was a man who really loved his country; and Romania needs love above all things at this moment in her history after so many in Church as well as State have used her for their own aggrandisement and utterly selfish ends.

The crisis for Christians in the Ukraine continues

Major-Archbishop Cardinal Myroslav Lubachivsky, Head-in-Exile of the Ukrainian Catholic (Uniate) Church, may not have been granted the rank of Patriarch by the Holy See, but the Ukrainian Autocephalous Orthodox Church (not to be confused with the Ukrainian Orthodox Church under the Patriarch Alexis II's Exarch Metropolitan Filaret in Kiev) has recently elected a Patriarch-in-Exile. He is an aged prelate, and has been named Patriarch Mstyslav I of Kiev and All Ukraine. The first Sobor or Synod of the Autocephalous Church took place in Kiev last June when the new Patriarchate was announced. The elected Patriarch was not able to obtain an entry visa so his *locum tenens* in Lviv is Metropolitan Ioan of Lviv and Halychyna. Amongst other controversial decisions reached at the Sobor was the declaration that the subjugation of the Kievan Metropolia to the Moscow Patriarchate in 1696 was uncanonical, and that the self-liquidation of the Autocephalous Church at the 1927 Sobor was invalid. One encouraging statement was made which is a model of irenic and ecumenical outreach:

Ukraine has a long historical tradition of religious toleration. Ukrainian Orthodoxy honours these traditions and recognizes that all people who live in our land are equal before God and free in their conscience. The Spirit of the Lord breathes where He Himself wants, and no individual or group has the right to claim exclusivity to the Truth of Christ, which belongs to all. Therefore, the Ukrainian Autocephalous Orthodox Church addresses all of her Sister Christian Churches which exist in Ukraine with the apostolic greeting: 'Peace be with you'.

We applaud the efforts of all those Churches which work for the spiritual building of our nation. We applaud the Ukrainian Greek-Catholic Church for her spiritual, patriotic, and cultural efforts.

We separate the political activity of the Holy Synod of the Russian Orthodox Church from the essential Christian service of the clergy of the Church which enabled the Ukrainian Orthodox faithful, in spite of the sins of the Russian hierarchy, to live the sacramental life of the Church.

We applaud the Protestant Churches, which under the most difficult of circumstances, continued to spread the Word of God and accomplished much in protecting the moral foundations of our Nation.

We are certain that each of these Churches carries the Word of God to every region of our homeland; each has the right to its own parishes, schools, print shops, etc ... Neither secular nor religious authorities have the right to interfere in the internal affairs of any other Church, and should be concerned with their own affairs.

The U.O.A.C. expresses its acceptance and tolerance of all faiths, Christian confessions, and autocephalous Churches, and calls all to accord and love.

(Published text in *Ukrainian Orthodox World* - English edition)

That statement is conciliatory enough not only to the Uniate Ukrainians but also to the Moscow Patriarchate. It seems a great pity, therefore, that for the sake of peace and, indeed, of Christian witness in the new Soviet Union, which may soon be separated into its component parts, that the Ukrainians could not be granted a Patriarchate; after all, the Georgians who have a much smaller population have a Catholikos-Patriarch and even the minute monastic community at the foot of Mount Sinai is an autonomous Church in its own right.

The Ethiopian Church in London

The Holy Synod of the Ethiopian Orthodox Church meeting in Addis Ababa recently authorized Archimandrite Abba Aregawi Gabriel to continue his spiritual ministry on behalf of the Abuna or Patriarch alongside the priestly ministry of Archpriest Solomon Gabre Silassie. Both are entitled to serve the faithful who live in their respective areas under the auspices of the Patriarchate in Addis Ababa. Thus there is one Ethiopian Orthodox Church in the United Kingdom and not a Patriarchal Church and a Church-in-Exile.

A. T. J. Salter

OBITUARIES

Abbess Alexandra (H.R.H. Princess Ileana of Romania)

Mother Alexandra passed peacefully away in the U.S.A. in the New Year having only recently returned from Romania where she paid her first visit since the takeover of the Communists in the 1940s. She was a great-granddaughter of Queen Victoria and was the third of

that monarch's descendants to take the veil as founders of religious communities within the Orthodox Churches. The other two were the Grand Duchess Sergei, sister of the Tzarina Alexandra Feodrovna, daughter of the Grand Duke of Hesse and Queen Victoria's granddaughter Princess Victoria of Battenberg, and Princess Andrew of Greece and Denmark (the sister of Earl Mountbatten of Burma) who formed the Sisterhood of SS. Martha and Mary in Athens, which was a community based on a similar rule of life to that founded in Moscow by Grand Duchess Sergei, now St Elizabeth of the New Martyrs of Russia. Princess Andrew was, of course, the mother of the Duke of Edinburgh. Princess Ileana was the last to take the veil. This she did when her children had grown up and she had separated from her second husband. Her first husband was the Archduke Anton of Hapsburg. She was thus related to almost every Royal House in Europe for, besides being the aunt of King Michael, she was also the sister to Queen Marie of Yugoslavia and to a Queen of Greece. In the turmoil which overwhelmed Romania both during and after the Nazi period, she remained at her post supporting the young King Michael after the overthrow of Antonescu and during the Communist takeover when Anna Pauker had seized control of the Romanian state and sat in power 'like a boa-constrictor that has just been fed' – a positive 'liberal democrat' in comparison with what was to follow with Ceausescu and the present dictator Iliescu.

Domnita Ileana saw no task beneath her when it came to serving her people, whether it was in the shearing of sheep with the shepherds or washing the soldiers' feet or trekking through the mountain snow to bring morphine to old peasants dying of cancer, or in pleading before Communist thugs for the lives of those condemned to death in the mock trials that occurred in the mid-1940s. The risks she took on behalf of terrified and persecuted Romanians in Bucharest and the country generally would have earned her the death sentence several times over had she been discovered. Eventually she had to leave and go into exile, first to Switzerland, then to Argentina and finally to the U.S.A., where she established a convent for nuns near Pittsburgh. Unlike many exiled Royals she maintained strong connections with the religious communities in her homeland, actually 'importing' nuns into America from Romania to staff the Community. The Igumena, as she had become, was highly thought of by the nuns in her homeland, and by retaining links with the Patriarchal Church on its home territory was probably able to do more for its suffering faithful than if she had severed all links with it.

Amongst Anglicans the Igumena will be remembered for her valuable study of the Nicene Creed, *Symbol of Faith*, which was published in the late 1950s by the Faith Press. Her Panikhida was celebrated at the Russian Patriarchal Cathedral of the Assumption and All Saints in Ennismore Gardens by Metropolitan Anthony of Sourozh, and was attended by King Michael and Queen Anne and other members of the Royal Houses of Romania, Yugoslavia, and Great Britain. A piece of her own writing gives us an insight into the Christian character of this Princess and Orthodox nun:

I know now that love and pity, implemented with the will to serve, can transcend all things and work incredible miracles; that one can overcome shyness, fatigue, fear, and even what seems uncontrol-

lable physical repulsion with a simple overwhelming longing to serve and to be of use. I have learned that there is an entrance to most men's hearts, be they foes or friends, regardless of political opinions or national convictions. Before death and pain men are equal ...

(From: *I Live Again* – the Memoirs of Princess Ileana of Romania.)

Henry Richard Stringer

Henry died early in the New Year after surgery. He had already lost a foot through amputation, but had very bravely begun to walk again and to take up his old interests, his last visit to an Association function being to St Dunstan-in-the-West for the Holy Q'abana of the Assyrian Church of the East in October. He served the Association from 1957 to 1964 as General Secretary and remained on the Committee for many years. He served assistant curacies at St James the Apostle, Prebend Street, Islington, and at Holy Trinity, Dalston, at the height of the Blitz, moving to work with Fr Austen Oakley at St John's, Ladbroke Grove, at the end of the war. It was in those years that Henry developed his great love of Orthodoxy, particularly that of the Church of Greece and of the Ecumenical Patriarchate. A curacy at Hayes followed his time with Fr Oakley, and he was placed in charge of St Nicholas' church. From there he moved to the tough inner city parish of St Stephen, Paddington, where he once got badly bruised separating two men in a street fight. From St Stephen's Henry moved to the Fens to the parish of Outwell in the diocese of Ely, where he enjoyed the style of Rector.

Henry belonged to the Sarum or Prayer Book Catholic party within Anglican Catholicism, the tradition of Dr Percy Dearmer, Canon Jocelyn Perkins, Canon J. A. Douglas, and his former Vicar and friend Fr Austen Oakley, over and against the Papalist party led by Fr Fynes-Clinton and Fr Robert Corbould, who both broke with the Association at the time of the Centenary of the Oxford Movement. It was clergy of this tradition of classical Anglicanism who found the ordination of women, plus the wide-scale abandonment of the Book of Common Prayer as the norm of liturgical practice within the Church of England, more than they could stomach. Dr Gareth Bennett, a follower of this tradition, felt so isolated that his life ended tragically. For Henry Stringer, the fulfilment of Prayer Book Catholicism could only be found within Orthodoxy, and so in retirement he joined the Orthodox Church under the Ecumenical Patriarchate, worshipping for the most part with the Latvian Orthodox Community using St Thomas', Finsbury Park. Like Dom Cuthbert Fearon O.S.B., Henry knew most of the great figures of Orthodoxy and was always willing to help the General Secretary with advice and practical help with distributing the Eastern Churches News Letter.

Henry's body was taken to its last resting place in the Pan-Orthodox cemetery at Brookwood, under the care of the Russian Orthodox Brotherhood of St Edward, on the 29th January. To Marjorie, his widow, we offer our sympathy and our prayers in her very sad loss. *May the Lord remember His servant Henry Richard in His Kingdom.*

A. T. J. Salter

James Richard Dignam

(James Richard Dignam was the father of Jonathan and father-in-law of the Very Revd Cecil Orr, Dean of Derry, both Church of Ireland members of the Anglican and Eastern Churches Association. We print below a funeral oration given by the Most Revd George Otto Simms, formerly Archbishop of Armagh and Primate of All Ireland, at St Paul's Parish Church, Glenageary, County Dublin.)

'*A LIFE HID WITH CHRIST IN GOD*'. There was something so open, so friendly and warm-hearted, and so truly human about Jim Dignam that we feel spontaneously grateful for his friendship. He was, indeed, a friend – one that did not forget, the sort of friend who gave encouragement by his ease of manner, his genuine interest in our doings. The letter or telephone call that kept him in touch with a wide circle recalled a birthday or other anniversary, and made us realise he remembered people in the places where he had met them and enjoyed holidays or good fellowship. How did he keep us in touch, we wondered – and then we knew he was holding us in his prayers. That inner life that kept strongly fit and disciplined beneath the surface was, perhaps, the key to his influence. Faith was a force for good from earliest days. It increased when difficulties had to be faced; it did not fade. His was a courageous faith, and, when he cheered and comforted others, we saw that this was no private indulgence. He shared his faith; from hidden sources of the Spirit, he reached out – and we were the ones who benefited.

I speak in the Parish which he loved. Coming here from St Catherine's in the City, where I first came to know him, he gave magnificent service. This lay person worked for God and people. He held a whole row of official positions in the life of the Parish and Diocese, and put himself into every detail. He knew the value of the little things – the word in season, the lending of the willing hand, and the joy of being asked to help: did he every say 'no'?

His life had good foundations – those earliest days while his Mother was there to guide and inspire meant much and the memory of them sustained him in anxious as well as the happiest of moments. Faith grew; it was never static, never dull; it was lovely and cheerful. His outlook was positive: did he every give up hope? – I think not. He certainly did not complain; he did not knock down a good suggestion, however starry-eyed or impracticable it might have been; he made something of it. A recent conversation with him about Ireland's troubles and the dangers which surrounded parts of the family revealed Jim's courage and deep concern for others.

The family are much in our thoughts and our prayers today. We would like them to know how high was our regard for the one who allowed us to call him 'friend'. That marvellous devotion shown in times of ill-health towards Rhoda, his dear Wife, was an example to us all. Faith increases when we use it and apply it to the points of greatest need. Our prayers are with the whole family – Jonathan, Valerie and Cecil, James and grandchildren Richard, David, Melissa and Jonathan, and great grandchildren Thomas and Harry too. God bless them.

What has Jim not taught us? He has encouraged us to be caring – he kept many a lonely person in his prayers – 'He watched with Christ' each night (to quote the words of a well-loved Compline prayer that came alive for him). He saw work not as a drudgery or bare duty, but as a service; and, judging by my time with him on a charity committee thirty years back, he was conscientious, reliable, and yet full of feeling for the drop-out and those down on their luck.

He saw friendship as the key to Christian witness and Christian fellowship. No wonder that he enjoyed travelling when this was possible – meeting new people, learning of their traditions and cultures abroad.

My family met him in rotary circles, and, as you might guess, the meeting was not a once-off, casual encounter but the beginning of something through which all in the company profited. This was a generous spirit that our Island so sorely needs. He was greatly inspired by his visits to St Columb's Cathedral in Derry, where the Orrs have done so much in the demanding work of peace-making. I remember his visit to me and my family in Armagh; he said on that occasion that we must hold on to every sign of hope however dark and daunting the times.

His last Communion on the threshold of Holy Week marked a moment of new life. Through the trials of bodily weakness the suffering of Christ strengthened him. We believe that the Resurrection of Christ has given him new life.

ETHIOPIAN ODDS AND ENDS IN EXILE

(An address given by the Revd A. T. J. Salter to the Anglo-Ethiopian Society)

I have called this talk 'Ethiopian Odds and Ends in Exile' because it is just that: little bits, relics if you like of Ethiopia, which appear outside the boundaries of geographical Ethiopia. You might like to call it 'Spiritual Ethiopia'. It was King Simeon II of the Bulgarians who reminded his fellow countrymen in exile that Bulgaria has no islands and so his home in exile in Madrid was an island for Bulgarians, and I suppose that those who live outside the boundaries of their homeland, for whatever reason, can and often do provide little islands of their country, which their fellow exiles and expatriates can gravitate towards, symbols of hope where there is oppression and injustice, or oases of national identity and true patriotism, where the soul of the nation could be so easily lost.

I was reminded of this when I helped to return to the Imperial family of Ethiopia three processional crosses, which had found a home in a Sussex church, but which were Ethiopian and had been part of the loot taken from that country by the troops of Sir Robert Napier after the Battle of Magdala. I will return to that, but, before I do so, I must say I am pleased to see Sir Robert Napier's Granddaughter here this evening.

I do not think we may count the Queen of Sheba visiting King

Solomon in Old Testament times as being exactly a Queen-in-exile or one having refugee status, as it was really a state visit and from it, according to the tradition of the Ethiopians, descends the Imperial House and the Emperor's title 'All Conquering Lion of Judah'. Even the eunuch visiting Jerusalem as the envoy of the Candace or Queen of Ethiopia, mentioned in the Acts of the Apostles as being instructed in his chariot by St Phillip, was again, as far as we know, not an exile but a pilgrim to the Temple. How much coming and going there was between the Semitic peoples of Judah and Ethiopia at that time we shall probably never know, but the Falashas are, perhaps, a group of Ethiopians in exile, if one can call followers of the Jewish religion in Israel as being exactly exiled.

It is, perhaps, not generally known that in the twelfth century the Grand Prince Isiaslav II of Kiev (d. 1154) married as his second wife an Ethiopian Princess. As the Grand Prince died only a few days after this marriage, it is improbable that he left any Kievan-Rus-Ethiopian descendants, which is a great pity as the Grand Princes of Kiev formed very powerful marriage alliances with many of the Royal Houses of Europe. Our own Queen is directly descended from Grand Prince Vladimir, the founder of Christian-Rus and the first male Saint of the Russian Church. It would be nice to think that the British Royal Family could claim direct descent from an Ethiopian Princess, nevertheless there is a collateral descent as Grand Prince Isiaslav's great-great uncle, Grand Prince Vsevolod, married his daughter to Emperor Henry VI of Germany and had among his brothers-in-law the Kings of Norway and Denmark and the founder of the French Capetian dynasty, King Henry I Capet. From the Atlantic to the Pacific there has been traced a mediaeval link up of the Royal Houses of Western Europe with the Great Khans of Tartary via the Kevan-Rus dynasties, but I doubt whether it is realized in genealogical circles that there is a North-South link between the Arctic Circle and the Horn of Africa, and that in the first half of the twelfth century.

But we must now return to the United Kingdom and to the odds and ends of exile in these Islands. Well, my first experience was when I was doing my military service and was posted to of all non-military bases after leaving school, Brighton. Here I worshipped from time to time in the lovely church of St Paul built by the immensely wealthy banking family, the Wagners, in West Street, where Fr Arthur Wagner was the first vicar. Here in the porch I noticed a wooden memorial plaque erected not to a dead person but to an Ethiopian Princess who had nursed in the parish and worshipped in the church, namely H.I.H. Princess Aida Desta. She was born on 8th April 1927 and married in 1964 to Ras Mangasha Seyun, son of Ras Seyun Mangasha. His Highness Ras Mangasha Seyun was Governor of Arusi from 1952 to 1955 and of Sidamo from 1955 to 1958, and Governor of Tigre until the coup of 1974. Princess Aida Desta is the granddaughter of the late Emperor Haile Selassie I via her mother H.I.H. Princess Tenagne Worq, the second daughter of Emperor Haile Selassie. The late Emperor Haile Selassie's home in Bath was given to the people of Bath when the Emperor returned to Ethiopia and is now an old people's home. Some members of the Imperial Family were exiled in Jerusalem, including the present Empress:

Another, more famous monument, is to a Prince of Ethiopia and that is at Windsor on the West wall of St George's Chapel Royal. It is executed in brass and silver and is in memory of Prince Alemhayhu and has on it the inscription, 'I was a stranger and ye took me in'. There is a double entendre, I feel, about this inscription, because the Prince was certainly taken in in every sense of the word by the British. He was the son of the tragic Emperor Tewodoros II (1855-1868), known in England as Theodore. The Emperor Tewodoros was brought down because of a quarrel over a letter which the Emperor had sent to Queen Victoria and which was apparently never received by the Queen, consequently the Emperor received no reply. It seems that the Foreign Office had chosen to ignore the letter and had not passed it on to the Queen, otherwise history might have taken a quite different course in that part of the African Continent if it had been received. Pieces of paper have been the cause of the downfall of so many! The Emperor, not surprisingly, felt insulted, and although the Foreign Office offered some sort of explanation he was not to be pacified. He then went on to imprison some British and other European nationals at Magdala. The results are well known to students of modern history. A British Expeditionary Force with some Ethiopian rebels advanced on Magdala and, as the City fell, the Emperor committed suicide. The British Expeditionary force under Sir Robert Napier (whose present descendant, Baron Napier adds 'of Magdala' to his title and has a crest which looks heraldically very like the Emperor's arms, the All Conquering Lion of Judah rampant) took no notice of the request of the Solomonic Emperor Yohannes III to be restored to the throne from which he had been driven by the Empress Menen and later by Tewodoros II. In 1868 the British released Yohannes III, and he died at Aksum sometime after 1868. Meanwhile Napier's troops withdrew with their booty and the Empress Tiru Worq, who died en route. They also took into exile her son, Prince Alemayahu, who was made a ward of the British Government on 4th March 1872. He was educated at Rugby school and as an officer cadet at the Royal Military College at Sandhurst. He died at Headingley near Leeds on 14th November 1879 and was buried with the British Royal Family at St George's Chapel Royal at Windsor. Queen Victoria seems to have been very kind to him. It is thought that he died as a result of the British climate. His father lies buried at Mahbere Selassie Convent, Qwara, from where his body was transferred from Magdala.

Amongst other loot was the Imperial Crown, which has since been returned, and many literary manuscripts from the Imperial Library, most of which remain deposited in the British Library, apart from the Kebra Negest, a copy of Ethiopia's National Epic which was returned in 1872. Further booty was returned by our present Queen when she made a State Visit to Ethiopia in the early 1970s. But there is still a lot of Napier's loot around, some of it in English parish churches in the form of processional crosses. There were the three which I helped to return to the Imperial Family, and there is one in the village church of St Milburga, Beckbury, Shropshire, and there are about half a dozen crosses in the Lancastrian Regiment's chapel in the Priory Church of St Mary in Lancaster. I believe I have also seen one in a village church in Sussex. I have a brass Ethiopian cross in my church in Fleet Street,

St Dunstan-in-the-West, in the Oriental Orthodox chapel, but that cross is a modern one and was given to me by the Uniate Eparch of Asmara's Chaplain.

When it was safe to leave valuables in unlocked churches in this country, there used to stand an Ethiopian cross in white gold on the altar of the Holy Cross in Westminster Abbey, the altar before the choir screen. Sadly it is now locked away and is only brought out on special occasions. It was given by the Emperor Menelik II to the Abbey in thanksgiving for the recovery of King Edward VII after an appendix operation. There is also a processional cross of Ethiopian origin in use at the Abbey, and some fragments of crosses imbedded in the reredos of the altar of Our Lady of the Pomegranates in King Henry VII's Chapel. I am not sure whether they are loot or not! There must be other relics in the United Kingdom.

The establishment of the Ethiopian Orthodox Church in the United Kingdom and its bases in London at St Matthew's, St Petersburg Place, Bayswater, and at the chapel attached to All Saints', Margaret Street, has given Ethiopian Christians spiritual homes, but there are two much older bases in the Holy Land and in Rome. Jerusalem is by far the oldest.

Centuries ago other Christians forced the peaceful Ethiopian monks out of their chapel in the Church of the Holy Sepulchre onto the roof of that basilica, where they live, in some cases, in cells that are no bigger than a large wardrobe and in which they entertain the pilgrim who takes the trouble to discover them to glasses of sweetened lemon juice. They have a colourful chapel nearby and another, from which they were evicted hundreds of years ago by the Copts, within the main building, the Dair as Sultan Chapel, which the Ethiopians say was given to them by the Empress Saint Helena who donated it to the then Negus of Ethiopia. However, it seems to have been locked for centuries, and no one risks upsetting the *status quo* in the Holy City, so it is likely to remain closed. On the banks of the Jordan there is another Ethiopian church and a large cathedral in Jerusalem next to the Imperial Consulate in the North-West of the City beyond the Russian Pilgrims' hospice. It is a circular church with typical inner and outer circular narthexes, has the beautiful title 'The Church of Paradise', and has an Archbishop in residence next to it. Aged Ethiopian gentlemen in morning coats tend to sit in the shade of its surrounding trees, and it was near here that the present Empress went into exile at the time of the Italian occupation of her Country. The Ethiopian Monastery in Jerusalem is said to be built on the site of the thicket in which Abraham saw the ram caught at the time of his attempt to sacrifice Isaac.

Ecumenical relations in Jerusalem have tended to improve since the British had the mandate, but during the Turkish period the Copts and the Armenians would often lock the Ethiopians in the disputed Monastery of Dair as Sultan at night and would not let them get to their chapel, and so on. This was all very tiresome for the Ethiopians and rather uncumenical of their fellow Oriental Orthodox.

In Rome there was established in the 15th century a church for the Ethiopians and a monastery to serve it. This was in the pontificate of Pope Eugenius IV, the real founder of the Uniate Churches, when

large numbers of Eastern Christians submitted to the authority of the Roman Pontiff whilst retaining their own rites and traditions. Under Portuguese influence the Emperor of Ethiopia joined the *Unia* in the 16th century, so that from the 15th century there have been Ethiopians associated with the Roman Church and with the city of Rome.

In 1919 Pope Benedict XV restored the church which had lain derelict behind St Peter's Basilica, the old church of St Stephen of the Abyssinians. Amid great rejoicing it kept its Golden Jubilee in 1969. This Monastery and Seminary serves the needs of the Uniate or Catholic Ethiopians, training its priests for work mainly in Eritrea, and also providing a spiritual centre for those united with Rome. It is, I believe, one of only two seminaries to be found within Vatican City, the other being the Dutch. The late Emperor, Haile Selassie, paid a State Visit to the Seminary before he became Emperor and shortly before his country was overrun by Mussolini's troops.

I could continue with the legend of Prester John, the story of a great Priest-King in the East who would come to the aid of Western Christendom in its hour of greatest need, a legend which doubtless sprang from the Crusades and was made famous by John Buchan in *Prester John*.

I suppose most of the Ethiopians in exile are Christians, but there may be some who are Moslems. It is interesting to observe – as I started with a genealogical fact – that the Emperor Lij Ijashu, who reigned in the Regency of his father Ras, later Negus Mikael of Wollo, became a Moslem before being dethroned on 27th September 1916. He claimed direct descent from the Prophet Mohammed. His father Ras Mikael had been formerly Iman Muhammed Ali, Governor of Wollo, son of Iman Ali Abba Bula, who was said to be a direct descendant of the Prophet.

THE 1990 PILGRIMAGE TO CRETE

I. An Anglican account

Monday 30th April

30 Pilgrims gathered at Heathrow Airport on the morning of Monday 30th April to begin the Pilgrimage to Crete. We left Heathrow at 12.55 on an Olympic Airways Airbus A300 named *Odysseus* and arrived at Athens after an uneventful journey at 16.10 London time (18.10 Greek time). We had rather more than three hours to pass before the flight to Chania; some of the pilgrims remained in the airport but others took a taxi in search of a friendly taverna where food and *ouzo* could be obtained. The short flight from Athens to Chania was by a Boeing 727 named *Mount Parnassus* and lasted half an hour. We then transferred by coach to our hotel (Santa Marina), received our keys, and retired for the night. It was just after midnight.

Tuesday 1st May

After breakfast in the restaurant of the hotel on the sea-shore, we set out for our trip to the Akrotiri Peninsula. Our first visit was to be to the Monastery of Korakies but we stopped on the way at the burial place of the famous Greek statesman Eleftherios Venizelos and his son Sophocles. Korakies Monastery is dedicated jointly to St John the Forerunner (St John the Baptist) and St George. There are about 20 nuns in residence and they make vestments and lace and paint icons. After seeing round the Monastery, we were entertained to orange juice and biscuits. We were shown a certificate signed by Field Marshal Alexander which paid tribute to the assistance given by the Monastery to British and Commonwealth forces escaping from Crete during the war. We then resumed our journey to the Monastery of Ayia Triadha (Holy Trinity). The Monastery was founded in the 17th century by two brothers, Venetians of the Zangaroli family who had adopted the Orthodox faith and whose father was Governor of Crete. There are seven monks here and they work in the local parish. We saw the icon museum as well as the Monastery itself and were then welcomed into the reception room. We sat round and were offered *raki* (a local fire-water made from the skin and pips of grapes) and delicious orange jelly sweets. We moved on from here to our third monastery of the morning, that at Gouverneto about four kilometres further on.

The journey from Ayia Triadha to Gouverneto was potentially quite hazardous, the road climbing steeply and twisting and turning very severely. The coach was not able to negotiate some of the bends at the first attempt and when it met cars on the journey they usually had to reverse. The Monastery was built in Byzantine times but was destroyed by the Turks and rebuilt much more recently. It is, as are most Cretan monasteries, very much a mixture of monastery and fort. It contains in the narthex a modern icon of the Virgin Mary which was painted at the Monastery of Chrysosopigi (which we were to visit later in the afternoon) and an icon of St John the Hermit who lived in a cave about 40 minutes' difficult walk from the Monastery. The Monastery itself was dedicated to St Mary of the Angels. Here again we were entertained to *raki* and biscuits and something tasting very much like seed-cake. Such receptions after the tour of a monastery and (usually) its icon museum were very relaxing and enabled us to gain strength for the next stage of our journey. Here at Gouverneto a small boy rang the Monastery's bells for us briefly towards the end of our stay. After Gouverneto we returned down the length of the Akrotiri peninsula to visit the Commonwealth War Graves Cemetery at Souda Bay.

The Akrotiri peninsula is very dry, barren, rocky and scrub like. There are flowers but not very many, an abundance of rocks strewn all over the ground, and a certain number of goats scurrying about. Incidentally at Gouverneto Monastery there was camomile growing wild which tended to be trodden under foot and which left a very pleasant smell. The Cemetery at Souda Bay was created by the Commonwealth War Graves Commission and in it are buried 2,000 Commonwealth soldiers who lost their lives during the Crete campaign in April/May 1941. There were 32,000 Commonwealth troops engaged in the campaign of which 18,000 were eventually evacuated

mostly by the Royal Navy, 12,000 taken prisoners and 2,000 killed. Many of the tombstones record the bodies of unknown members of the Commonwealth forces, and the whole cemetery is watered by underground piping with the result that the grass is beautifully green and the flowers are magnificent. The land on which the cemetery is built has been given in perpetuity by the Greek people in commemoration of the sacrifice made by the Commonwealth troops.

After our visit to the Cemetery we drove on a little and stopped further round the bay for a late lunch break. We then continued to the Chrysosopigi Monastery, the most attractive monastery we visited during the day. Its dedication was the Well of Life, and there were subsidiary dedications of small buildings on the site to St Katerina and St John the Theologian. The Monastery was originally occupied by monks who were killed during the Turkish occupation. More monks replaced them eventually but these left during the German occupation. The Monastery was reopened about 15 years ago but this time with nuns, and there are now 15 nuns between the ages of 18 and the middle 20s. The courtyard of the Monastery is extremely picturesque, with orange trees and flowers of all colours. We were shown round the icon workshop and watched some of the nuns painting icons, and were also shown another activity of the nuns – that of making very fine church embroidery. After a tour of the monastery including the new chapel which the nuns had decorated with carvings and modern icons, we were again received into the reception area and this time were given delicious crystallized figs stuffed with almond nuts. Bishop Kallistos subsequently celebrated Vespers following which we boarded the coach and returned to the hotel.

Wednesday 2nd May

Today we walked the Gorge of Samaria. There are basically two ways to do this: one is to start at the Northern entrance and walk all the way down the Gorge which is about 17 kilometres, the other is to go by boat to the Southern exit and walk 2 kilometres or so up the Gorge to the 'Iron Gates' and then return. Most of our party chose the second way – described by most, and certainly by all those who have done the longer journey, as 'the lazy way', but about 13 intrepid walkers decided to do the long walk. The first problem was getting there. It was eventually solved by those who were going to do the long walk setting out by coach from the hotel at half past six with a view to driving an hour and a half to the beginning of the walk, with the remainder taking a coach at 8 o'clock to catch the boat which would take them to the bottom of the Gorge.

The Gorge runs from the Omalos plateau to Ayia Roumeli on the Libyan Sea. The coach journey to the starting point is very spectacular, and nearly proved more than spectacular when the coach met an oncoming vehicle rounding one of the 120° bends! the Gorge is normally open from the 1st May to the 31st October, viz the dry period. Between the end of October and the end of April Crete has rain and the Gorge is normally impassable. Last year there had been relatively little rain during the winter and the Gorge was in fact opened on the 12th April. We began to walk at 8.15 starting down what is known as the 'wooden staircase' which was originally constructed of tree trunks into the top of the Gorge. The drop is very

steep and quite a strain on the leg muscles. It is not really possible to describe the journey – if you have done it you know what it is like, if you have not, no description would be adequate. The stages along the route are defined by the little Church of Ayios Nikolaos and the deserted village of Samaria, the former is very small but contains several icons. The inhabitants had to leave this village in 1962 when the Gorge became a national park and the village is now deserted and the buildings derelict. It is thought that the Gorge itself was named after the Church of Osia (Blessed) Maria, the two words gradually becoming contracted to Samaria. The water in the river running through the Gorge is very clear, cold and drinkable. One of the commonest plants is thyme and the Cretans make considerable amounts of honey from it. Flowers, trees and shrubs seem to grow out of the rocky sides of the Gorge with virtually no soil. Near the bottom, the Gorge narrows to the so called Iron Gates where the river runs through quite fiercely (although for us it was still quite easy to cross it by the stepping stones) and the wind is funnelled through quite strongly. The whole route is very well cared for and clearly marked, and there is a considerable range of plant life which gave great interest to the more botanically minded of the pilgrims. Once we were through the Iron Gates we met members of our party who had come up the 'lazy way'. We continued down towards Ayia Roumeli, going first of all to the beach where we sat in the hot sun by the cool sea and then into one of the local tavernas to have tomato stuffed with rice salad and a very welcome bottle of beer. The walk had taken just under five hours. We later caught a small ferry to Khora Sphakion. Our coach together with quite a few others was waiting for us and we returned to the hotel pleasantly tired having had a very satisfactory day.

Thursday 3rd May

Today might be called the *Day of the Painted or Frescoed Churches*. We set off some time after 9 o'clock to travel south-west across the Island to Anisarakhi. The western part of Crete is very lush with vegetation, and during the day we saw oranges, vines, quinces, chestnut trees, walnut trees, fig trees, mulberry trees (from which a strong local version of *raki* is made), and olive trees by the thousand. There are four Byzantine Churches in Anisarakhi with reasonably well preserved frescoes from the late 13th and early 14th centuries. The one with the best preserved frescoes is the Church of the Panayia (Virgin Mary). The architecture of the Church shows strong Venetian influence. The second Church is Ayia Paraskeva, the third Ayios Yeoryios, whose frescoes show scenes from the life of St George. The final one and in some ways the most interesting is Ayia Anna which is built over an earlier church probably of the first Byzantine period (column fragments can be seen outside). An unusual feature is the stone iconostasis which is fully decorated with the two main icons depicting St Anne with baby Mary rather than the Virgin Mary herself and Christ Pantocrator. On the way to Palaioikhora where we were to have lunch we passed through the village of Kandanos. This village was completely rebuilt after the war because, in retribution for the delaying action fought by the local population against the German force pushing South after the capture of Maleme airfield, Kandanos was utterly destroyed. The inhabitants have preserved the

memorial erected by the Germans saying that this WAS where the village of Kandanos existed. Some of us had a picnic lunch on the seashore before our return journey through Kakodiki.

At Kakodiki we had to leave the coach and walk up a steep track for about 1 km through the olive groves to the large modern Church (Ayia Triada) and beside it, with the cemetery between, the old frescoed Church of Mikhail Arkhangelos. It took some time to obtain the key, but the sun was shining and the churchyard was full of wild flowers and contained interesting graves quite a number of whose occupants were well into the 90s at the time of their death. The Church contains frescoes from the first half of the 14th century and a beautiful old wooden iconostasis. On the north wall next to the iconostasis can be seen a rare portrayal of the Archangel mounted on a horse. The condition of most of these frescoes is, unfortunately, not very good. While we were waiting for the key some of the pilgrims were invited into the house of an old lady who lived just beyond the church, offered chairs, and given oranges.

In the evening we attended an entertainment, provided by the Parish of St Constantine, at which we were welcomed by the Metropolitan of Chania who had as his guest Archbishop John of Finland together with seven Finnish priests. The parish laid on a marvellous meal during which we were entertained by traditional Cretan dancers. There was a continuous supply of food and drink and speeches at the end. Bishop Michael expressed the appreciation of the pilgrims and Bishop Kallistos translated into Greek somewhat freely. There were further speeches, including one final rather long speech by the Parish Priest, and Bishop Kallistos' translations of the various sections of the speech grew noticeably briefer as it progressed. A great time was had by all and a further invitation was extended to the pilgrims by the Metropolitan to be his guests for lunch after the Divine Liturgy on Sunday immediately before we were to move on to Heraklion.

Friday 4th May

This was a half day, the idea being that we should return to the hotel somewhere about lunchtime and have the rest of the day off. We spent the morning visiting the Rotunda church at Episkopi, the monastery at Ghonia, and the Orthodox Academy of Crete just above the Ghonia monastery. We passed Maleme airfield which played such a decisive part in the German airborne attack of Crete in 1941, and continued on our way to Episkopi. Here we saw a Church of particular architectural interest dedicated to Mikhail Arkhangelos. The church is a Rotunda with a steeped dome consisting of five concentric rings. The design is unique on Crete and has few exact parallels in Byzantine architecture. The present Church is built over the foundations of an early 6th-century Christian basilica of which part of the mosaic floor is preserved and is in the process of being restored. Frescoes have been uncovered from three periods, the earliest dating back to at least the 12th century. The village was once an Episcopal seat, the residence of the Bishops of Kisamos.

From Episkopi we continued to the Monastery of Ghonia dedicated to the Mother of God–TheGuide. The Monastery, dedicated to St George, was originally built in the middle of the 9th century on the promontory where there was an altar of the Goddess Artemis.

Continued invasions by pirates forced the monks to search for a safer place for their Monastery and they went south practically to the root of the promontory during the 13th century and erected small buildings which still exist, but the place is now the Monastery's cemetery. The construction of the present Monastery began in 1618, and the Church was completed in 1634. The Monastery has been destroyed and rebuilt several times since then. During the Second World War the monks were initially imprisoned by the Germans but were later released. Towards the end of the war the Monastery housed German prisoners. The Church contains some interesting icons, particularly a very large one of the Last Judgement, and there are two very fine icons by Cretan icon painters in the chapel: one of St Nicholas and the other of Christ crowned as a king and robed as a bishop. After our visit to the monastery and its museum we were, following the custom, entertained by the Abbot to *raki* and, on this occasion, chocolates. During recent years the Monastery has made significant donations of land to various developments in the area and, perhaps most significantly, for the construction of the Orthodox Academy of Crete, which was our next visiting place.

The Orthodox Academy of Crete is dedicated to what they call 'dialogical witness to the world that is passing and to the world that is coming'. It holds local, national, and international conferences – usually ecumenical. It co-operates with the World Council of Churches, the Conference of European Churches, and the Association of European Academies, and holds International Scientific Conferences and meetings concerned with literature and art and the continuing education of Church leadership. The Academy was opened in 1968 and is now increasing its capacity by further building. After a welcome and explanation of its activities by the Director and a video showing its work over recent years, we were entertained to lunch. This turned out to be a substantial feast, including what we thought at the time was lamb but which subsequently turned out to be goat (very tasty and in substantial quantities). After this we returned to the hotel and most of the pilgrims felt that it was time for a long rest.

Saturday 5th May

Today we travelled the old road to Rethymnon. In this part of the Island cypress trees abound and in the villages this wood is still used to make charcoal. There are many local vines which help to augment the income of villagers. In the villages in this area the men still tend to wear dark Cretan clothes with wide trousers and knee boots which offer protection from snakes, while the women wear trousers under their skirts. On the way we passed through the village of Armeni. There are large numbers of oak trees in this area and the acorns used to be used to produce oil for dyeing. Recent excavations have revealed a large Minoan cemetery. We spotted a red kite hovering and swooping in the valley between the mountain ranges. As we approached Rethymnon, we could see it spread out below with a large Venetian fort (in which the Turks, when they occupied it, had built a mosque), the old town nearer the sea, and the rapidly developing new town behind it. Rethymnon is regarded as the intellectual capital of the Island and is its third largest town. It houses two departments of the new University of Crete and stands behind a long sandy beach

with the picturesque Venetian harbour and lighthouse at the western end and the massive walls of the fort dominating the harbour from the hill above. We were only able to stay in Rethymnon for about three-quarters of an hour before we left this north coast town to travel south to the Monastery of Preveli.

The scenery was again magnificent with the mountains and valleys covered with greenery except on the very highest peaks. The Monastery of Preveli is on the rocky southern shore of the hill of Mesokorfi at a height of 170 metres above the Libyan sea which spreads out before it. The landscape here is rocky, bare of vegetation, infertile, and deserted. It is not known precisely when the Monastery was founded, but when the Turks occupied Crete in 1646 they razed it to the ground. In 1670 a monk by the name of Prevelis installed himself in the Monastery and built a cell, the ruin of which, known as the House of Prevelis, survives. He restored the Monastery and gave it new life, and from then on it was known as the Monastery of Prevelis. During the late 18th century it acquired a huge fortune from purchases, gifts, and dedications, and took the lead in philanthropic and social work, giving financial support the rebuilding of churches and schools, hospitals and other foundations. There are two major feast days at the Monastery, those of St John Theologos on 8th May and of The True Cross on September 14th. Throughout its history it has been involved in struggles for freedom, first against Turkish domination and more recently against the Germans during the 2nd World War. In the 2nd World War it gave shelter to foreign and native soldiers and facilitated their rescue, immediately after the Battle of Crete, by submarines which put into the harbour below. The services of the Monastery are recorded in a plaque on the wall, and Australian soldiers grateful for having been rescued from the Germans named a new settlement on the Coast of Western Australia 'Prevelis', in the centre of which they placed a commemorative inscription and built a Church dedicated to St John Theologos. A year or two ago the Monastery had an abbot and 3 monks, but two of the monks left fairly recently, and there is now only one monk and the Abbot (who is seriously ill). It seems possible that it will go the way of some others: there will be no monks left and it will be occupied by nuns.

After our visit to the Monastery we drove to the coast at Plakias where we had a picnic lunch. Until recently Plakias was only a cluster of houses round the tiny quay at one end of a long beach shaded by tamarisk trees but it has grown rapidly into a small resort. The sun was hot but the wind coming off the sea was quite cool. After lunch, which as usual we did not take until about 2.30, we returned to Chania and the hotel along the new highway which runs the length of the Island on the north coast.

Sunday 6th May

Today we moved from Chania to Heraklion. We went first to Chania Cathedral where the Divine Liturgy was to be celebrated at 8.30. In the absence of the Metropolitan, the celebrant was Bishop Kallistos. The service lasted until about 10.30, when we were entertained to light refreshments during which the Metropolitan arrived. We then went to the Orthodox Cultural Centre where a hall had been set aside for an Anglican Eucharist. Bishop Michael celebrated and preached.

After the Eucharist we gathered outside the hall on the first floor of the Centre to hear the Metropolitan, Bishop Irenaios, talk to us about the Centre. When he became Metropolitan about 15 years ago there was no such building, but now it provides both for the local population and for entertaining visitors. There are about 19 bedrooms on the upper floors, and indeed the Finnish delegation we had met at the Church of St Constantine had stayed there. The building has its own chapel, and during the week there are Bible study sessions in the evening, a course is run on Byzantine music, and various other activities all related to the Orthodox tradition take place. Lunch was again a magnificent affair. One of the highlights of this visit was undoubtedly the extensive hospitality offered by the Metropolitan. He explained that he had been in England in the Orthodox Parish in Bristol and had originally been allowed by the local Anglicans to share a parish church and had later been given the use of one solely for Orthodox worship. It was because he wished to repay the debt that he owed to the Anglican Church that he was so very keen to extend this lavish hospitality to us. We suspected in fact that it was also his nature to be generous, because he was (by universal consent) a 'lovely' man: this showed in his face and in a way he waited on and served his guests. During the light refreshments after the Divine Liturgy, for example, as soon as he arrived he went round and greeted all the pilgrims individually. At the end of the lunch Metropolitan Irenaios presented Bishop Kallistos with a Blessing Cross and Bishop Michael with an icon beautifully painted on a large polished stone.

We left Chania at about 3 o'clock to travel to Heraklion via the Monastery of Arkadi. This Monastery is a famous symbol of freedom in Crete, and lies 23 kilometres north west of Rethymnon and 500 metres above sea level. There are only at present four monks in residence. It was probably built by the Byzantine Emperor Arkadeos in the 5th century. The Church itself is in a rather poor condition but is being restored. The Monastery acquired its glory and fame during the Revolution of 1866-1869 when, under the leadership of Abbot Gabriel, it resisted Turkish attack until it was overwhelmed, at which point the surviving Cretans withdrew to the magazine and blew up the Monastery killing themselves and hundreds of Turks. This heroic resistance and sacrifice of lives shocked European politicians and intellectuals and was a major force in the ultimate removal of the Turks from Crete. We were as usual entertained to *raki* and this time nuts, but, as the Monastery was rather smaller than some of the others we had visited, the Abbot felt he could entertain only the clergy rather than the entire pilgrimage. We left the Monastery for Heraklion where we bade farewell to our guide Sebastiana who had proved so helpful and knowledgeable during our stay in Chania.

Monday 7th May

This was a very interesting day, although one that does not take long to describe. We spent the morning at Knossos and returned at mid-day to Heraklion and visited the Icon Museum. We had a picnic lunch in El Greco Square and then wandered down to the Venetian harbour. Returning to the Archaeological museum during the afternoon, we were able to see the artefacts and murals excavated at Knossos, Phaestos, and other sites in Crete.

Tuesday 8th May

This was a very busy day. We left the hotel just before 8 o'clock. We were to drive south across the Island visiting various monasteries and staying overnight in Matala on the south coast. The first monastery we visited was Gorgolaini. The notice outside indicated that it was a nunnery, but in fact it has not been a nunnery for about 30 years, and there seemed to be no monks in residence. The entrance was very attractive with murals just inside the gate, and the view from the terrace on which the Church was built was very fine. Perhaps the most interesting icon in the Church was that of St Nicodemus of the Holy Mountain, the Editor of the *Philokalia*. We travelled from Gorgolaini to the Monastery of Vrontisi. Just before we turned off to Vrontisi we saw what appeared to be the houses of a deserted village. It transpired that these were built by the inhabitants of Vorizia when it was destroyed by the Germans during the 2nd World War. They started to rebuild their village some miles away from its original site but concluded, before the rebuilding was complete, that the site was not well chosen; so they returned to the original site of the village and rebuilt there. The result is a deserted village which has never been occupied. Outside the Monastery of Vrontisi, shaded by two large plane trees, is a 15th-century Venetian fountain with damaged figures of Adam and Eve and the four rivers of Paradise. The terrace of the Monastery enjoys extensive views across the foothills to the Mesara plateau and, above, to the mountains. In the Church, dedicated to Aiyos Antonios, there are frescoes dating from the first half of the 14th century and in the vaulting is painted the Last Supper. Vrontisi was one of the most influential monastic communities on the Island, but there are now only two monks in residence. We were entertained following the usual custom to *raki* and chocolates. The Chapel contained some very elaborate palm crosses suspended from various parts of the building.

We travelled from Vrontisi to the village of Vorizia, and from there we walked 3 km to the remains of the Monastery of Valsamonero. The road was reasonably level but, by this time, it was extremely hot. The Church is looked after by a *phylakas* or guardian, who was a Cretan dressed exactly as one might hope to see a local Cretan dressed: he had fine moustachios, baggy trousers, and knee boots. The Church of Aiyos Phanourios is all that remains of the once influential Valsamonero Monastery. Its exterior is one of the best examples on the Island of Venetian influence on Byzantine Church architecture. As a result of several building phases it has acquired a highly unusual ground plan as there are two parallel naves on the usual east-west axis, and a third at right angles across their west end forming a transept. Alongside this there is also a narthex. The original nave erected in 1328 is dedicated to the Virgin Mary. On the barrel-vaulting of the nave there is set of scenes from her life consisting of 24 illustrations in sets of six, corresponding to one of the Hymns to the Mother of God. The aisle is dedicated to St John the Baptist (The Forerunner), and the transept to Aiyos Phanourios. We sang various songs and hymns to the Mother of God before we left the Church and moved on to Gortys.

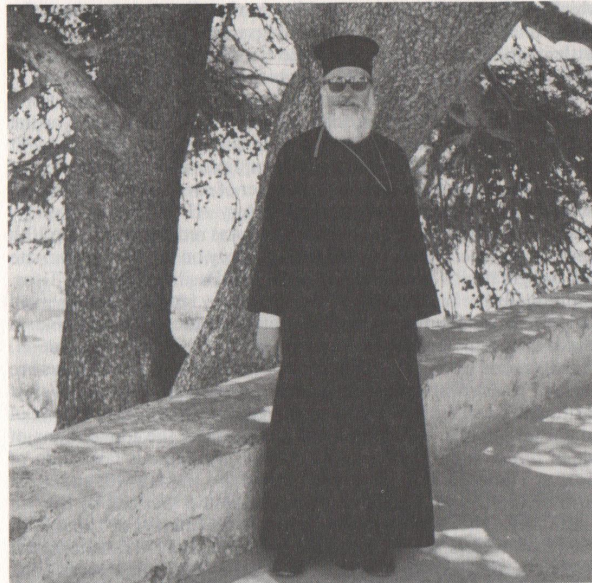
Gortys was the most powerful Greco-Roman city on the Island and was capital of the Roman Province of Crete in Cyrenaica. The city



'Present and future' — Fr John Salter [right], the then General Secretary and future Chairman of the Executive, with Fr Philip Warner, the then Pilgrimage Secretary and future General Secretary



'Enjoying monastic hospitality' — the Pilgrimage Leaders and some of the pilgrims awaiting the generous Cretan liquid refreshments



'A pause in the shade' — Bishop Kallistos, Orthodox Pilgrimage Leader



'A moment of rest' — Bishop Michael, Anglican Pilgrimage Leader, with Fr John Salter

which is still largely unexcavated lies in the olive groves where the foothills of Mount Ida meet the Mesara plateau. There was a settlement here from the end of the Bronze Age (about 1000 BC) until the 7th century BC, during which time it became a place of religious and military significance. At the time of the Roman invasion (65 BC) the city put up no resistance and went on to flourish as the capital of the new Roman Province. St Titus, commissioned by St Paul to convert the Island, was installed here as the first Bishop of Crete. The region later suffered a number of severe earthquakes and at last, towards the end of the 7th century AD, was destroyed by Arab raiders. The Basilica of Ayios Titos was rededicated in the 10th century, and there was a Venetian monastery on the Praetorium site but the great city was never rebuilt. The Basilica of Ayios Titos, traditionally the burial place of the Saint, is by far the best preserved early Christian Church on Crete and its ruins are still impressive. It stands on the unexcavated forum area and a path leads to the Odeon, a theatre used for musical performances. The excavated remains are those of a 1st-century BC structure, restored under Trajan after earthquake damage in the early second century AD. This is the site of an earlier circular building of Hellenistic date, the foundations of which re-use stone blocks inscribed with the famous law Code of Gortys. The code, now displayed beyond the Roman Odeon, is in a form of the Dorian dialect and dates from the first half of the 5th century BC. The inscription is divided into 12 columns, 600 lines in all and 17,000 letters. It is written *boustrophedon*, a word describing the pattern of oxen ploughing a field, so alternately one line reads from the left to right the next from right to left. The inscription codifies in great detail the laws relating to property in respect of marriage and divorce, the sale and mortgage of property, the rights of heirs and the division of property among children, including adopted children. It covers cases of seduction, rape, and adultery, as well as general assault, the possession of slaves, and much else besides. In the history of law, the Code of Gortys – the earliest Greek law code yet known – is of the highest importance.

Our final visit of the day was to the Monastery of Kaliviani. This is one of the most flourishing ecclesiastical establishments on the Island. It was founded about 35 years ago by Timothy, Archbishop of Heraklion, when he was the local Bishop. It covers an extensive area and is beautifully kept, the flowers in particular being magnificent. The Archbishop felt the need for social work in the Convent, as a result of which there are five charitable foundations here: an orphanage for 44 children of various ages, a foundation for children from broken homes containing 40 children from the surrounding area, two vocational schools for children of poor families who are unable to support themselves, a three-year course in crafts which prepare children vocationally and spiritually for life, and an old peoples' home for poor women of no means and no children or family to support them. This latter should take only 40, but at present has 47 residents. There are about 50 nuns here, and they serve in all the foundations of the Convent. The Convent started with no assured source of income and still relies on support from Christians who want to help the work. There is a very small income from property and a symbolic offering from the State, and the sisters produce some

income from embroidery, dressmaking, and handicrafts. The Church is dedicated to the Mother of God and there has been a chapel here for a thousand years. They have a miracle-working icon of the Annunciation of Our Lady, a very small icon which is at the entrance of the main Church. Miracles and answers to prayer have occurred here over the centuries and these, said the Abbess, have not ceased. The greatest miracle is the support which has come from Christians for this foundation. In all there are 300 people living on the campus of the convent. Postulants are admitted to the community at the age of 17 and novices at the age of 20. After profession the nuns are attached to one of the foundations of the Convent. If they are called to a more contemplative life, they may be given the great habit and stay in the monastic enclosure leading an inner life of prayer. The Monastery basically follows the rule of St Basil the Great who encouraged the foundation of schools, orphanages, etc. As the Abbess said, 'the work is Christ's and He directs it'. She took us over the whole complex, and at the end of our visit we stayed for the beginning of Vespers in the Monastery Chapel. We then left Kaliviani for the drive to Matala which took about half an hour. It had been a long, tiring but very stimulating day!

Wednesday 9th May

We set off from the hotel at Matala at 9 o'clock and drove to Phaistos, which is the site of the second major Minoan Palace excavation. From there we drove to the village of Sivas, from which we were going to walk to the monastery of Odigitias. This is a walk of about 8 km which the coach was unable to negotiate in view of the nature of the track. When we arrived in the village square, however, we were fortunate enough to spot a monk sitting in a Volkswagen van. Enquiries elicited the fact that he was the Abbot of the Monastery we wished to visit, and he arranged for someone else (who had an open-backed van) to take many of the pilgrims up to the Monastery, taking the clergy in his own van. The route to the Monastery was indeed rough and bumpy, and it could not have done the springs of the van any good at all. On the way we saw a goatherd trying to trap a young kid who had obviously escaped from the herd. He was using his crook and the Abbot stopped the van and got out to help him; after a few moments the goatherd trapped the kid and catching him by one leg carried him over to the herd and the van was able to continue its journey to the Monastery.

The Monastery is dedicated to Mary the Leader or Guide, and was originally a foundation for women. As is common with many monasteries here near the Coast, it has suffered over the years from pirates. It is believed that when the Emperor Phocas conquered Crete he built the tower at the Monastery. Roman Catholic monks were here in Venetian times. The Abbot is a Cretan, but was ordained in Jerusalem and Fr Philip had apparently met him there. The Abbot's parents live in the Monastery. The mother apparently cooks, and the father operates the gate to the Monastery. The rambling monastery buildings, whitewashed and only partly surrounded by a wall, are dominated by a massive rectangular stone-built tower. This has the nickname of Xopateras who was an ex-priest, a disgraced monk, who achieved fame as the leader of the local band of warriors in the 1828 Revolution. The avenging Turks pursued him to the refuge of the

tower where, after a heroic struggle against hopeless odds, he perished with all his family. Legend has it that the attackers had to contend with beehives hurled from the roof of the tower. The Bay of Kali Limenes, which is very near, has been used since antiquity as a sheltered anchorage for ships of passage: 'secure for 10 galleys' according to a Venetian document, and it was the Fair Havens of St Paul (Acts 27; 12). After looking at the Monastery Church we were all received with coffee and then some of us climbed the tower to see the view.

After lunch in the village of Sivas, we drove to the Epanosiphi Monastery. This was thought to have been founded towards the end of the period of Venetian rule (about 1600) but the original Church, dedicated to St George, was destroyed in an earthquake in 1856. The community still flourishes (there are about 20 monks) under the jurisdiction of the Cathedral of Heraklion. We were again entertained to *raki* and chocolates, but in addition were given orange squash and bread.

In the evening before we went to our meal we called in at the Church of Ayios Titos. Titus was St Paul's Apostle to Crete and the first Bishop of the Island, and there was a service to St Titus at the end of which the skull of the Saint was venerated. Many of the pilgrims went to the service, but some arrived late but still in time to venerate the skull which is contained inside a Bishop's mitre. The original Byzantine Church, which had been converted into a mosque by the Turks, was destroyed by earthquake in 1856. The mosque was rebuilt and this, rededicated to Ayios Titos, is substantially what we see today. The reliquary with the Saint's skull was taken by the Venetians in 1669 in order to preserve it from the Turks and was returned to the Church in 1966.

Thursday 10th May

We started the day with a long drive to Kritsa near the eastern end of the Island. Most of the journey was on the new highway which runs along the north coast of Crete; where the new road leaves that coast it strikes inland through the gorge of Seneari. Here is the Chapel of Ayios Gorgios Selenaris. This is a traditional stopping place for those driving between Heraklion and Ayios Nikolaos. It was not strictly on our itinerary but Gorgio (our coach driver) stopped there and it would appear that it is traditional for coach drivers to stop and 'pay their respects'. The first stop at Kritsa was the Church of Panayia Kera (Our Lady of Kera). The domed 3-aisled Church is dedicated to the Assumption of the Virgin Mary, and the frescoes in the Church are dated to the 13th and 14th centuries. Along the worshipping Saints on the side walls is a rare St Francis – an indication of the strength of the influence of the Western Church. The north aisle is dedicated to Ayios Antonios and the frescoes proclaim Christ's Second Coming. Towards the east end of the vault are the enthroned Apostles and the massed ranks of angels below them, all in prayerful readiness for the salvation of the world. High up on the western wall the Archangel Michael sounds the last trumpet call which proclaims the Second Coming above the recording angels supervising the scales of judgement.

The drive from Kritsa to the Lasithi plateau which lies in the middle of the Dikti mountains was, through some of the wildest and most rugged countryside we had seen. The plateau of Lasithi is high in the mountains and, although it is quite cool and windy, the sun burns fairly strongly. Lasithi used to be famous for windmills – the water was pumped out from the wells into big tanks by the side of the windmills and used for irrigation. Some windmills are still in use, but the majority are now derelict because the age of the electric motor has arrived and pumping water from wells by electric motor is more reliable.

After leaving the Lasithi plateau driving towards Kera we stopped to visit the Monastery of Panyia Kera also known as Kardiotissa. This is believed to date from the early Venetian period and frescoes of the 14th century have recently been uncovered on its walls. The Church was renowned for a miracle-working icon of the Virgin which was taken to Constantinople on three occasions but returned to Kera of its own accord. According to local legend the icon was then chained to the column that still stands in the courtyard. Nevertheless, the icon was taken away to Rome in 1498 and is there now in the Church of San Alphonso venerated by Roman Catholics as Our Lady of Perpetual Help. Our next call and our final visit during this pilgrimage was to the frescoed Byzantine Church which is all that remains of Governiotissa. The walk from the road was about half a mile, climbing but not terribly steeply. The Church is dedicated to the Assumption of the Virgin. The frescoes date from the 2nd half of the 14th century and are best preserved in the western arm of the cross with the double tier of gospel scenes above the worshipping Saints. The Church is dominated by the Pantocrator in the dome above the four evangelists.

Friday 11th May

We left the hotel just after 5.30 a.m. (Greek time) and, after a pleasant but uneventful journey, arrived at Heathrow at about 11.30 a.m. (U.K. time).

David Bond

II. An Orthodox impression

Crete in May – what a superb time of the year to visit this wonderful Island! The temperatures were comfortable, the welcome was warm, and all of Crete had bedecked herself with the most dazzling array of flowers to delight us as we visited the holy places of Orthodoxy on this enchanted Island. We saw flowers that had just come into bloom, anxious to flower and bear seed before the sizzling temperatures and arid conditions made existence difficult for all but the hardiest plants. This was their brief springtime, and it was amazing to see the variety and diversity of the plants. Magnificent specimens of *Agave Americana*, in all their variety, studded the hill-sides and had naturalised all over the Island.

Those who chose the long route down the Samaria Gorge were rewarded with magnificent alpine-like scenery. The morning mist added a crisp tang to the pine-laden air as we descended through breath-taking panoramas. The steep sides of the Gorge were a

display of Cretan ebony, while the Cretan cyclamen could be found flourishing in the woodland glades, and orchids grew amongst cistus bushes and peony species. As we reached lower levels past the bubbling waters streaming down the gorge, the vegetation changed, and suddenly the air was filled with the fragrance of thyme, sage, and marjoram, and betony fringed the path as we descended to sea level. The beach at Ayia Roumeli was a most welcome sight, where we were finally able to rest aching knees and protesting calves. The new few days of exploration were tempered by the necessity to seek relief with occasional applications of embrocations or hot baths!

Orthodoxy also excelled in its welcome to us and, wherever we went, we were received in a brotherhood of warmth and hospitality that was uplifting to all who experienced it. Who of the group will forget the evening hosted by Bishop Irineos, when we were feted in the forecourt of a parish church? The chill wind that threatened to spoil the evening was dispelled by the warmth of the welcome and the culinary delights that the parish had laid on for us: puffy wafer-thin 'fries' skilfully wound into a spiral confection, redolent of sweetmeats served at Mogul banquets, delicious meats and salads, and copious supplies of *raki*, the local fire-water. To add further enchantment to the evening, a troupe of local Cretan dancers, proudly wearing the costumes of their forebears, danced majestically to Cretan songs. And who could fail to be moved by the hauntingly beautiful Preveli Monastery, standing sentinel over the azure sea – now crumbling and decaying, with only a museum full of dusty, faded relics that hinted mutely at former glories?

It was sad to find monasteries, once thriving bustling places full of vigour and vitality, populated by increasingly elderly monks and no youthful intake that will ensure the continuation of monasticism in Crete. In common with monasticism in Ireland, which we visited last year, the monastic calling is no longer an attractive 'career option' for the son of the family. A Cretan, when asked if he would mind if his son was drawn to the monastic life, remarked that he would rather his son became a policeman or a taxi driver!

The women's branch of monasticism does not appear to have reached the same stage of decline. We were privileged to visit one nunnery where the sisters had embarked on a far-sighted community programme that had made efforts to reach into the outer world, offer what help they could to orphans and elderly people, and make a positive contribution to Cretan life. The nuns had engaged the sympathy of the Cretan people, and the community had responded with tremendous generosity. This was the thriving, dynamic face of modern Orthodoxy.

And the magic moments? Gnarled, ancient olive trees in full bloom lined the paths we trod to tiny painted churches. We crunched through strewn olive leaves, crisp and fragrant. Abundant ripened olives, potentially slippery, were crushed underfoot, releasing their aroma into the warm air. And the hospitality of the old lady who offered the party of pilgrims oranges for refreshment while the key was being sought to see a painted church. She proudly welcomed us in her tiny whitewashed courtyard with all the dignity of a duchess entertaining royalty. And the ride in the back of a dusty Datsun pick-

up truck, sitting on newspapers as the driver bumped and weaved his way towards a remote monastery with clouds of dust forming a trail for yards behind. And Robert emerging in his running shorts and reaching the monastery moments after the truck and the van. It would be safe to say that Robert's feat, and the story of our extraordinary arrival will go down in the annals of local folklore. Not having seen it with their own eyes, the villagers refused to believe that Robert, after traversing the Samaria Gorge as an entrée, had then run across donkey tracks to the next town (whilst the rest of the group had barely managed to stagger to the boat) and leapt nimbly on to the coach without breaking stride!

Nina Sansome

ANGLICAN/ORTHODOX THEOLOGICAL DIALOGUE: OFFICIAL COMMUNIQUE

At the invitation of the Anglican Communion, the International Commission of the Anglican/Orthodox Theological Dialogue met 10th–17th September 1990 in Toronto, Canada, chaired by His Eminence Metropolitan John of Pergamon and the Right Reverend Mark Dyer, Bishop of Bethlehem, USA. Our work was done in the prayerful setting of the Anglican Convent of the Sisters of St John the Divine, who generously extended their warm hospitality to the Commission.

The Commission began its work in 1973. Our meeting was the second in the new series of Anglican-Orthodox theological discussions, whose programme of work was mapped out at the Commission's meeting in Finland last year. Both the Ecumenical Patriarch and the Archbishop of Canterbury sent their best wishes for the Commission's task this year, which has been to begin our study of the doctrine of the Church by examining its roots in the doctrine of God as Trinity. Anglican and Orthodox members contributed six papers on: Image, Symbol and Language in relation to the Holy Trinity; The Holy Trinity as Communion; and the *Filioque* in relation to the Immanent Trinity. The Commission's discussions of these topics were conducted in a spirit of mutual affection and respect, with a deep desire to understand one another, and to reach agreement in truth.

The Commission welcomed the decision of the Lambeth Conference of 1988 to recommend to the member Churches of the Anglican Communion that the *Filioque* should not be used in future liturgical revisions.

We enjoyed the hospitality of the Anglican Church of Canada at a dinner at which its Primate, the Most Revd Michael Peers, and the two Co-Chairmen paid tribute to the work of the retiring Anglican Co-Chairman, Bishop Henry Hill, and thanked him for his important contribution to Anglican-Orthodox relations over many years. Bishop Soterios of the Diocese of Toronto (Canada) of the Ecumenical Patriarchate entertained the Commission to dinner before Vespers on the Feast of the Exaltation of the Holy Cross; and we were

guests of the Anglican Diocese of Toronto at a dinner given after Evensong in the Cathedral on Sunday 16th September. Each of these occasions enabled us to meet other Anglicans and Orthodox, as well as representatives of other Christian traditions in Toronto. We also enjoyed a day's excursion to the Niagara Falls.

At the conclusion of a week of fruitful discussions in a context of prayer and fellowship, we look forward confidently to our next meeting in eighteen months' time, when we shall continue our study of the doctrine of the Church by considering the doctrine of the person of Jesus Christ, his relationship to the Holy Spirit, creation and humanity, and the Church. Meanwhile, a theological drafting committee will meet to draw up a statement of the points of agreement reached at the meeting we have just concluded.

His Eminence Metropolitan John of Pergamon
The Right Reverend Mark Dyer, Bishop of Bethlehem
17 September 1990

CHILDREN'S BIBLES FOR ROMANIA

The plight of our brothers and sisters in Romania as they struggle to free themselves from the two generations of oppressive government is known to many of us in the West. Many organisations have been formed to relieve the sufferings of the worst affected orphanages and hospitals. The Romanian Bible Fund aims to complement this work by supporting the religious development of all people, particularly children, which has been forbidden for more than forty years.

This initiative sprang from the visits by members of the Serbian Orthodox Praish of Saint Lazar to Romania. Deacon John Nankivell visited a number of parishes and monasteries and was able to meet officials in the Romanian Patriarchate. What emerged very clearly from his observations and discussions was the desperate need for books and other teaching materials to support religious education in the parishes and schools. There are not even enough Bibles for there to be one in every Christian household. Every priest he met told him that there was a crying need for religious literature, especially now that religious education is permitted in the state schools.

This need was confirmed by His Holiness Patriarch Teoctist, who received Deacon John and his son Basil. The Patriarch was clear that the provision of a children's Bible was his first priority. Such a Bible, the *Mica Biblie*, edited by the Institute of Bible and Mission of the Romanian Orthodox Church, exists, but shortage of materials and resources makes it difficult to produce it in sufficient quantity in Bucharest.

The aim of our fund is to raise money to meet this acute need of the Romanian people. The patrons of the St Gregory Foundation, of which the Romanian Bible Fund is a constituent group, are Archbishop Gregorios, Metropolitan Anthony, and Bishop Dositej, so this work has their blessing. We plan to raise enough money for the production in England of 100,000 copies of the *Mica Biblie*. Our other aim is the provision of sufficient paper for the production in

Romania of 30,000 large-print Bibles for the visually handicapped and old. Given the necessary support, the fund will then devote itself to the provision of other teaching materials for use in the houses, parishes, and schools in Romania.

If you are interested and would like more information on this work, or would like to make a donation, please write to: The Romanian Bible Fund, 12 Middle Park Road, Selly Oak, BIRMINGHAM B29 4NE, or telephone 021 475 1493, or Fax 021 440 0798.

Basil Nankivell

THE ARCHBISHOP OF CANTERBURY'S ASSYRIAN MISSION 1887-1938

In the days before the First World War the Church of England maintained a mission of help to the Assyrian Church of the East (popularly known as the Nestorian Church) in its then homeland, a corner of eastern Turkey and north-west Persia. The Assyrians were displaced from their territory during 1914-18, and plans to resettle them as a single community under the British mandate in Iraq were never successful. Consequently, the Church, although it still has members in the Middle East, has few links with its pre-1914 past. That is one reason, perhaps, why the Archbishop's Assyrian Mission is not much remembered nowadays. Another reason is that the Mission was a small-scale affair and not seen to be successful in its own day. Still, its history is an interesting and even heroic one. It produced some scholarship and ecumenical diplomacy of permanent value; and in its ideology, which strictly ruled out any proselytizing to the Anglican church, it stands scrutiny in modern eyes better than some other missions of the Victorian era.

In 1868 the Archbishop of Canterbury (C. T. Longley) received a pathetic petition from a body of Assyrians (or Syrians, as they were then always known) in Turkey. They complained of oppression by the Ottoman government, of their low state of education, and of the predatory effect of the American Protestant and French Catholic missions then at work among them. The subject-matter of the petition was not unfamiliar. Two earlier missions, in 1840 and 1843-4, had made recommendations that the Church of England should do something to help the Old East Syrian Church (yet another name for the Church of the East); but nothing had been done. The Assyrian work was not obviously within the scope of the great missionary societies; and, with a Protestant mission already on the spot, there seemed to most people, and especially Evangelicals, no sufficient reason to begin a rival operation.

Archbishop Longley, however, and his successor A. C. Tait, were moved by the Syrians' pleas, and among Anglo-Catholics especially the idea took root that they ought to be answered. Funds were slow in being raised, but in 1876 E. L. Cutts made a visit to survey the educational needs of the Syrians on the spot, and in 1880 a single missionary was actually sent to Turkey to begin the work. But the

choice of man turned out to be a bad one, his budget too small to do anything effective, and he returned in 1884.

All this so far is pre-history. The Archbishop of Canterbury's Assyrian Mission was re-founded in 1886 by Archbishop E. W. Benson and the young layman and traveller Athelstan Riley. Together they wrote publicity, solicited funds, and most importantly recruited two exceptional Anglican priests to go out: A. J. Maclean and W. H. Browne. The two men settled in Urmia in the Persian province of Azerbaijan, and this remained the Mission's headquarters for the next 30 years. They started schools at various levels including a sort of theological college, and began the work of editing and printing (with a press shipped painfully from England and locally-manufactured type) the Syriac liturgical books. The work prospered, the staff increased, and Browne was assigned to move across the Turkish border to Kochanes, the very remote mountain village of the Patriarch Mar Shimun. There he stayed, 'our ambassador at the court of Mar Shimun', as Benson called him, until his death in 1910. Maclean came home after five years, but others took his place in Urmia. The priests, and in time a lay bursar and a doctor, were young men who enlisted for five years without pay. They were joined by nuns from the Sisters of Bethany in 1890 who had a separate house and ran a girls' school. In 1896 the total staff of the Mission stood at 13.

Of all the Mission's achievements in its first ten years, one which may be mentioned specifically here is the greater understanding of the doctrine and language of the Church of the East. The Mission was not at first involved with any claims that its Nestorian clients were implicitly orthodox (although some scholars had long said this). Maclean, however, came to the conclusion that as far as the present-day Syrians were concerned, the problem of heresy was one of words only. Not that the words were unimportant, being some of the cherished formulas of the Church; but in teaching, at least, they could be avoided. The Mission's catechism notably stayed clear of the question, for example, whether the Virgin Mary should or (as the Syrians maintained) should not be called 'Mother of God'. It was also a happy discovery that the ancient Syrian liturgies contained almost no unorthodox language and so could be printed in good conscience. The same did not, unfortunately, apply to some of the other service-books which were printed over the years (until the press closed in 1909), and these it was thought impossible to pass for the press as they stood. But since alterations to the service-books would have been very offensive, the censorship only took the form of white spaces left for the Nestorian expressions, and it was tacitly understood that the users of the books could write these in by hand.

In ten years, the Mission's activities had reached their high-water mark, and thereafter, although much important work was done, there was a very gradual ebbing. In 1896 Archbishop Benson died, and a crisis was precipitated by the appearance in Persia of a Russian mission which set about enrolling the Assyrian population in the Orthodox Church. This mission went hand in hand with Russia's interventionist policy in Persia at that time, and the Syrians were eager for the temporal benefits of (as they put it) 'becoming Russians'. On the Anglican side it was considered impossible to object to

the Syrians renouncing their heresy and becoming Orthodox; and so the Mission stood aside while almost its entire clientele in Persia left it. The Sisters were withdrawn from the Mission in 1898. Only the printing-press and the administrative convenience of Urmia as a headquarters kept the mission-house open until 1915.

In Turkey the Mission's affairs were also troubled. Mar Shimun had soon realized that the English mission did not have the money or political connections to help him and his people significantly in material ways, and he continued to entertain all other missionary comers. The Russians were not interested, but the French fathers in Mosul very nearly won him over to the Roman Catholic Church in 1892, and the American Presbyterians kept up their work in Turkey with his blessing. To be sure, the Anglican mission had its successes. W. A. Wigram, a priest of great practical energy and diplomacy, joined the Mission in 1902. He, in cooperation with Archbishop R. T. Davidson, who resumed Benson's intimate interest in the affairs of the Church of the East, gave the Mission some fresh work to do. A new theological school was opened in Turkey in 1903. Negotiations with Mar Shimun produced a christological document which was submitted to the Lambeth Conference of 1908, and the bishops there made resolutions which prepared for intercommunion between the Anglican and Assyrian churches. But such academic accomplishments were not enough to keep the Mission in the Patriarch's good books. The Mission staff felt the new Mar Shimun (the young man Benjamin, elected in 1903) to be more and more hostile, and when the outbreak of war in 1914 forced them to leave the country, they got a barely polite farewell in Kochanes.

The Mission did not go out of existence until 1938, but its attempts to re-start itself in the field after 1918 were unsuccessful, being overwhelmed again and again by the turbulent political affairs of the Assyrians. Perhaps its major achievement was to sponsor the new Mar Shimun (Eshai, elected to office at age 11 in 1920) to study in England. The Assyrians gained in him a world spokesman, but alas he turned against the Church of England. He disapproved of the takeover of the Assyrian Mission by the Jerusalem and Middle East Church Association in 1938, and in 1940 he went to live in America. Relations between the Assyrian Church and the Church of England were, however, happily resumed in 1976 after his death. The new Patriarch, Mar Dinkha IV, was elected by a synod of bishops meeting in Alton, Hants, and his consecration took place at St Barnabas' Church, Ealing. The Assyrian community in Ealing keep the Church of the East visible in this country.

The present article originated as a talk to an Anglican, Orthodox, and Assyrian audience, and it followed an Assyrian *Qu'abana* (Eucharist) which was celebrated at the invitation of the Anglican and Eastern Churches Association last October. It was pleasing to see the interest among the Assyrians present in the history of the Anglican mission among their grandparents and great-grandparents.

For further reading. The early history of Anglican-Assyrian relations, along with much circumstantial information about the Church of the East at the time, can be followed in G. P. Badger, *The Nestorians and their Rituals* (2 vols., 1855); E. L. Cutts, *Christians under the Crescent in Asia* (1876); and A. J. Maclean and W. H. Browne, *The Catholicos of the East and his People*

(1892). An anthology of articles from the Assyrian Mission magazine was published in 1913 under the title *Kurds and Christians*, ed. F. N. Heazell and J. P. Margoliouth. R. Waterfield, *Christians in Persia* (1973) contains some chapters on missions among the Assyrians. The present writers' history of the Anglican Mission, entitled *The Church of the East and the Church of England*, is to be published by Oxford University Press later this year.

J. F. Coakley

THE GREEK BUTTERFLY

My youngest daughter, Charlotte, had pulled off the M4 on to the hard shoulder because her car had overheated. She was on her way home, tanned and happy from her first holiday in Spain, shiny plastic bags filled with shells and presents. A lorry ploughed into her from behind, tearing off the roof of the car like a sardine tin. It was instant oblivion – an unnatural, impersonal and very contemporary death, grotesque in its violence.

When someone dies who is young and good and beautiful and vital, and if you love them, nothing can ever be the same again. Flowers wither and autumn takes away the aged as naturally as a leaf falling. Even if our faith is diluted and incomplete, there is a built-in primordial instinct that presupposes immortality. But an unexpected death is different. We are faced with a profound, terrifying and awesome mystery which is beyond all rational platitude.

The current humanist counselling may alleviate the obvious psychological symptoms of bereavement. It is palliative, but it misses the whole religious truth of what is hidden in paradox: that 'the enveloping Light given after the darkness of suffering cannot be measured for it is the radiance of Eternity' (Frances Meigh); 'that it is the crushed grape, and not the untouched from which the costly liquor distils' (Trench). But how can you see the radiance of Eternity in what may seem a negative futility of destruction? It is enough to find *any* sort of path, far less meaning, before the darkness dominates us. But we are no longer in the kindergarten; we are being hurled into an advanced stage of spiritual growth.

I think it was Desai who said, 'part of a pattern is nothing in itself. It is only when we see the whole of it that we understand the reason'. We have to grasp the event with an eternal level of perception. We cannot afford to stay for too long in the grimmest of material circumstance; to ponder too much, to brood, to sustain anger, destroys us. To be alert and observant is an essential part of the experience.

In the West our eternal values are often dormant. For too many people, the concept of the Kingdom of Heaven is no more than a palm-fringed swimming pool serving plenty of iced drinks! We have to look only at the average situation comedy on Television to observe our level of consciousness; or at advertising, where the image makers do the thinking. We have to do something very difficult. We must move away from material thinking to the faculties of the soul, through the holiness of liturgical prayer, to a much deeper understanding of the whole significance of Christ's death and resurrection.

Then something happens: there may not be a 'plan of God's City' but there is certainly a key, and a path that is unmistakably lit and signposted. God speaks to us through the symbols of Eternity.

In dealing with Charlotte's death, and there are many similar deaths in the world in which we live, the darkness had to be dissolved and the horror of it transfigured. I will have to be subjective in an attempt to describe a process which really should not be described; words reduce it in some way. There was much more but I will keep to one incident only. On at least three occasions Charlotte had said she would die young. There was nothing morbid in her announcement; it was simply a statement. I told her not to be frightened of death, but to think of it as 'change' – like a caterpillar changing into a butterfly. The analogy of the butterfly was to have unforeseen implications. Charlotte had never been to Greece and yet her drawings at this time showed strangely classical landscapes. After her death we found a notebook. It was the sort of notebook any teenager might keep: titles of books, dance routines, French verbs – and yet there were words of extraordinary beauty and depth as though she had already touched a holy place, as though the change that St Paul describes in 1 Corinthians 15 had already begun.

My eldest daughter, Sarah, and I followed the drawings and went to Greece with our mutual friend, the Orthodox composer John Tavener. His mother had died about the same time so we were all in the same boat, so to speak. One day a butterfly lay dead at Sarah's feet in an Aegina garden. It was the largest butterfly we had ever seen, and striped like a dress that Charlotte wore. We lifted it up gently because it seemed to symbolize Charlotte's death. We took the dead butterfly to the little white Monastery dedicated to St Nectarios. We lit candles and laid the butterfly on the Holy Table of St Nectarios. And we prayed and cried and felt a peace from that little Church that passed all understanding. Later, as we lay on the beach I said it was strange that a butterfly, like a soul, was attracted to beautiful things – jasmine, hibiscus, oleander. It would never come to a beach to land on seaweed. But it did – an exact replica of the enormous butterfly we had left with St Nectarios hovered on the seaweed in front of us. Then it just flew away over the sea.

Gradually and unmistakably the darkness was scattered from before our path as St Nectarios of Aegina, a Saint who, as philosopher and theologian, has written more on the immortality of the soul than any other Greek living or dead, entered our lives. The pattern of Charlotte's death is no longer fragmented. It is complete both in meaning and in its capacity to hold the revelation of God's presence. In the same way as we see an ikon with its perspective widening into eternity, rather than narrowing into worldly distance, so we were led from time that is finite into an understanding of time that is eternal.

Because of our certainty in Christ's love and our experience of the mystical journey of Charlotte's death and continuing life both Sarah and I converted to Orthodoxy. We had discovered the writings of the Holy Fathers and felt drawn to a tradition where the wisdom and mystery were undiluted. In 1986 we were taken into the Orthodox Cathedral in Ennismore Gardens by Metropolitan Anthony of Sourozh and Fr John Lee.

In the Patriarchate residence the new Patriarch is still called 'Bishop Pavle'. Everyone around him has grown used to it and will find it difficult to change their ways. He is not using the quarters meant for the Patriarch, but only a small room, more like a monk's cell than the residence of the Head of an Orthodox Church. He still prepares his frugal meals himself just as he has always done. He is not known merely for his serenity and the understanding he shows to others but also for his many craftsman skills, much like St Sava was known for his many skills and wide knowledge. Bishop Pavle mends his own clothes, repairs the plumbing and electrical appliances. He made hay in the Devic and Sveta Trojica (Holy Trinity) Monasteries, soldered saucepans, chopped wood, and, served Communion to monks and nuns, a task not usually performed by bishops. A few days ago he crossed the street to attend the Liturgy in the Cathedral, joining other priests as an ordinary chorist. Those who know him say that he is going to remain like that.

It is expected throughout the Serbian Orthodox Church that he will, again much like St Sava, act as a conciliator and unifier of the Serbs, both in this country and abroad. This is going to be his foremost task which will, it is expected, also lead to overcoming the rift in the Serbian Orthodox Church which began in America. As a confirmation of this, the Patriarch said in his inauguration address:

Only in Christ, as the children of God and brothers of Christ, are we people brothers to one another. We will call the people of our and other nations, whether close or far, to join this very brotherhood and unity founded on the love of God emphasising that this is the only alternative to false brotherhood and unity, founded on Godlessness or, more precisely, on idolatrous worship of men posing as gods ...

One of Patriarch Pavle's basic messages to the young people which they should remember and pass on is: 'Make sure that your proposals are supported by deeds and that your words are gentle'.

From all this one may perceive the substance of future activities of the new Serbian Patriarch under whose guidance the Synod of the Serbian Orthodox Church told the Serbian public that 'it welcomed the dawn of political freedom and asked all Serbs to strive for mutual forgiveness and brotherly harmony regardless of understandable differences in political and other commitments ...'.

[Condensed from an article by Milorad Cirilović in *The Diocesan Observer*, USA and Canada.]

POPE SHENOUDA SPEAKS OUT ON HOMOSEXUALITY AND THE ORDINATION OF WOMEN

His Holiness Shenouda III, Coptic Orthodox Pope and Patriarch of the See of St Mark, visited his community in London during November last year. In the course of the visit he gave two well-attended open lectures in English at St Mark's Coptic Church, Allen Street, Kensington. These had been billed with the titles 'The Coptic Church'

and 'The Family'. However, at the start of the morning lecture, Pope Shenouda said that, as he was addressing largely pastors of the Anglican Church, he felt that it was appropriate to speak on the topics of 'Homosexuality' and 'The Ordination of Women'.

Under the former of these headings, Pope Shenouda began with reference to the holiness of the Church and its members, declaring that the world would see in the conduct of Christians the implications of being 'the sons of God'. He reminded his listeners that St Paul (in 1 Cor. 3 and 6) declares that the human body is the 'temple of the Holy Spirit' and that St Peter quotes Leviticus 11.46: 'Be holy, for I am holy'. In many of his Epistles, St Paul addresses Christian believers as 'saints' – the Christian is one who is 'sanctified in Christ Jesus'. Those who are sanctified walk according to the Spirit and not according to the lusts of the flesh. Homosexuality is an abomination; it is against nature. Both the Old and New Testaments declare that such abomination calls down the wrath of God and will result in spiritual death. In the New Testament, as well as Our Lord's words in the Gospels, there are important texts in Romans 1.1, in Corinthians 6.1, and in Timothy, Jude, and Revelation. In these we are told that our bodies are 'members of Christ', that unnatural lust results in eternal punishment, that homosexuals are counted with the 'murderers', and that no unrepentant homosexual can have any part in the Kingdom of God. In Genesis we read that God separated light and darkness – the Holy Spirit cannot therefore dwell within an unrepentant homosexual. How, therefore, can this be a matter of debate within the Church? Eastern Christians feel ashamed when such a matter is opened for debate in the West, when it is learned that priests have 'married' persons of the same sex, and when rights for homosexuals are being claimed – including the right to be ordained. The only such right which the Church should envisage is the right to be called to repentance and holiness of life. How could an unrepentant homosexual priest hold the Body and Blood of Christ in his hands; if he cannot repent, how can he lead others to repentance?

Pope Shenouda also declared that homosexuality is 'against health' – the disease of AIDS is 'a great warning from God'. It is 'against manhood' – 'how can a man used as a woman be considered to be a man any longer?' It is 'against the good name of Christ' – how can other religions obtain any understanding of Christian spirituality and holiness if they observe homosexuality condoned in the Church? It is also 'against marriage' and 'against self-control'. It cannot under any circumstances be described as 'love', but only as the 'lust of the flesh': 'God is love' and He gives life, whereas the homosexual destroys the one who is claimed to be 'loved'. 'All love must be love in the Lord, not against the Lord' – the word 'love' cannot rightly be attributed to homosexual relations. No one is homosexual by nature, but only by experience. Many, who have later become Saints, have formerly led immoral lives, but they have been corrected and healed. The Church cannot please men by allowing them to remain in sin, nor can it find excuses for those whom God has declared will perish. To the pastors of the Church has been given the power to bind and loose (Matt. 18.18), but this can be exercised only in accord with the commandments of God – the Church has no authority to permit what is against God's laws. The Church must show love towards homosexuals by

The seeds that Charlotte sowed in her short life bore such fruit that everything now is relative. We were led from the depth of Hell to the height of Heaven. The tragedy cannot be taken away, but the quality of suffering changes completely.

To a Greek Butterfly

From oleander to hibiscus
Like a soul removed from earth
You leave squalor and decay
Choosing only perfection
With the briefest camouflage of colour
You bring the essence of Angels to this unseeing world.
(Written in Aegina)

Margaret Viscountess Long

THE NEW PATRIARCH OF THE SERBIAN ORTHODOX CHURCH



His Holiness Pavle [Paul], Patriarch of the Serbian Orthodox Church

When on 11th December 1990 the hand of the old venerable monk Antonij drew from the Holy Gospel one of the three slips (with the names of Stafen Bishop of Zica, Sava Bishop of Sumadija and Pavle Bishop of Raska and Prizren) with PAVLE written on it, all bishops, priests and deacons there present crossed themselves and thanked the Holy Spirit for having helped them find the new (44th) head of the Serbian Orthodox Church, the Patriarch of Serbia.

The unique act of electing the 'first among equal archpriests', when after the secret ballot, the Holy Spirit is asked to make the final

choice from among the three most worthy, has a religious, as well as a political significance.

Having learned a lesson from the past history, in 1967 the highest Church dignitaries incorporated into the constitution of the Serbian Orthodox Church a clause stipulating the present system of election. In the past the State was not averse to meddling in the election of the Patriarch in order to be able to exert influence on Church affairs. When the outcome depends on the Holy Spirit, or (as non-believers would say) on a die, such a possibility is ruled out.

Thanks to the unique election mechanism, this is perhaps the first time in history that a Serbian Patriarch has been chosen freely. In the past centuries, ever since 1346 when the Serbian Patriarchate was established in Skopje, the election of the Patriarchate has been always influenced by the ruling dynasties, different sovereigns and finally the Communist party.

It so happened that this time the election took place before the previous Patriarch commended his soul to God. Patriarch German developed serious complications after a hip-fracture on St Vitus Day last year. Doctors from the Belgrade Military hospital confirmed that 'owing to his present state of health, advanced age, and the required length of treatment, His Holiness, the Patriarch of Serbia, German, is no longer able to carry out the duties of this high office ...' The synod of the Serbian Orthodox Church had no more doubts, and there began the same day in the Patriarchate building, the election of the new head of the Church. The election procedure lasted five hours and fifteen minutes. The oldest and the most revered for his ascetism, accomplishments and tolerance, Serbian Bishop and monk of the St Sava order, Pavle, who had for the last thirty years shared the fate of his flock in Kosovo and Metohia, became the new Patriarch.

The Patriarch Gojko Stojkovic (who assumed the monastic name of Pavle) was born on 11th September 1914 in the Slavonia village of Kucanci, on 'St. John the Baptist's Beheading', which traditionally symbolises the need for sacrifices in order to enhance the substance of faith.

Bishop Pavle has never failed his vows. He has followed the way of St Sava. A few years ago he was physically assaulted by Albanians giving vent to their hatred of everything Serbian. He forgave them in court and thus saved them from punishment.

His deeds have already brought him the honour of 'one of the most moral personalities in the Orthodox Church'. As a bishop, he never used an official car. It is said that he is not using one even now, as a Patriarch.

A few days after his inauguration he walked out of the Patriarchate and took a tram to go and visit his sister who lives in Belgrade. He also walked to a seal maker to have a new seal made. Modest, he expects modesty in others too. One of his first orders as the new master of the Patriarchate residence (where the latest synod was held) was that all bishops should fast while the Synod lasted, even though it was not a period of fasting.

BOOK REVIEWS

[Major reviews are still awaited from reviewers and have therefore been deferred to the next issue of ECNL – ED.]

Short Notices

Lars Thunberg: *Man and the Cosmos*, St Vladimir's Press 1985, 184 pp, £6.25

Subtitled *The Vision of St Maximus the Confessor*, this is a shorter and more popular version of the same Author's earlier work *Microcosm and Mediator; the Theological Anthropology of St Maximus the Confessor* (1965). St Maximus is one of the greatest of the Eastern Church Fathers, but is comparatively less well-known amongst Western Christians. Some of his writings can now be found in Volume Two of *The Philokalia* in the translation by G. E. H. Palmer, Philip Sherrard, and Bishop Kallistos Ware (Faber and Faber 1981). St Maximus' works are not easy to assimilate, however, either in Greek or in English, and Lars Thunberg has provided in this later work an excellent introduction to his teaching on the cosmos, on man's relationship to God and the world, on the liturgical and sacramental dimensions of Christian life, and on eschatology. He emphasizes St Maximus' concern with the centrality of the 'reciprocity between God and man' – God moves towards man in the Incarnation in order that man can move towards God in the process of deification and the eventual perfection of the whole of creation in its Creator. Of special interest is the link established between St Maximus' works and the concept of the 'uncreated energies' of God in St Gregory Palamas, a link which has been denied by some commentators.

There is a 'Biographical Introduction' giving such facts as are known about St Maximus and setting him in the theological context of his age. There are also an appendix with the title 'Symbol and Mystery in St Maximus' which treats in particular with the Eucharistic Presence, and a Foreword by Canon A. M. [Donald] Allchin, in which St Maximus is presented as an important link between Christian East and Christian West. A bibliography and index are appended. Although numerous short extracts from St Maximus' writings are included, *The Vision of St Maximus the Confessor* leaves one with a wish that space had permitted longer continuous extracts – but this desire can be satisfied in considerable measure by resort to *The Philokalia*. One also wishes that the practice of Latinizing Greek names could become a thing of the past.

John Meyendorff: *Witness to the World*, St Vladimir's Press 1987, 262 pp, £6.95

This is a companion volume to the same Author's *Vision of Unity*, published at £6.25, the set of two being offered at £12.95. Dr Meyendorff has long experience of the ecumenical scene, including a period as Chairman of the Faith and Order Commission of the World Council of Churches, and is thus eminently qualified to reflect upon the role of Orthodoxy in the world today. Both works are collections

of contributions to *The Orthodox World*, of which he was Editor from 1965–1984.

The material in *Witness to the World*, which comprises more than one hundred short editorials, is divided into three sections respectively headed: 'Ecumenism and Social Issues', 'Education and Mission', and 'Russia: the Legacy of Suffering'. In these we find discussed the principles of Orthodox participation in the ecumenical movement (with comments on 'Vatican II' and Protestant polarizations), the Orthodox Church's responsibilities in education and mission, and the Church-State relationship developing in Russia and its implications. There is a short introduction by the Author which is important in that it lays down certain of the perspectives and assumptions from which he writes. It is good that these various 'essays', though many are very short, have been collected and presented in one volume.

Gennadios Limouris (Ed.): *Icons: Windows on Eternity*, WCC 1990, 228 pp, £10.90

This work is Faith and Order Paper No 147 and has been published, a little late, in celebration of the 1200th anniversary of the Seventh Ecumenical Council. It has a further subtitle, *Theology and Spirituality in Colour*.

The objectives behind this work are admirable, but the scope is too wide, blurring its focus, and the title somewhat misleading – the reader will learn less about icons than about the Council of 787 and religious imagery in general. There are excellent coloured illustrations (16 in all), but it is difficult to see the relevance of some of these to the text, and by no means all of them are icons.

After an introductory note by the Editor (who also contributes several of the collected essays) and three introductory articles (including the doctrine on icons of the Council), the various contributions are collected under four headings: 'The Seventh Ecumenical Council', 'Icons and theology', 'Icons: Windows on Eternity', and 'Living Experiences'. Of the contributors, 18 are from the Eastern Churches, 10 from Protestant or Reformed Churches, and 4 from the Roman Catholic Church. It is clear from their essays that iconography does not necessarily have the same significance in the West as in the East, though it is good to find Protestant writers seriously attempting to come to terms with this Eastern tradition. It is, perhaps, not altogether surprising that it is the Orthodox writers who produce the most definitive teaching, for example, Fr George Dragas on St John Damascene and Nicolas Ozoline on the Nativity icon. There is much of interest and value in this work, but the lack of a clear continuing theme undermines its coherence.

The Forgotten Trinity I & II, BCC 1989, 49 & 41 pp, £3.95 & £2.95

Volume I is the Report of the British Council of Churches' Study Commission on Trinitarian Doctrine Today and Volume II a Study Guide on issues contained in the Report. The Report is the result of discussions begun in 1983 following a request from the Russian Orthodox representatives on the Council. Of the members of the Commission of eighteen, five were Orthodox, including Metro-

politan John (Zizioulas) of Pergamon – the Orthodox Chairman of the Anglican/Orthodox Theological Dialogue – and four were Anglican. Although a comparatively short work, the Report is somewhat dense and could have been greatly improved by the inclusion of more explanatory matter, not least because it is intended for consideration by parish groups, though the Volume II goes some way to repairing this situation. Two important conclusions – that the Trinity has suffered a damaging neglect in the West which needs rectifying, and that the *Filioque* should be removed from the Creed – will be welcome to all who are concerned with Anglican/Orthodox relations.

The Study Guide focusses on six areas of discussion: the relevance of the Trinity to worship, Scripture, Tradition, relationship to God, human relationships, and society. There is an introduction entitled 'Does the Trinity matter?', and an appendix giving a brief history of the *Filioque* dispute. In general, this Guide is well presented and should prove most helpful in stimulating discussion at the local level.

Overall, the two volumes present some extremely important material, though, because of the mixed membership of the Commission, there are some signs of a lack of cohesion and of differences of emphasis but, clearly, the Orthodox members have played a significant part in the stressing of the importance of Trinitarian doctrine. The general paper-back production is excellent, and the Russian icon of the Holy Trinity (the three angels) makes a suitable front-cover illustration.

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 1990 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 1991. 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 June 1991. 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.

Change of Address

The Records of the Association have recently been updated on their transfer to the new General Secretary. Please notify any further changes to Fr Philip Warner (see inside front cover for address) and *NOT* to the Editor.

Annual Festival 1991

The Annual Festival of the Association will be held in the Jerusalem Chamber of Westminster Abbey on *FRIDAY, OCTOBER 18TH* (the Feast of St Luke) at 4 p.m. It will be followed by Evensong in the Abbey at 5 p.m. and Orthodox Vespers at 6 p.m. *PLEASE BOOK THIS DATE NOW IN YOUR DIARY.*

The 1991 Constantinople Lecture

The 1991 Lecture will be delivered by Bishop Richard Rutt (formerly Bishop of Leicester) at 6 p.m. on *THURSDAY 28TH NOVEMBER*. Details of the place will appear in the next issue of *E.C.N.L.* *PLEASE BOOK THIS DATE NOW IN YOUR DIARY.*

A.E.C.A. Pilgrimages

There may be a few cancellations making places available on this year's Pilgrimage to Iona (6th–13th September). If you are interested in attending the Pilgrimage and are not already registered, please contact the Pilgrimage Secretary by letter (see inside front cover for address) or by 'phone on 0954-210241.

The 1992 Pilgrimage will be to Cyprus *FROM 23RD TO 30TH MAY*, and will be led as usual by the Anglican Chairman of the Association and Bishop Kallistos. Pilgrims will have a choice of monastery or hotel accommodation. Full details and an application form will appear in the next issue of *E.C.N.L.* *PLEASE NOTE THESE DATES NOW IN YOUR DIARY.*

Appeal

The attention of all readers is drawn to the appeal at the end of the article entitled 'Children's Bibles for Romania'. It should be noted that there are a number of organizations appealing for funds for Bibles and religious literature for the peoples of former Communist countries. Some – though not all – of these organizations are principally interested in proselytizing Orthodox Christians and should not therefore be supported. The Romanian Bible Fund – to which the article refers – is organized by Orthodox Christians and works through the Orthodox Church. *PLEASE SUPPORT THIS FUND GENEROUSLY.*

Requests for Back Numbers of E.C.N.L.

All requests for back numbers should be addressed to the General Secretary, Fr Philip Warner.

Grants

The Association has funds available to make small grants towards educational and other travel specifically in accord with the Association's objectives. Recent grants made include grants to two seminarians at Chichester Theological College attending a course at Tantur, and to an Orthodox nun from Greece studying English in London. Applications for grants are considered at each meeting of the Executive Committee and may (in emergency) be awarded by the Officers acting alone. They should be addressed either to the Chairman or to the General Secretary, and should include full details of the proposed travel and/or study and be accompanied by an appropriate letter of commendation.

1991 ANNUAL FESTIVAL

Friday 18th October

at 4.00 p.m.

in

The Jerusalem Chamber

Westminster Abbey

Followed by

Choral Evensong and Orthodox Vespers

1991 CONSTANTINOPLE LECTURE

Thursday 28th November

Lecturer: Bishop Richard Rutt

(formerly Bishop of Leicester)

**Full details in the Autumn issue of *E.C.N.L.* and in the
Church Times.**