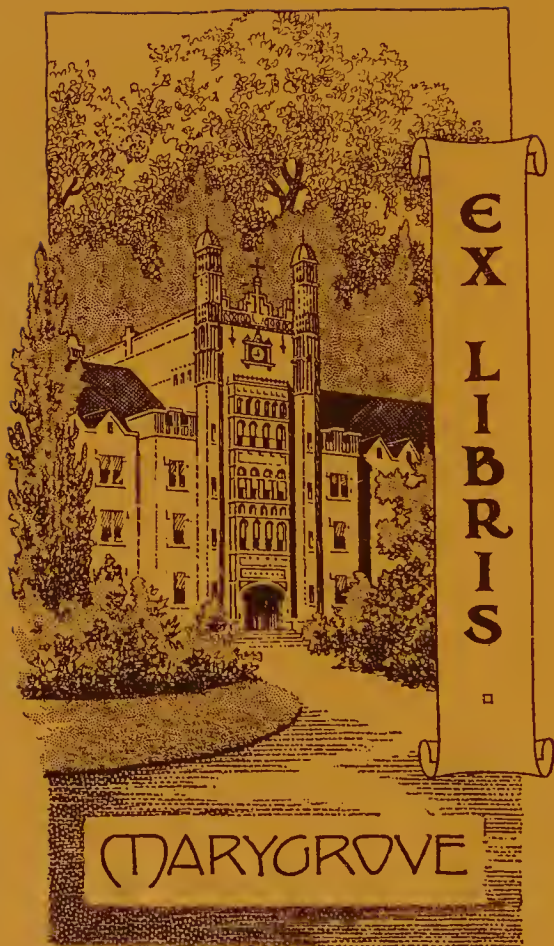




THE EASTERN BRANCHES OF
THE CATHOLIC CHURCH



THE CRUCIFIXION
Moscow

THE EASTERN BRANCHES *of the* CATHOLIC CHURCH

Six Studies on the Oriental Rites
Compiled by the Liturgical Arts Society, comp.

WITH AN INTRODUCTION BY
DONALD ATTWATER

LONGMANS, GREEN AND CO.

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FOREWORD

Two special numbers of *Liturgical Arts*, the quarterly publication which is the principal concern of the Liturgical Arts Society, have aroused particular interest among readers of all kinds; one was devoted to indigenous Christian art in the Mission lands of the Far East; the other was devoted to the art and liturgies of Christians of Oriental Rites. The latter has been for some time completely out of print because of the demand for copies by non-subscribers to the quarterly. It was the feeling of Messrs. Longmans, Green and Company, of the Catholic Book Club, and of the Liturgical Arts Society, that a sufficiently great interest in the Christians of Oriental Rites exists to justify the publication of the material which originally appeared in *Liturgical Arts* in book form, and this is the reason for the present volume.

A word must be said in justice concerning the all-important part played by Mr Maurice Lavanoux, Secretary of the Liturgical Arts Society, in preparing both of the special numbers noticed above. For over ten years he had been making himself acquainted with what was taking place in both these departments of Christian life. If it had not been for his devoted and tireless effort, in correspondence, in reading, in collecting illustrative material, neither of these two special numbers would have been possible.

Further acknowledgement and thanks are due to the two Oriental bishops in the United States in communion with Rome, the Most Reverend Basil Takach and Con-

stantine Bohachevsky, to Brother Leo (of the Maryknoll Fathers' house in Rome), and to Cardinal — then Monseigneur — Tisserant, for their constant kindly help and advice. Other acknowledgements appear in the number of *Liturgical Arts* here reprinted, as well as in this reprint.

Finally a debt of gratitude must be paid to Mr Donald Attwater, who has most generously brought the articles as they appeared in *Liturgical Arts* up to date, and has given them the benefit of his most diligent and critical editing.

For financial reasons it was impossible in this book to include the illustrative material which formed a part of the original publication. But this material, however interesting and useful, is not essential, and much of it can be found elsewhere. The annotated bibliography, which has been brought up to date by Mr Lavanoux, will serve to guide those interested in further study of a subject of perennial interest.

Something needs to be said in explanation of why the Liturgical Arts Society should have concerned itself with the Oriental Rites, and indeed why any Catholic need trouble his mind on the subject. The answers to both questions are the same. In our generation, characterized as it is by its singular and terrifying aptitude for social injustice, when no man can honestly say, "See how these Christians love one another," the concept of the Mystical Body seems to offer perhaps the only means for preserving our culture from reaping the whirlwind it so richly merits. In a sense the Liturgy is the outward and visible form of the Mystical Body; if the Liturgy is not honored and observed, the very idea of the Mystical Body grows

weak and is sapped at its root by the forces of reckless individualism, of servile totalitarianism, of that false piety which exists at the expense of Christian charity. In the last analysis it is for this reason that the liturgical revival is fundamentally important to the continued life and health of the Church. And thus, broadly, has the Liturgical Arts Society shaped its undertakings. Since the Oriental Rites are of equal age and dignity with those of the Occident, it is fitting that every Catholic worthy of the name *catholic* at least know a little something of them and of their own peculiar sanctity and grace.

J. ANDRÉ FOUILHOUX

President, the Liturgical Arts Society

INTRODUCTION

ONE of the most striking things in the religious history of the West in our day is the rise of interest in the Christianity of the East, an interest due in great measure to a vivid realization of the iniquity of Christian disunity, a disunity that is in flagrant contradiction with what Jesus Christ willed for His followers, and a terrible peril at a time when Christianity is beset by ruthless enemies on all sides. His Holiness Pope Pius XI has gone so far as to declare that work toward the reunion of Christendom is not simply one undertaking, but *the chief* undertaking of his pontificate.

For Catholics this interest in the East has a further important significance. Ever since the disastrous events of the year 1054, when the Eastern Orthodox Church was formed by the separation from the Centre of Unity of the patriarchates of Constantinople (including Russia), Alexandria, Antioch, and Jerusalem, the Catholic Church has appeared to the world as something perilously like an institution of purely Western, Latin, European origin and *ethos*. Even many, perhaps most, Catholics themselves forget that God lived as a man and as man died for the world in an Eastern land, that the early formative influence of His Church was Jewish and Greek, that the epoch-making first seven general councils were predominantly Eastern in composition, that there has never been any principle of uniformity in occidental external matters — rites of worship, canon law, etc. — pertaining to Catholic Christianity.

Even in the centuries immediately following the tragedy of 1054, there were always some small bodies of Eastern Christians in communion with the Holy See; and from the middle of the sixteenth century down to our own day there has been a series of returns to Catholic unity, not only of isolated individuals in the East, but of groups, dioceses, whole provinces. Today 25 out of every 1000 Catholics worship God in forms and languages different from those of the Roman Mass, obey different canon laws, and observe different religious customs, differ in mentality and religious consciousness from us Latin Catholics: and these differences are theirs not by concession but by right — the Byzantine, Syrian, and other observances are as authentically Catholic, as old and as venerable, as those which we Latins use and treasure.

This book is a reprint of a series of articles that first appeared in *Liturgical Arts* in 1935, and they form an excellent introduction to a subject which is of the very first importance. I would draw particular attention to the most excellent article by Father John LaFarge, S.J., on "Liturgy and Asceticism in the Eastern Church"; from it we can get an idea of the fundamental psychological divergences between Eastern and Western Christians; the existence of Catholics of Eastern rites demonstrates — what indeed we should know anyhow — that Eastern religious consciousness is no less Catholic and Christian because it differs from our own. The Church requires from her very nature an absolute unity in what it is necessary for Christians to believe (dogma, faith) and how they must behave (deeds, morals); her nature equally involves a world-wide

variety, diversity in unity, in all other matters. Almighty God did not create man all of one pattern.

Christians must love their brethren, man must know before he can love, and right here in America Latin Catholics have the opportunity to learn about their fellow-Catholics of Eastern rites by worshipping in their churches, receiving the Blessed Eucharist there, befriending the people, and cultivating their acquaintance. For in the United States and Canada there are three quarters of a million Eastern Catholics — Ukrainians, Rumanians, Melkite Syrians, Maronite Syrians, “Pure” Syrians, Armenians, a few Russians, and Chaldeans. There are also many over a million non-Catholic Orientals, Russian and Greek Orthodox and others: *through no fault of their own they are separated from visible Christian unity*, and we Catholics have a grave duty of charity, sympathy, and kindness toward them. They are strangers in this land, and we should have a care that in their regard ours is the part, not of those men who passed by on the other side, but of the Good Samaritan — “giving offence to no man, that our ministry be not blamed.”

This book should greatly help in the development of such a sympathetic understanding, and so be one more step in the long, long process — the consummation of which neither we nor our children’s children will see — of restoring the visible unity, unity in diversity, of all who profess and call themselves Christians.

DONALD ATTWATER

At Detroit, on the feast
of Saint Demetrios the Great Martyr, October 26/November 8, 1937.

CONTENTS

	PAGE
I. THE EASTERN BRANCHES OF THE TREE OF LIFE	1
Francis J. McGarrigle, S.J.	
II. A NEW BRANCH OF THE TREE OF LIFE: THE SYRO-MALANKARA CHURCH . .	27
The Most Reverend Mar Ivanios, <i>Arch- bishop of Trivandrum</i>	
III. THE ETHIOPIC CHURCH	36
His Eminence Eugène Cardinal Tisserant	
IV. THE CODE OF CANON LAW AND THE CATHOLICS OF EASTERN RITES . . .	48
Joseph M. O'Hara	
V. LITURGY AND ASCETICISM IN THE EAST- ERN CHURCH	59
John LaFarge, S.J.	
VI. THE SPIRITUAL AND AESTHETIC VALUE OF ICONS	80
Ildefonse Dirks, O.S.B.	
BIBLIOGRAPHY	95

I. THE EASTERN BRANCHES OF THE TREE OF LIFE

FRANCIS J. MCGARRIGLE, S.J.

THE oriental rites now have far less than a tithe of the Church's members; but we must bear in mind that for centuries they were by far the greater part of the Body Catholic. To the Church, the Eastern liturgies are equally ancient and equally venerable with the Latin liturgy, and the Western branch of the Tree of Life has always realized that the same Life of the Divine Trunk animates both itself and the Eastern branches. The head of all rites, our common Father and the Vicar of Christ, could not speak more decidedly than he has spoken on the inviolability of the honorable position of the Eastern Catholic Churches in the Kingdom of Christ which has many mansions.

Fortescue, in his work, *The Uniate Eastern Churches*,¹ has gathered numerous historical documents of the Holy See which leave no doubt as to the efficacious papal protection of those now minority rites and as to the desire for their proper development. Never before has the Vatican's door to the East been so worn by arrivals and departures; never before have the Mother Church's activities in favor of the daughter Eastern churches been so varied and so far-reaching as they are today. His Holiness Pope Pius XI is, par excellence, the "Pontiff of the Orient." His expansion of the Sacred Congregation for the welfare of the

¹ Pp. 29-43.

Eastern Churches and of the Roman Institute for higher oriental studies; his establishment and notable furtherance of seminaries in Rome for young priests of the East of every rite, where they may obtain the best intellectual and spiritual formation that the Church can give; his agencies, such as our American Catholic Near East Welfare Association, to make the Mystic Body conscious of its members of the orient; and finally his most earnestly expressed wish for universal interest and coöperation in the well-being of the Catholic Eastern rites, addressed to all the Hierarchy in his encyclical letter of 1928 on the Eastern Churches: all emphatically assert the Sovereign Pontiff's whole-hearted interest in Eastern Christianity.

All this solicitude is of the Holy Spirit, guiding the Church and expressing Its wish in the wish of the Vicar of Christ; and we must compliment the Liturgical Arts Society on its sensitive response to the impulse of the Head of the Church in embracing the oriental rites within the scope of its activities and studies.

To the student, the manifest diversity of rites today is obvious. One acquainted only with our Latin Mass would, for instance, find the Greek liturgy "Greek" to him in more than the literal sense. He would not even know that it is the Eucharistic Sacrifice. Language, vestments, ceremonies — even the church itself — are different. In the West our Latin rite has been the common one. A few local rites, such as the Gallican, Mozarabic, and Ambrosian, arose, but did not spread extensively. Far otherwise in the Near East, where there are at present seven extant principal rites: the Byzantine, Armenian, Syrian, Maronite, Chaldean,

Coptic, and Ethiopian, some of which have more or less numerous independent branches using different languages. A number of other original rites have vanished, and we know little about them.²

Anthropologists, tracing back the origin of the contemporary fruits of the tree of life now branching throughout the world, follow the many small branches down, fork by fork, to unifying main branches, which all eventually lead to the one trunk of a common human race. So too, the present and past documents of the liturgy make it clear that in all the ceremonials of all times, in which the Church's *circumdata varietate* has clothed her worship amongst her many peoples, there is a plain unity which proclaims a common origin: the institution of Christ. The many languages and the many symbolic usages in which God is honored through the Sacraments, if grouped and studied in their relation to one another, lead us down from today's many characteristic national branches to a number of main rites. These in turn all arise from the Palestinian Vine Trunk, Christ, from Whom flows out through time and the nations that "abundant life" which bears in the branches "abundant fruit" of supernatural sanctity and supernatural glory to God, the Husbandman.

Essential likeness presumes a common origin. The Christian communities bordering the Mediterranean were, as regards intercommunication, more distant from one another than Asia is from us. Yet we find in all those communities the same preliminary ceremony of the Mass of the Catechumens, the same

² Cf. Hanssens, *Institutiones Liturgicae de Ritibus Orientalibus*, Appendix, Vols. II and III, p. 8.

Eucharistic Mass practically identical in its *anaphora*, or consecratory part, the same Communion as the consummation of the Sacrifice.³

Comparison shows that changes and individualities in the various rites are more frequent and pronounced the more remote the parts of the Mass are from the central Consecration. It will be noted, moreover, that differences between the oriental rites, amongst themselves and as regards the Latin rite, are greatest in those externals which affect the senses: sanctuary arrangement, vestments, language, symbolic actions, etc., and become less the more we approach the ideas expressed and carried out. It is because the uninitiated occidental Catholic perceives only the externals of the rites that the same Sacrifice of the Mass, in which he participates every Sunday or oftener, may in its oriental form appear as strange to him as the ceremonies in a Chinese temple. Hence the many allotropic forms of the Mass should make us qualify our assertions that the Catholic, wherever he go, will find the same Mass that he attends in his home town: the same Sacrifice in essence and idea, yes; but very diverse in external expression outside the countries of the Latin rite.

The rending of the seamless robe of Catholic unity by the nationalistic Byzantines of the ninth and eleventh centuries did not materially affect the ceremonies of the Sacrifice of the Mass, as it likewise did not affect the power of the dissidents to offer that Sacrifice. So the small Catholic minority in the Near East used, and use, substantially the same ritual as their separated

³ Hanssens, *op. cit.*, indicates the passages in the earliest writings to guide us in the study of liturgical origins and development. Cf. Vol. II, pp. 418 ff.

brethren. Hence there are only minor distinctions to be made in speaking of Catholic and non-Catholic rites, which in general we shall not make. For example, the rite now followed by the Byzantine Catholics, that of the *Euchologium*, or Missal, printed at Rome in 1754, is the rite of the dissident *Euchologium* printed at Venice a score of years earlier.

Regional developments, especially in the preparatory part of the oriental Mass, in the Mass of the Catechumens, and in the thanksgiving after Communion, were not uniform even in the same rite. Hence hardly any two historical manuscripts agree fully as to the order, number, and kinds of Mass prayers until the year 1354, when Philotheus, Patriarch of Constantinople, decreed a stable order of prayers and ceremonies for the Byzantine Liturgy. Even this decree did not insure uniformity. Not a few manuscripts of the two succeeding centuries record a varying order of the Liturgy, even in Constantinople, where the decree of uniformity was published.⁴ Only with the diffusion of printed books — in the seventeenth century for the Near East — was the stability of the Mass ceremonial more or less obtained.

Christ's mission of atonement and sanctification — the operation of the divine Will and Intellect and Grace in favor of His creature — was all embodied in earthly forms of sense. In the most winsome of sense forms, of the Babe on whom we meditate during the Christmas season, "the grace of God our Saviour appeared and instructed us." In sense forms of the most lowly of human lives, infinite Greatness taught us that

⁴ Hanssens, Vol. II, p. 476.

greatness of the little things of life, and the religion which will not express itself in terms of sense is not Christ's idea of a religion befitting the creature of His hands, our human nature, so completely immersed in sense. Always in the language of the senses, the parable, our God and human Brother unfolded the wealth of His divine sapience. A human God, who lived a human life and died a human death. He left His human religion to be taught in a most human Church. Under the sense form of a human vicar, He has deigned perennially to teach and guide us "unto the consummation of the world." Under sense forms He has lovingly arranged to "dwell in our midst" and to be as intimately united with our souls as food is with our bodies. Under the sense forms of the seven sacraments, divine life is drawn as through seven arteries from His own divine Heart into all the members of His Mystic Body, the Church.

Christ is the founder of humanism, for He is the creator of humanity and humanity's sole possible redeemer. The great humanist, He has taught that "the proper study of mankind is Man" in his perfect realization of the God-man, God clothed in a garment of sense. God whom our humanity, with Saint John, has heard with our sense of hearing, "Which we have seen with our eyes, which we have looked upon, and our hands have handled. . ."⁵

It is in this setting of the humaneness of Christ, incarnate, teaching, atoning, sanctifying under sacramental sense forms, that I think it best to propose, sketchily indeed and inadequately, the spirit of those Eastern Christian liturgies, the mentality and soul of

⁵ 1 John 1, i.

which is so prone to express its worship in concrete symbols of sense. The warmth and poetry of the oriental Mass is genuinely Christian; it follows in the direct tradition of Christ.

The language of Christian oriental worship is pictured expression formulated by peoples whose thought clothes itself spontaneously in a far greater opulence of imagery than we find in the more legal-minded West. But East or West, man's aspiration to the beautiful in color and line, in music and in architecture, in speech and in ceremony, has ever found its sublimest and most frequent realization in bespeaking the truths and sentiments of religious worship, in giving *Divina Liturgia* eloquent speech, a noble mien, fair vesture, and a congruous dwelling.

With the aid of a map and some statistics, let us somewhat body forth the oriental groups of Christianity and give to each a local habitation and a name. It is to be remembered that every rite, except that of the exclusively Catholic Maronites, has two branches using the same liturgy: non-Catholics, whose priests validly celebrate Mass and administer the other sacraments; and Catholics, who are usually much the smaller branch.

The Liturgy of Saint James. From the beginning the rites of the Mass had four foci, or centres of formation: two in the region of the Eastern Mediterranean, Antioch in Syria and Alexandria in Egypt; two in the region of the Western Mediterranean, Rome and Gaul. Before the rise of Byzantium as Constantinople in the fourth century, Antioch was the Queen of the East and the most powerful point of Christian

influence in the Levant. The Greek Antiochene rite, called the Liturgy of Saint James the Apostle, was followed in Palestine and Syria. Originally this was the Jerusalem rite which displaced a more ancient Syrian rite.

Caesarea in Cappadocia of Asia Minor was ecclesiastically under the obedience of Antioch and naturally received her liturgy from that capital. Saint Basil, Bishop of Caesarea (A.D. 370–379), seems to have had a great influence in remodeling the Liturgy of Saint James, and the result has been handed down to us as the Liturgy of Saint Basil. It is used in the Byzantine rite on some dozen days of the year.

The Liturgy of Saint John Chrysostom. During the development of the little provincial town of Byzantium into Constantinople, the metropolis of the world, its bishops, among them Saint John Chrysostom (†. A.D. 407), were practically all from Caesarea and from Antioch. As was to be expected, they adopted and adapted the Antiochene and Basilian Liturgy, especially by shortening it, and thus gave to posterity the chief Eastern rite, called the Byzantine rite, or the “Divine Liturgy of our Father amongst the Saints, John Chrysostom.” The extent of the authorship of that golden-tongued bishop is difficult to establish. However, the grandeur and imagery of the Liturgy bearing his name marks it as certainly Greek in spirit.

With the support of the imperial court, the bishops of Constantinople gradually reduced the more ancient, and hence more honorable, patriarchates of Jerusalem, Antioch, and Alexandria to ecclesiastical vassalage. The patriarchate on the Bosphorus, by ever increasing its centralization and by intruding its Greek nominees

into the bishoprics of the other patriarchates, made short work of the anciently established liturgies and made its own common to all. By the twelfth century the Byzantine Liturgy had supplanted the Liturgy of Saint James in Syria and Palestine, and by the thirteenth century it had pushed the Liturgy of Saint Mark out of existence.

Jacobite and Melkite Liturgies. The survival of the Liturgy of Saint James, somewhat modified and translated into Syrian, is due to a heresy: the Monophysite teaching of only one nature in Christ. The doctrine was followed against the Council of Chalcedon (A.D. 451) by a majority of the Syrians, apparently more out of nationalistic hatred of the Greek Byzantines than because of theological persuasions. They have their name, Jacobites, from Jacob Baradei, one of their active leaders. The Syrians who remained Catholics were called *Melkites* (imperialists, from *melek*, emperor).

In 633 the Mohammedan Arabs took Antioch and, as in Egypt, pitted the Monophysite heretics against the Melkites who were in sympathy with their arch-enemy on the Bosphorus. Under such persecution, there were soon but few Melkites in Syria, and the crafty Arabs set about getting rid of the Jacobites who had done their work for them.

Copts and Melkites. A parallel history of Christianity was simultaneously in process in Egypt. A not improbable tradition holds that Saint Mark, the evangelist and companion of Saint Peter in Rome, organized the Church and liturgy of Alexandria, which after the year 150 had so flourished that it had a hundred episcopal sees. The rite, known as the Liturgy

Map of the Oriental Rites

- | | | |
|--------------|---------------|------------------|
| □ ARMENIAN | ◇ PURE SYRIAC | ● MELKITE |
| △ COPTIC | ◆ CHALDEAN | ⊙ RUMANIAN |
| ▽ ABYSSINIAN | ⊕ MARONITE | ○ RUTHENIAN |
| ○ PURE GREEK | ◆ MALABAR | ⊙ BULGARIAN |
| | | ⊕ SYRO-MALANKARA |



of Saint Mark, was not, however, the original liturgy of Egypt, and had been in use but a relatively short time when in the year 451 the Monophysite heresy was embraced by the majority of Egyptians. As in the case of the Syrians, hate of the dominant Greeks was the principal cause for the heretical dissensions. The Monophysites translated the Greek Liturgy of Saint Mark into Egyptian, or *Coptic* ([E]gypt, -qipt, -Copt) and thus perpetuated it after the Byzantine rite had elbowed it out from the Melkite community loyal to Chalcedon. So universal was the aversion to the Byzantines that in less than two hundred years the Egyptian Melkites dwindled from millions to two hundred thousand amongst five or six million Copts.

These heretics welcomed the devastating hordes of Mohammed at the beginning of the seventh century as liberators from the Greek yoke, and under the instigation of their conquerors set to work with a will at the complete removal of the Melkites from the land of Egypt. The task finished for their masters, they themselves became material for removal; and if the Greeks had beaten them with whips, the Arabs scourged them with scorpions. In 1820 they numbered but one hundred and twenty thousand, although, under a measure of toleration, they have increased during the last hundred years to nearly eight hundred thousand.

The Ethiopian Rite. In the fourth century, the Ethiopians, dwellers in the region of the upper Nile, were converted to Christianity and received the Liturgy of Saint Mark. Most Ethiopians, seven million of them, are now and have been Monophysites since the fifth century, when Coptic missionaries came to them. Their liturgy and valuable versions of the early ec-

clesiastical writers are in Gehez, now a dead language.

The Chaldean Rite. A third rite to survive because it cut itself off from Constantinople by heresy was that of the Church of Persia, the Chaldean rite. About the year 431 the Persian Christians adopted Nestorianism, the heresy that Christ has two persons. Persia, however, was outside the Byzantine empire, and because of both political and religious insulation from Byzantine influence, the Chaldean rite underwent its own specific evolution. Favored for the same reason by their Islamic masters, the Chaldeans so flourished that by the thirteenth century they had over two hundred and thirty dioceses, tens of millions of faithful, and had sent missionaries to Tartary, Mongolia, India and China. The invasion of Tamerlane from the East at the end of the fourteenth century destroyed this Christian church; and its remnants, failing to regain the favor of the Turks, either passed over to Islam or retired into the mountains of Kurdistan.

Malabar Rite. The followers of the Malabar rite called themselves "Saint Thomas Christians" because of their tradition that that Apostle evangelized them. It is certain that they were existent in the fourth century. Of the eight hundred thousand Indians now following this Eastern rite, over half are Catholics, with more than a hundred schools, five hundred priests, and numerous religious. In the same region there are about three hundred thousand Catholics of the Latin rite amongst more than three million Hindus, Mussulmans, etc.

Maronite Rite. Parallel to Persians who became Nestorians and formed the Chaldean rite are the Syrians who in the seventh century became Monothelites

(heretics holding that Christ has no human will) and eventually returned to unity, developing the present Maronite rite. The name probably comes from the monastery of Beit-Marun in the Lebanon, where the Maronites principally live.

To distinguish themselves from the Melkites and Jacobites, they modified their original Syrian rite so as to make it more like the Latin rite and to celebrate it in a church much like the Latin church. The language question, as usual amongst Eastern Christians, is a serious difficulty for the Maronites. The vernacular is Arabic, while the language common to the Syrian rites is now practically unknown. To aid the clergy, the rubrics are written in the Arabic language, but in Syriac characters, like Yiddish, which is German in Hebrew characters. Exclusively Catholic, they number over three hundred thousand in Syria.

The Armenian Rite. The Haiqs, or Armenians, have dwelt during the last twenty-five centuries between the Black and Caspian Seas with Persia and Syria on the south and the Caucasian range on the north. In the beginning of the fourth century Saint Gregory the Illuminator, himself an Armenian educated at Caesarea in Cappadocia, began the conversion of his nation by converting the king. The Antioch Greek rite was introduced; but the invention of an Armenian alphabet in the fifth century as well as theological differences with the Greeks — the Armenians were Monophysites — led them to form in their own language a composite rite from the Syrian and Greek rites. It was modified in the course of centuries, especially by intercourse with the Crusaders from the West. Like the Latins and unlike the Byzantines, the

Armenians make the sign of the cross from left to right. They are one of the rites that still follow the Julian calendar, thirteen days behind our Gregorian calendar. There are about one hundred thousand Catholic Armenians.

The statistical résumé, given herewith, of the present status of the oriental rites affords an interesting conspectus for comparison.

Suffice it here to say that a *liturgy* or a *rite* is a form of worship in the performance and administration of the sacraments of Christ. The term *rite* is also applied to the hierarchy and people who follow a particular rite. As the most common sacrament of Christian worship is the Eucharist, the word *liturgy* is often synonymous with *mass*, about which alone, for brevity's sake, we shall speak, omitting considerations of the other, less common sacraments.

The history and rubrics of the oriental liturgy have impressed on that central act of worship the pronounced character of *public* worship. The people are supposed to be present and to respond to the prayers of the Mass and are frequently referred to. The "private" Mass, said solely for the devotion of the priest, and still more the "solitary" Mass, said not even with a server present, are alien to the spirit of the Eastern rites. The Latin rite likewise understands that the laity are to have an active part in the Mass, as is evidenced by the prohibition of canon law that a priest without special dispensation say Mass entirely alone.

Hence the oriental Liturgy is often termed the *Synaxis*, or convention of the people, as a social body, to worship the God of Nations who created societies of

THE PRESENT STATISTICAL STATUS OF THE EASTERN RITES

(Cf. Janin; *Les Églises Orientales*, p. 615; Janin, *The Separated Eastern Churches*, p. 231)

Locality	Liturgical Language	Non-Catholics	Catholics
I. BYZANTINE RITE			
1 GREEKS:			
Constantinople	Greek	270,000	1,000
Greece	"	6,000,000	1,800
Cyprus	"	290,000	—
America	"	200,000	20,000?
Hungary	"	150,000	140,000
Italy	"	—	60,000
2. MELKITES			
Antioch	Arabic	250,000	167,000
Jerusalem	Arabic & Greek	40,000	30,000
Alexandria	Arabic & Gaelic	110,000	10,000
3. SLAVS			
Russia	Slavonic	105,000,000 *	3,500
Russian Sects	"	20,000,000 *	—
Serbia	"	6,793,000	50,000
Bulgaria	"	4,900,000	5,500
Poland	"	3,000,000?	18,000
Ruthenians (Galicia, Czecho-Slovakia, Bukovina)		—	4,200,000
Ruthenians (America)		—	500,000
Estonia	Slavonic & Estonian	200,000	—
Finland	Slavonic & Finnish	70,000	—
Czecho-Slovakia	Slavonic	145,500	—
Hungary	Magyar	150,000	140,000
4. RUMANIANS	Rumanian	13,000,000	1,500,000
5. GEORGIANS	Georgian	2,500,000 *	8,000?
6. ALBANIANS	Albanian	250,000	—
II. ARMENIAN RITE	Armenian	3,000,000	115,000
III. SYRIAN	Syriac & Arabic	80,000?	90,000
IV CHALDEAN RITE	Syriac	80,000?	96,000
V MALABAR			
NESTORIANS	Chaldean	6,800	—
JACOBITES	Chaldean	363,000	534,500
REFORMED	Chaldean	115,000	—
VI. MARONITE RITE	Syriac & Arabic	—	366,000
VII. COPTIC RITE	Coptic & Arabic	834,500	41,500
VIII. ETHIOPIAN RITE	Gehez	4,000,000?	30,000

* Before the War.

men in creating man a social creature. The common name of the Mass in the Byzantine rite, "the Liturgy" (ἡ λειτουργία), signifies a public act: (*leitōs*, public; *ergon*, act).

Obligatory attendance at Mass, especially throughout the complete Mass, which is several times as long as the Latin low Mass, frequent communion, visits during the day, and Benediction of the Blessed Sacrament are an evolution of eucharistic worship which did not take place in the Eastern branch of Christianity. Some of the Catholic oriental rites now seek to increase devotion to our sacramental God by a simplified ceremonial for "low Mass" and by the gradual introduction in an oriental form of Benediction of the Blessed Sacrament.

We shall briefly review the Mass of the Byzantine rite, which is representative of all the Eastern rites and which was followed by one hundred and sixty million of the one hundred and seventy-three million of the separated East before the World War.

Church Edifice. The classic form of the Byzantine church is that of the Greek cross, the arms of which are equal in length. Surmounting the intersection of the nave and transepts is a cupola, or, in Slav lands, a bulbous turret in the centre of four smaller turrets, usually of bright-colored tiles with gilt crosses on top. The interior of the church is divided into three parts: the sanctuary (τὸ ἱερόν), separated by the "iconostasis" (τὸ εἰκονοστάσιον) from the nave occupied by the congregation, which is separated by a wall from the narthex (ὁ νάρθηξ), or vestibule. The narthex was used anciently for the catechumens and now for the recitation of parts of the office. The church is

orientated with the apse and altar toward the east.

That which makes the Eastern church most unlike the Latin church is the iconostasis, an elaborate screen or wall covered with pictures and entirely cutting off any view of the sanctuary and altar. In its centre part it has a door called the "Royal," or "Holy," door and two smaller side doors. A curtain can be drawn across the centre door on the inside. The Syrians and Chaldeans have only one door with the curtain.

Both in the orient and in the occident at first, the altar was a severely simple table. About five hundred years ago, the desire to ornament the sanctuary expressed itself in the West by the highly ornamented reredos behind the altar and, almost simultaneously in the East, by the iconostasis in front of the altar. Throughout the nave and the transepts there are many other pictures set on stands or hung from pillars and walls; but there are no statues. Two historical facts account at least partially for the excessive use of pictures and for the absence of statues. There was a suspicion of idolatry about statues in the pagan times of the beginnings of the various national churches. Pictures were the reason for the long iconoclastic conflict in which many were persecuted and killed for resisting the imperial edicts suppressing religious images. The reaction, quite naturally, was an excess, at least aesthetically.

Directly behind the Holy door is the altar, the "Holy table" or "throne," on which alone, in non-Catholic churches, Mass is celebrated, and only one Mass a day. Other altars are sometimes found in Catholic churches, so that several priests may celebrate Mass in a day. There is, however, in the Eastern

Liturgy, a custom of the ancient past of both the Eastern and Western rites, but now amongst the Latins only in the ordination Mass: *concelebration*. On more solemn feasts, or when a number of priests wish to celebrate Mass with only one altar available, several priests sing Mass at the same time at the same altar and with the same bread and wine, one of them performing the ceremonial actions.

The chalice and bread are placed on a piece of linen cloth resembling the Latin corporal, the “antimension” (ἀντιμύνησιον) which has a relic sewn into its hem. It is not laundered, but burned when too soiled for use — a norm of wide interpretation. The altar, a plain table, is in the middle of the sanctuary, usually covered by a baldachin or ciborium, from which may hang the vigil lamp. At its left, as we look toward it, is a smaller credence table, the “prothesis” (πρόθεσις), or “Table of Proposition,” on which the ceremony of preparation of the elements of the Sacrifice takes place.

A continuation of the sanctuary floor, which is a step higher than the general floor of the church, extends beyond the iconostasis, and on it is the place of the choir, or two choirs, and of the ambo at which the deacon chants the gospel, and where sermons, rare among non-Catholics, are preached.

The Chaldeans, Syrians, and Armenians sit on cushions on the floor in Turkish fashion. The Copts remove their shoes on entering the church, but keep on their head covering. Benches for the congregation are in general unknown; the people standing or, as with the Russians, some kneeling during part of the time.

Bells are banned by the law of the Koran in Turkey and are replaced by slabs of wood or metal suspended in the vestibule and sounded by striking. Organs are prohibited by Catholics and by non-Catholics. On the wall behind the altar, or in the cupola in the apse, is often depicted the heroic image of Christ the "Pantocrator" (All-Powerful) or of the Blessed Mother with the Infant Jesus on her knee (Θεοτόκος).

Apparel of the Clergy. The ordinary dress of the clerics is the cassock, "anterion" (τὸ ἀντερῖον) which is generally black but sometimes gray, green, or violet. Above this is the "konton" (τὸ κοντόν) reaching nearly to the knees; but the most important piece of clerical costume, giving a dignified air to the wearer, is the "rasso" (τὸ ράσον), or mantle, sometimes pleated, with ample hanging sleeves. The head-covering for priests and deacons is the cylindrical "kalimafkion" (τὸ καλυμαύκιον) about six inches high, black, with a small rim on the top among the Greeks. Monks and higher clerics have a veil over it, the "epanokalimafkion" (τὸ ἐπανωκαλυμαύκιον). In the northern countries many of the clerics have adopted the modern hat, wear clerical clothes only during services and on social occasions, and shave and cut their hair short, although beards and long hair are *de rigueur* in the rest of the Near East.

An idea of the liturgical vestments, which vary in the various rites, can be had from the Byzantine rite. The deacons and the higher clerics wear over the cassock a "stikarion" (τὸ στιχάριον), which corresponds to the Latin alb, but with no lace attached. Light colored, it reaches to the ankles. The distinctive vestment of the deacon is the "orarion" (τὸ ὠράριον),

a long, wide stole marked with crosses and with the word "hagios" (ἅγιος, holy) which passes over the left shoulder so that one end falls down the back and the other in front. During a good part of the Mass, the front end is held between the fingers of the right hand. After the *Pater Noster*, the orarion is changed so as to pass across the breast and return over each shoulder. The priest has five vestments: "stikarion," with narrow sleeves; "epitrakilion" (τὸ ἐπιτραχήλιον), or stole ornamented by crosses; "epimanikia" (τὰ ἐπιμανίκια), or cuffs covering the forearm; "zone" (ἡ ζώνη), or cincture, in the form of a band adorned with crosses; "failonion" (τὸ φαιλόνιον), or mantle of supple material, resembling somewhat the chasubles of mediaeval times, open in the front and curving from the waist to within a foot or so of the floor at the back.

The bishop, who must be unmarried — hence generally a monk — instead of a failonion wears a "sac-cos" (ὁ σάκκος), or short tunic reaching to the knees, with half sleeves. Over this is the "omophorion" (τὸ ὠμοφόριον), or wide stole arranged so that the loop is on the breast and the ends hang down the back. It corresponds to the Latin pallium and is heavily ornamented. Hanging at the right side, about the level of the knee, the "epigonation" (τὸ ἐπιγονάτιον), a lozenge-shaped stiff fabric about a foot in length with a cross on it, is worn by bishops and higher prelates. It seems to have been a handkerchief, like the Latin maniple, but it has now the symbolic meaning of the "sword of Justice." Distinctive also of a bishop are the "enkolpia" (τὰ ἐγκόλπιον), oval medallions, often containing relics, and worn like the Latin pectoral cross. They usually have pictures of the Blessed Virgin and

of our Lord. Many prelates wear the pectoral cross also. Instead of the Latin mitre, episcopal dignitaries wear a tiara of stiff ornamented fabric, and for crozier they carry the “dekanikion” (τὸ δεκανίκιον), a staff surmounted by two confronted serpents with a small cross, or saint’s image, between them.

Sacred Utensils. The chalice (τὸ ποτήριον) is like that of the West. The “disk” (ὁ δίσκος), corresponding to the Latin paten, is larger and deeper — a small metal dish. The “lance” (ἡ λόγχη), about four or five inches long, symbolizing that which pierced the side of our Lord, is used in the preparation of the elements. Syrians do not use the lance. The “star” (ὁ ἀστήρ) is made of two arched strips of metal crossing one another and set on the disk to keep the veil from coming into contact with the eucharistic bread. At the juncture of the strips a small metal star is attached from the top, or hung from a few links of chain, to symbolize the star that indicated the Babe of Bethlehem.

Both chalice and disk has each its own small veil with a larger veil, “aer” (ἄήρ) to cover both together. The communion spoon, “labis” (ἡ λαβίς), is used for dipping the Consecrated Bread into the chalice when communion is given. A small sponge, commemorative of the sponge of the Crucifixion, is used for purifying the disk, i.e., for removing the small consecrated particles, or “pearls,” from it.

Most of the oriental rites employ in their ceremonies the “ripidion” (τὸ ῥιπίδιον), a round metal disk attached to a wooden handle and bearing a six-winged seraph’s image in relief. In certain more solemn parts of the Mass, the deacon fans the Sacred Species, thus

symbolizing the movement of the Seraphim surrounding the Lamb that is slain. It is believed that the symbolic use of the ripidion arose from the more practical one of driving away flies or mosquitoes. The censer is shorter than the Latin one, in some cases having bells attached to the chains.

The Bread and the Wine. The Armenians, Maronites, and Malabar Catholics use unleavened bread for the Mass; the other rites, both Catholic and non-Catholic, use bread made with yeast, the Jacobites adding oil and salt. In the Byzantine rite, the bread is much larger and thicker than in other rites: up to five inches in diameter and two inches in thickness — a small loaf. Its surface has a square an inch wide impressed on it in the middle, “the seal” (σφράγις), divided into four smaller squares, in which are imprinted in the upper left square the letters IC, the first and last letters of *Jesus* in Greek, in the upper right square, the letters XC, the first and the last letters for *Christ*, in the left lower square the letters NI, in the right lower square the letters KA, both forming NIKΑ, “conquers.” This sealed square centre portion, called the “Lamb,” is cut out in a preparatory ceremony and is the only part of the bread which is consecrated by the Byzantine non-Catholics. Catholics consecrate all the bread, which is larger or smaller as circumstances require.

The wine, made purely of grapes, has water added to it in all the rites except that of the Armenian non-Catholics. In the Byzantine rite, not only is water added in the “proskomidia” (ἡ προσκομιδία), or preparatory ceremony, but also a liturgical note is found in the Missal to the effect that the priest sins griev-

ously if he does not add hot water to the wine just before communion. However this very old custom is often disregarded and has been definitely abandoned by the Ruthenians. The mixing of the water is called by the symbolic name "henosis" (in Russian, "soednenie"), union, i.e., of the human and the divine nature of the sacrifice. In the non-Catholic rites, the quantity of water added is not merely a few drops, as in Catholic rites, but is relatively large; so large, indeed, in the Syrian Rite, that it amounts to one half of the mixture.

Divisions of the Mass. Christ was, like His Apostles, a "Hebrew of the Hebrews," and the Old Testament is the frame chosen by the Designer for His masterpiece of divinely ingenious love for His wilful creature. The spirit of Israel's history is expectancy, and Christ is the Expected One who appears upon its background, yet entirely different from it, as a shadow become the reality. The Word's nature infinitely surpassed His Jewish setting of human, though wondrously beautiful, nature; and the Word's abiding arrangement in the Mass, that His fellowmen may also give "glory to God in the highest," has, like His divine nature set in the human, been most aptly set in a prelude of Jewish liturgy.

It was the Synagogue's custom to assign a part of the Scriptures to be read, as a rule by a layman, each Sabbath, so that within a year, or other period, the whole or the principal part of Holy Writ would be read to the people. This salutary Synagogue usage of the Sabbath readings was naturally carried by the Jewish Apostles and the first Christians into Christian life, which is nourished on the Inspired Word, and at a very early date was united with the eucharistic part

of the Mass as the "Mass of the Catechumens." However, there is not a little evidence that amongst the oriental Christians either part might be celebrated alone.

It is believed that the Eucharistic Sacrifice was originally celebrated, like the Last Supper, in the evening, in conjunction with the "agape," or Christian supper in common. On the Lord's day, Sunday, the Christians gathered to read parts of the Scriptures and to chant psalms. Soon it became evident that the Sacrifice of the Mass would be more worthily celebrated in connection with the Scripture reading on Sunday morning.

Etheria, a cultured fourth-century lady, probably of Bordeaux, enjoyed traveling. As is not always the case with ladies who travel much, she was pious as well as literary, and she has greatly enriched our knowledge of the circumstances of her times by telling us of her experiences. We know from her *Pilgrimage to the Holy Places* that up to the fifth or sixth century the two parts of the Mass were celebrated in different churches in Jerusalem.⁶ Assemani, in his *Bibliotheca Orientalis* (III, cccvi), tells us that the Nestorians even as late as the eighteenth century read Scripture passages in connection with the Mass only on Sundays. The Greek historian Socrates tells us, about A.D. 440, in his *Ecclesiastical History*⁷ that from very early times the first part of the Mass was celebrated alone on certain days in the Church of Alexandria in Egypt.

In Christian form the lectionary part of the Mass has two readings in the Latin rite and from two to six

⁶ Cf. the text of this narration in *Christian Worship* by Duchesne, 1912, p. 550.

⁷ Migne Vol. 87, c. 636.

in the oriental rites. The readings which are taken from the Old Testament are known as the "Prophecy"; taken from the gospels, they are called the "Evangelium"; those from the epistles of Saint Paul are the "Apostle"; those from the Acts of the Apostles are the "Acts"; whilst those taken from the epistles of the other Apostles are named the "Catholic." Each reading is usually preceded by the chanting of a psalm and concluded by a verse and prayer.

A later development in oriental liturgy was the "proskomidia," or preparation of the bread and wine for the sacrifice, a long ceremony usually preceding the readings and notably diverse in the various rites.

The eucharistic Mass, following the readings, is begun by the "Great Entrance," or "Procession of the Gifts," a ceremony now omitted in the Latin rite, in which the bread and wine are carried in procession from the prothesis out into the church and back to the altar. The door of the iconostasis is closed from time to time. The "Epiclesis" (ἡ ἐπίκλησις), or invocation of the Holy Spirit to descend upon the bread and wine and to change them into the Body and Blood of Christ, is said after the words of Consecration, "This is My Body" and "This is My Blood," and is held by non-Catholics to be the point at which the bread and wine is changed into the Body and Blood of Christ. Communion is given to the faithful under the form of bread dipped with a spoon into the chalice, or otherwise in two kinds.

In this article, which endeavors to conform to the spirit of the review in which it appears, we have considered only the general externals of the oriental

Liturgies which are of greater interest to readers. A detailed consideration and comparison of the Eastern liturgies amongst themselves and with the Latin rite would require another article. We shall, however, add as an instance of the grandeur and beauty of the Eastern Mass the prayer of the Trisagion (Thrice Holy), with the hope that the reader may be induced to draw devotion from so rich a fount of prayer as is the Mass of the East:

O God, thou that art holy, thou that dost rest amid holiness, thou that with the triple cry of "Holy" art hymned by the seraphim and glorified by the cherubim, and worshipped by every heavenly power: thou that from non-existence didst bring all things into existence: thou that didst create man after thine own image and likeness and with thine every gift didst adorn him: thou that givest to him that asks wisdom and understanding and dost not overlook the sinner but grantest him penance to salvation: thou that hast made us thine humble and unworthy servants worthy even in this hour to stand before the glory of thy holy altar and offer thee the worship and glorification which is thy due: thyself, Lord, receive even from the mouth of us sinners, the Thrice Holy Hymn and visit us in thy goodness. Forgive us every transgression, both voluntary and involuntary. Sanctify our souls and our bodies and grant us to worship thee in holiness all the days of our life, by the intercession of the Holy Mother of God, and of all the holy ones who from all ages pleased thee. For holy art thou, O our God, and to thee we ascribe the glory, to the Father and to the Son and to the Holy Ghost, now and ever and to the ages of ages. Amen.

And we close asking the Liturgy's blessing on the reader: "The blessing of the Lord, by His own divine grace and His tenderness, be upon you always, now and ever, and to ages and ages. Amen."

II. A NEW BRANCH OF THE TREE OF LIFE: THE SYRO-MALANKARA CHURCH

THE MOST REVEREND MAR IVANIOS
Archbishop of Trivandrum

ON the twentieth of September 1930, an archbishop, a bishop, a priest, a deacon, and a layman, five Jacobites in all, made their submission to the Holy See in Malabar, South India. Now, eight years after, there are over fifty priests and over thirty thousand Catholics in the fold.

The validity of the orders and consecration of the reunited prelates was recognized by Pope Pius XI, and they continued in their jurisdiction and rite, which the Holy See recognized as the Syro-Malankara rite. (This rite is not very different from the pure Syrian rite of Antioch.) The reunion of these prelates marked the bringing of a new branch of oriental Christianity into the Catholic Church. The Holy See, after due enquiries, recognized the Syro-Malankara Jacobite rite according to the South India usage, the vernacular (Malayalam) being accepted as the liturgical language in part, along with Syriac, just as Arabic is used in Syria. The liturgical books of the Syro-Malankara Jacobites were examined by a commission of prelates appointed by the Holy See, and were allowed for use. Since then the Holy Father by the apostolic constitution *Christo Pastorum Principi*, dated 11 June, 1932, has established the ecclesiastical province of Trivandrum for the faithful of this rite,

designating Mar Ivanios as archbishop and metropolitan, and Mar Theophilos as bishop suffragan of the newly constituted hierarchy. The sacred pallium was conferred on Mar Ivanios by the Holy Father himself.

The apostolic constitution was executed on the twelfth of March 1933. Among the first to make their submission were the octogenarian parents of Mar Ivanios and the monks and nuns of the religious communities which he founded as a Jacobite. Since then, the new hierarchical province has been making great progress. Mar Ivanios himself has established in his diocese over one hundred and fifty parishes and mission stations, as well as over thirty schools. The diocese of Tiruvalla has over twenty priests and several schools.

The Syro-Malankara Jacobites are the ancient Christians in South India who are the descendants of the converts said to have been made by Saint Thomas the Apostle. According to tradition he landed on the island of Malankara, opposite the ancient seaport of Cranganore (the Muziris of the Romans and Greeks) described by Pliny (*c.* A.D. 50–60) as “*primum emporium Indiae*” on the Malabar coast of India. These Christians adopted the East Syrian rite. Hence the name Syro-Malankara.

These converts were originally known as Nazranis (the followers of the Man of Nazareth), and even to this day in legal documents and family histories they describe themselves as Nazranis. The Nazranis claim that their ancestors were baptized in the name of Jesus of Nazareth before believers were called “Christians” for the first time in Antioch (Acts xi, 26). Their church is the indigenous Christian church in this coun-

try. They form a social unit and have an identity peculiar to themselves.

One of the bishops who signed the decrees of the Synod of Nicaea in the year 325 signed himself as "John, Bishop of Persia and Great India." According to ancient geography, Great India included Southern India. In 345 a colony of Christians from Mesopotamia under the leadership of Thomas of Cana the Armaean (*not* Armenian) landed at Cranganore on the Malabar coast and reinforced the indigenous church. Cosmas Indicopleustes, the traveler, writes in 522 that in "Male [the coast land of Malankara], where pepper grows, there is a Christian church." In 824 another colony of Christians under a merchant prince landed at Quilon on the Malabar coast, accompanied by two bishops. They began a new era of commercial prosperity, and a new city was founded at Quilon in 825, from which dates the Malabar era.

The Nazranis, thus reinforced by successive streams of colonists from the Syrian churches of Persia and Mesopotamia, grew into a strong community numerically and otherwise. They used the Syro-Chaldean rite. They attained a high social status, principally on account of the fact that the original converts to Christianity were chiefly from the highest caste, viz. the Brahmin, and secondarily because, as their numbers grew, they developed into a commercial and military class. Thus they rose to be a prominent community. At one time they had their own, independent principality with a king of their own. Pope Eugene iv in 1439 sent to this Christian king envoys with a letter. This letter begins as follows: "To my most beloved Son in Christ, Thomas, the illustrious Em-

peror of the Indians, health and apostolic benediction. There often has reached us a constant rumor that your Serenity and also all who are the subjects of your kingdom are true Christians.” A few years before the coming of the Portuguese, in 1500, the dynasty had become extinct, and when the Portuguese arrived, the Nazranis delivered to the Portuguese captain the symbols of royalty of the extinct dynasty and placed themselves under Portuguese protection.

The Portuguese missionaries who followed the merchants to the East failed to understand the differences which they found in the ritual and attempted to Latinize the Nazranis, whom they suspected of being adherents of the Nestorian heresy.¹ In 1599 a synod was held at Diamper on the Malabar coast in which the Nazrani priests and laity were fully represented. At this synod resolutions were passed modifying the Syro-Chaldean rite so as to bring it into line with the Latin rite in many respects, because the Portuguese thought that the Syrian Christians were heretics, adherents of the Nestorian heresy, and wanted to purge them of their alleged heretical practices. In order to effect this they tried also to deprive them of the ministrations of oriental prelates. For about a half century after the synod of Diamper, the entire Syrian Church was subject to the Portuguese hierarchy. In 1653 an oriental prelate, by name Ahatalla, came to Malabar. A rumor gained ground that the Portuguese, who suspected this oriental prelate of heresy, drowned Ahatalla in the sea. The Nazranis rose in revolt against the

¹ Contemporary documents published by Father Schuhammer, S.J., of the Gregorian University, Rome, show that they were not Nestorians but Catholics.

Europeans and, fastening long ropes to a cross, the Koonen Cross in Cochin, and holding them in their hands so as to assure themselves that they were touching the cross itself, swore that neither they nor their descendants would be subject to Portuguese domination.

The Nazranis subsequently applied to several oriental patriarchs for prelates of oriental rite to rule over them. The Jacobite patriarch responded to their petition and in 1665 sent a Jacobite bishop, Mar Gregorios, to Malabar. Mar Gregorios gradually introduced the Jacobite liturgy, which also was in Syriac, like the Chaldean which it displaced. Those that adhered to Mar Gregorios were called the Puthencoor (new sect) while those who continued under the old régime were called the Pazhayacoor (old sect). The Puthencoor have continued to this day as a dissident church. There have been further dissensions among them. When the British established their dominion in India, they took interest in them. In 1805 Claude Buchanan was sent by the British government in India to visit this church, and from 1816 onwards English Protestant missionaries have been coming to the Jacobites who attempted to make the whole Church Protestant. They got control of the seminaries, where candidates for the priesthood were under training. The Jacobite metropolitan opposed these efforts of the missionaries, and they separated and founded in Malabar a branch of the Protestant Church of England to which a few thousand Jacobites adhere.

Through the influence of these missionaries, a much larger number of Jacobites left the traditional Jacobite Church and adhered to Mar Mathew Athanasius, a

metropolitan who had his education and training at the hands of the Protestant missionaries, and, on being excommunicated by the Patriarch of Antioch in 1875, founded the Reformed Jacobite Church. Though they style themselves Mar Thomites, they are more like the Protestants in their beliefs. The present Mar Thomite metropolitan is the fourth prelate of this line and has a suffragan. They have over 200 churches and 144,491 Christians. They use the Jacobite liturgy in a modified form.

Early in the twentieth century the traditional Jacobite Church was again split into two sects. An ex-patriarch, Moran Mar Abdul Messih, visited Malabar in 1912 and raised one of the Jacobite bishops to the dignity of *catholicos*. According to Jacobite canon, a *catholicos* has equal jurisdiction with the patriarch, though he is second to the patriarch in ceremonial precedence. The present *catholicos* is the third in this line. The rightful patriarchs have not recognized the *catholicos* and his followers.

Church Buildings. In early times the churches of the Nazranis were built after the fashion of Hindu temples. Geddes, in his history of Malabar in 1599, says that the churches of the Nazranis "were built after the fashion of the Pagod temples."² Gouvea, the chronicler of Archbishop Menezes's doings in Malabar, also says that "all the ancient churches were made in the manner of Pagodas of the *Gentios*," i.e. like Hindu temples.³ In later times churches were

² Geddes, Michael, *The History of the Church of Malabar from the Time of Its Being First Discovered by the Portuguese in 1501*. London, 1694.

³ See *Liturgical Arts*. Vol. IV, p. 43.

modified to bring them into line with Christian churches in general. Today, all the churches of the Syro-Malankara Jacobites are built on the usual Christian pattern but in a local style.

Mass in the Syro-Malankara Church. A very ancient tradition says that on the first Wednesday after the first Pentecost, the Apostle Saint James said Mass for the first time, the main part of the ritual of the Mass having been determined by the Apostles on the two preceding days. The growth of the ritual in the course of centuries has brought it to its present form. The first Wednesday after Whitsunday is to this day observed by the Jacobites as a feast day.

In the Liturgy of the Mass according to this rite, the Church commemorates the manifestation of God in creation, and the entire life of our Lord; all His saving dispensations, the Annunciation of the angel to our Lady, the birth of our Lord in the flesh, His baptism in the river Jordan, His saving passion, His exaltation on the cross, His life-giving death, His honorable burial, His glorious resurrection, His ascension into Heaven and His enthronement at the right hand of God the Father. The Mass ends with a prayer that at His second coming we may find mercy.

The schism that was started in 1665 with the advent of Mar Gregorios, the Jacobite bishop from Antioch, continued under indigenous prelates. The successive generations of these prelates were known by the title *Mar Thoma*. The fourth Mar Thoma, realizing the necessity for the return of the Malankara Jacobites to the unity of the Catholic Church, convened in 1704 a synod of Jacobites, both clergy

and laity, presided over by him at Edapally in Cochin state. A petition was sent to Rome, signed by Mar Thoma IV and twelve priests and by the representatives from twenty-nine parishes, stating that if the Holy See would allow them the use of the ancient rite they would return to the obedience of the Pope. His successor, Mar Thoma V, again in 1748 petitioned the Pope, offering to return to the unity of the Church and prayed that permission be given to use leavened bread for Holy Mass. His successor, designated as Mar Thoma VI, was consecrated by Jacobite bishops from Syria in 1770 under the title of Dionysius I. This title was given by the foreign prelates to establish their connection. He was enthusiastic about reunion. He petitioned Rome, praying that himself and his people be allowed to reunite with the Catholic Church. Repeated attempts were made by him to effect reunion. He again sent another petition to Rome in 1778 through Malpan Joseph Kariatti and Father Paremmakil, who were deputed by him to go to Rome and present the petition to the Pope in person. The next attempt made by Mar Dionysius IV also failed. His successor, Mar Dionysius V, in 1888, in collaboration with Father Nidhiry and Father Chandy Katatakayam approached the apostolic delegate to discuss the question of reunion.

Finally, in 1926, Mar Ivanios was commissioned by his brother bishops, who met in synod, to explore the avenues for corporate reunion of the Jacobite Church with Rome. His Holiness Pope Pius XI gave the most sympathetic consideration to the petition for reunion and did all that was necessary to bring the long-cherished desire of the Jacobites into fruition. But unhap-

pily some of the prelates who had been anxious for reunion passed away in the meantime and only two bishops were found willing when the final replies were received from Rome in 1930.

The hopes entertained in the beginning for a corporate reunion of the Jacobites were not fulfilled since those Jacobites who have come have had to abandon their well-established churches and institutions which for long they had enjoyed. Hence, churches, schools, and other institutions have to be established afresh and the reuniting clergy have to be maintained. Strenuous efforts are being made by those already reunited to bring their separated brethren back to unity. Ardent prayers of Catholics are requested for 525,000 Jacobites still outside the fold.

It can be seen from the above historical retrospect that the several attempts made to effect reunion in the past have failed for some cause or other, and that it was only during the reign of the present Pope that corporate reunion became possible. Not the Jacobites only, but all dissidents the world over realize what the present Pope has done for the reunion of Christendom and that his Holiness, with as much propriety can be styled the "Pope of Reunion" as he is styled the "Pope of the Missions."

III. THE ETHIOPIC CHURCH

HIS EMINENCE EUGÈNE CARDINAL TISSERANT

THE Christian faith was brought to Ethiopia by Syrians. The famous emporium of Aduli, on the shore of the Red Sea, a little to the south of Massaua, the principal port of Italian Eritrea, was regularly visited by merchants from the Phoenician coast who had trade relations with the Semitic population of the kingdom of Aksum. It may be that Aduli had Christians very soon after the beginning of apostolic preaching, but the official evangelization of Ethiopia, with the creation of a bishopric, dates only from the first half of the fourth century.

The first bishop of Aksum was a Tyrian, ordained in Alexandria, Saint Frumentius. In his *Apologia ad Constantium*, Athanasius refers to the text of a letter written by the Arian emperor to the Aksumite kings, Ezanas and Sazanas, in order to have Frumentius sent to the Arian usurper of the Alexandrian see. But Frumentius remained firm in his faith. The Ethiopic church was Catholic until the fall of the Church of Egypt into the Monophysite heresy.

Cosmas Indicopleustes, who visited the countries bordering the Red Sea and the Indian Ocean in the beginning of the sixth century, says that the kings of Aksum and their whole people were Christians. Their conversion, begun with Frumentius's preaching, was completed by monks. Tradition retains the names of nine of them, the "Nine Saints," founders of several

monasteries. It is remarkable that none of them has a Coptic name; two have Greek names: Pantaleon, who is said in the Synaxarion to have been born in Rome, and Liqanos, from Constantinople. Four have Aramaic, or Syrian names; Isaac Garima, Guba, Yem'ata, and Sehma. They are generally considered to have been Monophysite monks, who fled the Byzantine persecution, which took place in various parts of the empire after the Council of Chalcedon.¹ It is beyond any doubt that they brought into Ethiopia an Antiochene, not an Alexandrian, text of the Bible and that they transferred to Ethiopia many religious terms in a pure Aramaic form. If they came from Egypt, they had arrived there not long before from Syria.

At the time of Cosmas Indicopleustes, it seems that Ethiopia had several bishoprics. But the patriarchs of Alexandria, intending to reserve to themselves the naming of Aksumite metropolitans, fixed so low a number of sees that it was never possible to hold a ceremony which required the assistance of twelve bishops. Finally, at an unknown date, Ethiopia ceased to have bishops and was governed by a metropolitan only, always a Coptic monk, chosen by the Alexandrian patriarch and consecrated by him, a unique case in the hierarchical organization of the Christian Church. It is easy to understand how such a circumstance prejudiced the life of the Ethiopic church, which had never a head of its own, the metropolitan being ² a stranger, without any previous knowledge of the uses and the

¹ Father Mauro da Leonessa, who fixes at between 474 and 480 their arrival in Ethiopia, thinks that they belong to the true faith. *Santo Stefano Maggiore degli Abissini e le relazioni romano-etiopeiche*. Città del Vaticano. 1929, pp. 87-90.

² Borg. eth. 3.

character of the people, most frequently chosen by main force for a position which was to him merely a terrific exile.

The history of Ethiopia until the eleventh century is scarcely known, and only a few names of metropolitans appear in the chronicles of the Coptic church. The beginning of the Salomonian dynasty, with Yekuno Amlak in 1270, marks a revival of ecclesiastical life under the influence of the great monk Takla Haymanot, and the beginning of the second period in the history of Ethiopic literature, which is, of course, almost exclusively ecclesiastical. The Coptic church had by then been reformed, and the metropolitans who were sent to Ethiopia seem to have been more distinguished and zealous, amongst them Abba Salama (about 1300). An important part of the population was still pagan, even in the north; evangelization was resumed in the thirteenth century by the monks, and many new monasteries were established, divided into two great orders, of Takla Haymanot and Ewostatewos. The high point in this period is the reign of Zar'a Ya'qob (1434-1468), important from the literary point of view and for church organization.

The sixteenth century, which was for Ethiopia a period of great trouble, might have been too a turning point in its history. For the first time it came into political contact with Europe when, in the nineties of the fifteenth century, Pedro de Covilham arrived at the court as ambassador from Portugal. But Ethiopia was not ready to treat with Europe. With a wild sense of hatred against foreigners, the sovereigns used to keep as prisoners those who landed on their shores. Pedro de Covilham found sixty Europeans at the Ethi-

opic court, and notwithstanding his quality of ambassador, he was kept captive at the court twenty years after his landing. Now any European coöperation would have been decisive in the desperate struggle against the Moslem Sultan of Adal, Mahommed Gran, who from 1527 to 1543 overran Ethiopia, killing, ransacking, utterly destroying churches and monasteries. Finally, Mohammed Gran was killed by a Portuguese bullet, but only after many hesitations on the part of the Ethiopians, who sent to Europe insufficient delegates and were slow in receiving European messengers. The man who saved Ethiopia from the Moslem tyrant, John Bermudez, had come as a young physician with the embassy of Don Rodrigo de Lima in 1520 and had been kept as a hostage until 1535. The commercial interest of the Portuguese in the Indian Ocean had brought them into contact with Ethiopia, and all of their missions included priests. The native clergy and monks were soon angered at these, particularly when Jesuit missionaries began to arrive. The natives opposed with all strength any form of coöperation with Europeans. Theological discussions took place, which resulted in the composition of several treatises in defence of the Monophysite faith. These ecclesiastical contests had a deep repercussion on the political life of the country. Za-Dengel in 1604 was killed, probably because he professed the Roman faith, and Susneos, who had been for a long time friendly to the missionaries, was obliged to abdicate consequent to a civil war. After Fasiladas had driven out the Jesuits in 1623, Ethiopia was more closed than ever to any European influence.

The theological excitement which developed in the

course of the controversies with the Jesuits did not disappear with them. A question had arisen about the "unction of Christ" and its relation to the Incarnation, which led to the formation of the three schools which still divide Ethiopian theologians. Their contests have been the only considerable feature in the life of the Ethiopian church until the present time.

Separated from the Christian world as it has been since the end of the seventh century, Ethiopia has had few contacts with it. Ethiopian monks formerly lived in the Coptic convents of Cairo and perhaps of Scete; they had a monastery of their own in Jerusalem. The Holy City held great attraction for a people which believed its king to be of Salomonic descent, and the Ethiopic monastery in Jerusalem enjoyed the favor of these sovereigns. The Vatican Library possesses two manuscripts which were given to this community, one by Amda Seyon (1313-1343),³ the other by Zar'a Ya'qob (1434-1467).⁴

Jerusalem was for several centuries the connecting link between the Western world and Ethiopia. Near the sepulchre of our Lord all Christians meet, and there were certainly conversations there between the black inhabitants of the poor cells built along the eastern wall of the Anastasis and not only with their fellows of Jacobite faith, Armenians and Syrians, but even with Greeks and Latins. It is also said that at the time of Yekuno Amlak (1268-1284), after the see of Aksum had been for many years without a titular, a bishop was sent by the Syriac patriarch, with

³ Borg. eth. 3.

⁴ Borg. eth. 2.

whom was said to have arrived a group of Dominicans.⁵ Other traces of a Dominican mission sent to Ethiopia and Nubia are found for the year 1316;⁶ but it is impossible to know what exactly occurred. The confusion of India with Ethiopia is frequent in the middle ages and it is extremely difficult to know which is intended by writers, especially because the way of Egypt was closed to Europeans traveling to Ethiopia, and they had to go by way of Mesopotamia and Persia exactly as they would if going to India.

The journey was long and dangerous; the friar minor Blessed Albert of Sarteano, sent by Eugene IV to invite the King of Ethiopia to send delegates to the Council of Florence in 1439, after having tried in vain to go through Egypt, took the way of Mesopotamia, but became sick before sailing on the Persian Gulf; and Thomas of Florence, who was entrusted with the pontifical letter, was taken thrice by Turks and kept prisoner for several years.

It only became possible to send missionaries in a regular way when the Portuguese had set up a trade route around Africa, but even this involved going by way of the East Indies. Then the crossing, with sailing-boats which had to wait for the monsoons, was three years long, always with danger from the Turks and other Moslem princes on the shore. These circumstances explain why it was so difficult to organize a Catholic mission to Ethiopia. When in 1555 the first thirteen Jesuits left Europe, reliance was placed upon the friendly intentions of the king Galawdewos,

⁵ J. B. Coulbeaux, *Histoire politique et religieuse de l'Abyssinie* . . . Paris. 1929. Vol. I, pp. 288-291. But the Jacobite patriarch, who became a Catholic in 1237, died in 1253.

⁶ Ibid. pp. 304-311; cf. Mauro da Leonessa, *op. laud.* pp. 129-132.

as they were known from reports received. The Coptic metropolitans had always been barely tolerated by the Ethiopians, and, since it was necessary to have at least a foreign bishop to ordain priests, the request of the Ethiopian sovereigns to the Portuguese to obtain a European metropolitan was natural. Three of the Jesuit missionaries had been consecrated bishops, and one had received from the pope metropolitan jurisdiction over the whole of Ethiopia. But this one, Nuñez Barreto, remained in Goa. Andrea Oviedo was first recognized by the court as metropolitan, but soon intrigues began, and the mission came to an end with very slight results. It was resumed in 1603 by Father Pedro Paez, who obtained the sincere conversion of Susneos (1607–1632). A law forbade the profession of Monophysitism in 1618, and Susneos made in 1622 a solemn confession of the Roman faith. In 1625 arrived a patriarch sent by the pope, the Jesuit Alfonso Mendez, with eighteen missionaries. On February 12, 1628, a great ceremony was celebrated in recognition of the Roman authority. But the opposition grew, especially when coercion was brought into play. Susneos abdicated and his son Fasiladas immediately drove out the Patriarch Mendez and some of his companions. The others, who tried to remain with their faithful as long as possible, died as martyrs between 1634 and 1640. The King of Ethiopia made a treaty with the Turks, who occupied the shore of the Red Sea, in order to prevent Catholic missionaries from entering Ethiopia. As a result, three Jesuits were killed in 1641, four Capuchins in 1648, three friars minor in 1671, as well as others. In 1711 three Capuchins arrived at the court, but King Yostos, who was secretly

a Catholic, died of poison and the two remaining missionaries were stoned to death.

The modern missions owe their beginning to the Irish-French scientist and explorer, Antoine d'Abbadie. He had taken with him an Italian Lazarist, Giuseppe Sapeto, and found that this priest was well received in Adua, although the law forbade residence to any missionary. He wrote to Cardinal Franzoni, prefect of the Congregation de Propaganda Fide, and two other Italian Lazarists were sent in 1839. Giustino de Jacobis was one of them; he followed the precept of Saint Paul, who said: "To the weak became I as weak, that I might gain the weak." Giustino de Jacobis became an Ethiopian as far as he could, dressed as did the Ethiopians, ate as they did, conforming all the details of his life to their uses. His influence was so great on the governor of the province, Ubie, that he was permitted by him to join the embassy sent to Cairo to obtain a new metropolitan from the Coptic patriarch. In 1844, Father de Jacobis had in Adua about one hundred faithful, but during the next year, several new centres were founded as well as a seminary near Addigrat. Notwithstanding the persecution incited by the native clergy, in 1853 the Catholics in Tigre numbered more than 5000. But Ras Kassa, when crowned as emperor under the name of Theodore, put De Jacobis, who had been ordained a bishop in 1849, in prison, together with several native Catholic priests, amongst them Gabra Mika'el. The latter died as a martyr in 1855 and was beatified October 30, 1926. De Jacobis was obliged to retire to Massaua, where he died in 1860.

Another apostle to Ethiopia was Guglielmo Mas-

saja, Italian Capuchin, who was sent in 1846 as apostolic vicar to the Gallas, after another report by Antoine d'Abbadie to the Congregation de Propaganda Fide. Massaja, who died a cardinal in 1886, had a most extraordinary life — often obliged to go disguised as a merchant in order to escape jail and death. Nine times he was imprisoned or driven out of the country.

Many of the Catholics in the Galla country have been converted from paganism. Native priests are of Latin rite in the south of the country, of Alexandrian (Ethiopic) rite in the north. A bishop was consecrated in 1930 for the Catholics of Alexandrian rite in Eritrea. Local seminaries exist in Kheren, Alitiena, and Harrar; several young Eritreans are being educated according to their rite in the Ethiopic College in Vatican City.

It is not certain whether an Ethiopian legation was sent to Clement v (1305–1314). The first mission about which details are certain is the one which assisted at the Council of Florence in 1440–41. Of course these Ethiopian monks came from Jerusalem; they were not sent by King Zar'a Ya'qob, but by their superior, Nicodemus, who had spoken with the Franciscan, Albert of Sarteano, when he stopped at Jerusalem trying to reach Ethiopia. Other monks came to Rome under Sixtus iv (1471–1484); these visits were probably not infrequent, since this pope decided then to make Saint Stephen's at the foot of the Vatican hill a national church, with a hospice for Ethiopian pilgrims.

"Santo Stefano dei Mori," as it is named locally,

became a centre of Ethiopic studies in Europe. There the German Potken learned the "Chaldaic" language, as he called Ethiopic, and became able to print a psalter in 1513. There lived the pious monk, Tasfa Seyon, who printed the New Testament and the Liturgy of the Mass in 1549. There Job Ludolf met the monk Gorgoryos, whose knowledge passed into the two big volumes of the *Historia Aethiopica* and commentary. There, too, the late Italian orientalist, Ignazio Guidi, found the elements of his Amharic dictionary in his conversations with Kafla Giyorgis.

Of course the house was empty a number of times. Although the number of pilgrims had been about thirty during a part of the sixteenth century — persons glad, perhaps, to find an easy life far from the raids of Moslem conquerors — there remained only an illiterate monk in 1628. Fresh visitors arrived from Jerusalem in 1637 and formed the community which received Job Ludolf, Wemmers, Petraeus, Wansleben. In the eighteenth century two or three Ethiopians only lived in Saint Stephen's, although several young men were educated in the College of Propaganda; an Ethiopian chaplain, George Galabadda, remained there for 39 years during the first half of the nineteenth century. Finally Benedict xv created there the Pontifical Ethiopian College in 1919, which was transferred a little distance in the Vatican gardens by the present pope in 1928.

The Ethiopians are Monophysites, as are the Copts. No original work in theology is known to survive from the first periods of Ethiopic literature, and it was only after the arrival of Europeans that interest in Chris-

tology seems to have arisen, an interest which resulted in a few works of controversy. The greatest part of Ethiopic literature consists of translations, some of them made during the two or three first centuries of the Ethiopian church, from Greek or Syrian texts. Other translations were made in the fourteenth and fifteenth centuries from the Coptic, or rather from Arabic translations of Coptic and Syriac originals.

Their religious practices present a curious admixture of Judaism. Ethiopians practice circumcision, keep Saturday holy as well as Sunday, abstain from unclean meats. Churches, which most frequently are round, at least in Amhara and Shoa, are divided into three parts just as was the Temple in Jerusalem: a fore-court for the laymen, the holy place, and the Holy of Holies. Ethiopians think that they have the original Ark of the Covenant in their cathedral church at Aksum, which is called Sion, and in every church they keep a box which represents the Ark, bearing the same name, *tabot*, and they have the greatest reverence for it.

Superstitions, moreover, are numerous, and they seem to have more place in daily life than religion itself. Everybody wears amulets and charms; magical prayers are used for every circumstance; there are very few private prayers free of magical associations. Demons and geniuses are supposed to interfere in the life of every day.

The fundamental liturgy is the Alexandrian, but, as in the Syrian Church, the anaphoras are many. The horologion is also based on the Coptic use, but many new prayers have been added, especially prayers to the Blessed Virgin, for whom Ethiopians have an

extraordinary devotion. A comparative study of Ethiopic and Coptic liturgies is still lacking. For many years the texts were not available in published form, but in the last thirty years many have been printed with translations.

The sacraments are seven, as in the Catholic Church. But Holy Orders, conferred by the metropolitan only, lacks a regular ritual. Abuna Salama Andreyas, metropolitan from 1841 to 1869, upon his arrival in Ethiopia is said to have ordained a group of clerics with his benediction and the words: "I confer upon you the orders you ask me for." In November of the same year in Aksum, he ordained simply by a breathing, after he had told the candidates to keep their mouths open in order to receive the Holy Ghost. Later he sent his breath in leather bottles, thus making ordinations at several weeks' distance from the candidates!

The great weakness of the Ethiopian Church is the extreme ignorance of clergy and laity. They are Christians, but they have no definition of their faith. Their religion is only a complex of traditional practices; therefore it is very difficult to convert them. The clergy, which possesses a large portion of the wealth, keeps the laity in the lowest condition and opposes very strongly any effort by missionaries. In Eritrea, where the Monophysite clergy has not the support of the government, a Catholic ordinariate of Alexandrian rite has been organized. When will it be possible to do the same in Ethiopia?

IV. THE CODE OF CANON LAW AND THE CATHOLICS OF EASTERN RITES

JOSEPH M. O'HARA

THE Church of Christ is *one, holy, catholic, and apostolic*. Essentially characteristic of her are unity, sanctity, catholicity, apostolicity. Glorious as are all four of these marks, only the first comes within the purview of this article.

God's church is *one, and unique*, in the sense that Christ founded not many churches but one only Church. It is one, likewise, because all its members are united to form one visible religious society, professing and believing the same truths in strictest accordance with and adherence to the divinely given and infallible authority (*magisterium*) of the Church, having the same Sacrifice and the same Sacraments, and subject, both clergy and laity, with legitimate subordination, to one head, the Pope, the Vicar of Christ, divinely and supremely the centre of authority and unity in God's kingdom.¹ It is the unity of the Mystical Body of Christ.

Unity thus understood is so essential that violation of it cuts one off from the Church and jeopardizes his

¹ By the term "notes of the Church," we mean the visible and permanent characteristics of the Church founded by Jesus Christ. Though there are many such, yet in the Creed of Constantinople, the four following are enumerated: the Church of Christ was, by the Will of its Divine Founder, to be *One* in government, faith and unity of fellowship, whereby all its members make one social body, that is, the Mystical Body of Christ, and this *despite diversities of rites*. (Italics are mine) — *The Catholic Catechism*, Peter Cardinal Gasparri, p. 100, n. 142 (Kenedy, New York, 1932).

eternal salvation. Hence Saint Cyprian (*circa* 258) in his immortal work *De Catholicae Ecclesiae Unitate* (The Unity of the Catholic Church) tells us that “no one can have God for a father who has not the Church for a mother,” and again, “to no one salvation save in the Church.” It was for this unity that the Divine Saviour so beautifully and touchingly prayed: “Not for them only do I pray, but also for those who shall believe in me through their word, that they all may be one, as thou, Father, in me, and I in thee — that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou hast given me, I have given to them, that they may be one as we also are one, I in them, and thou in me — that they may be perfected in unity, that the world may know that thou hast sent me, and that thou hast loved them, even as thou hast also loved me.” (*Saint John* xvii, 20-26.)

By eternal decree of God, the Church is the unerring custodian of religious truth. No power on earth can by so much as one jot or tittle add to or take from the revealed body of doctrine concerning faith and morals. To the Apostles once and forever was the storehouse of religious truth, the *depositum fidei*, given. When defining a doctrine of faith the Church, therefore, inaugurates no new thing, but merely certifies infallibly that the proposed doctrine forms a part of the original deposit of faith. Accordingly she has ever been intolerant of novel doctrines: *nihil innovetur*; the faithful must not be misled by specious novelties but taught only the pure revealed truth, *quod traditum est*. The Church has never compromised, nor can compromise, where there is question of faith or morals.

This is written large on the pages of her history and needs no laboring.

The Church, *pia et benigna Mater*, does not, however, regiment her children but allows them the largest freedom of thought and action consistent with orthodoxy. She has never insisted that either Church discipline or liturgy be identical the world over. Suffice it to say that, as regards canon law, every bishop is, within limits, a legislator in and for his diocese and that as regards liturgy there have been and are wide variations in rite and language within the Latin Church and even in the celebration of the central act of Christian worship, the Holy Mass. This needs to be stated, for many otherwise well-informed Catholics are under the impression that the various functions of the Church's sacred Liturgy are performed the world over with identical rites and in the Latin tongue. That is, of course, a misapprehension.

Too, as regards the venerable and very beautiful rites of the Eastern Catholics, there is among some Occidentals a vague feeling that these are, in some sense, merely tolerated. It should not be necessary to say, that this is whole poles from the truth. Concerning these ancient rites of Eastern Catholics, the Supreme Authority has spoken in no uncertain terms. "The Roman Pontiffs have never done aught that might prove a detriment to the venerable Oriental rite"² and "the Holy See has ever sought to safeguard the Greek Rite and has never thought or intended to abolish it."³ The sacred and oecumenical Council of Trent (1545—

² Cf. the Constitution *Allatae sunt* of Pope Benedict XIV, 26 July, 1755, nn. 6-16.

³ Cf. the Constitution *Etsi pastoralis* of Pope Benedict XIV, 26 May, 1742.

1563) says: "Although the Mass contains great instruction for the faithful people, it has not seemed expedient to the Fathers (of the Council) that it should everywhere be celebrated in the vulgar tongue. Wherefore, the ancient usage of each church, and the rite approved of by the holy Roman Church, the mother and mistress of all Churches, *being in each place retained*, etc. . ." ⁴ (Italics are mine.)

As regards the Oriental rites, it is well to bear in mind that variations from the liturgical practices of the Latin Church have also a corresponding divergence from its discipline. "It is known that in the Orient, much more than in the Occident, to the liturgical rite there corresponds a special canonical discipline, which not only regards the matter of divine worship but affects the ecclesiastical organization." ⁵

As regards discipline, we find that there too holy Church does not insist on the uniformity of an identical canon law. Of the first book of the Code, the famous *Normae Generales*, the first six canons are, remarkably enough, taken up with what may be regarded as, in some sense, exceptions to the Church's general law as found in the Code. At any rate these canons tell us what the Code is not legislating for. The very first canon says: "Even though in the Code of Canon Law there frequently is reference to the discipline of the Oriental Church also, it nevertheless concerns the Latin Church only and does not obligate the Oriental, unless it is treating of those matters

⁴ *Conc. Trid.*, Sess. XXII, Cap. 8.

⁵ Cf. *Codificazione Canonica Orientale*. Fonti. Fascicolo VIII, Studi Storici sulle Fonti del Diritto Canonico Orientale, *Praefazione*, p. 1. — A. G. Cicognani, Assessore della S. C. Orientale.

which from the very nature of the case affect also the Oriental.”

This canon should not be interpreted as excluding the Oriental Catholics from the benefits of Code legislation. It seems to us, *salvo meliori judicio*, permissive rather than exclusive. As Archbishop Cicognani says: “The Oriental Churches, in accordance with time honored practice, have their proper discipline, which has been recognized without question by the Holy See.”⁶

Moreover, the Code does specifically legislate for the Orientals in matters of discipline (there can be no question about decisions concerning faith and morals, or of the Divine Law; such, of course, bind Catholics wherever found) in some twelve canons.⁷

In general, however, the Code legislates only for the Latin Church; for those Catholics who in the sacred Liturgy use (1) the Latin language and (2) the Roman rite. There are exceptions under both those heads. In Yugoslavia there are some Catholics who employ the ancient Slavonic or Glagolitic tongue in their Liturgy. Their rite, however, is Roman. As regards rites, there are the Ambrosian in Milan, the Lyonese in France, and the Mozarabic in Toledo. So also certain religious orders (Dominicans, Carthusians, Carmelites) have their own rites. The fact remains that the great bulk of Catholics of the Latin Church employ in the sacred Liturgy the Roman rite and the Latin tongue. There are over 300,000,000 Latin Catholics for whom the *Codex Iuris Canonici* is of universal authority.

As regards the Oriental Church, or Catholics of

⁶ Cf. Cicognani, *Canon Law*, p. 447.

⁷ Besides the first canon, quoted in this article, see also canons 98, 542, 622, 782, 804, 864, 866, 955, 1004, 1099.

Eastern rites, the Code does not disturb their proper discipline. These Eastern Catholics number at present about eight million. All these, while retaining their proper Patriarchs, acknowledge the Holy Father as supreme pastor and ruler of the Church, Bishop of Rome and Vicar of Christ on earth. They accept with unquestioning faith all the dogmas of our holy religion, partake of the same Sacraments, are true members of the Mystical Body of Christ, and beloved children of Holy Mother Church.⁸

In this brief article we instance a few of the more striking disciplinary differences that exist between the Oriental and the Latin Churches.

The Sacrament of Confirmation is conferred in the Catholic Eastern Churches (except among the Maronites) by simple priests, upon infants, immediately after Baptism. Among Latins, the bishop alone is the ordinary minister of this sacrament. The extraordinary minister is a priest to whom such a faculty belongs either by common law or by special indult of the Holy See. Cardinals, even though they be priests and not bishops, may give Confirmation anywhere and to anyone: abbots *nullius*, or prelates *nullius*, vicars apostolic, and prefects apostolic can validly administer Confirmation within the boundaries of their own territory and during their terms of office.

A priest of the Latin rite who has an indult empowering him to administer Confirmation can validly

⁸ The limits of this article do not permit us to speak of our separated brethren of the East, those Oriental non-Catholics, Photians, Monophysites, and Nestorians, who are not in communion with the See of Peter. The Supreme Pontiffs have never been indifferent to the welfare of these Dissidents, who number about 150,000,000 souls. Many of them are, beyond a doubt, in good faith. God grant that they may speedily return to their Father's house.

use this faculty only for the faithful of his own rite, unless expressly granted larger powers. It is likewise forbidden to priests of the Oriental Rite (and here the Code legislates for the Oriental Church) who, by virtue either of a faculty or a privilege, administer Confirmation immediately after Baptism, to confer this sacrament on children of the Latin rite.⁹

Among the Latins all clerics in major orders are bound under mortal sin to recite the divine office every day. This is a general statement of the Code law.¹⁰ In the Latin Church there are seven orders: four of these are minor orders, acolyte, exorcist, reader, and porter; three are major, or sacred orders: subdeacon, deacon, and priest. Subdeacons, deacons, and priests, therefore, are bound by law to a daily recitation of the breviary.

“There is no certainty among Oriental clerics regarding the obligation of reciting the divine office; indeed by common law or by universal custom they are under no obligation; besides, the recitation of the divine office would be difficult for individual clerics as it requires the use of a number of bulky books.”¹¹

Concelebration, the rite by which several priests celebrate a Mass together, all simultaneously pronouncing the words of consecration over the same bread and wine, is forbidden in the Latin Church, save in the Mass of the ordination of priests and in the Mass of the consecration of bishops.¹² *Concelebration* is common in the Eastern Churches.

In the Oriental Churches, speaking generally, Holy

⁹ Cf. *Codex Iuris Canonici*, Canon 782.

¹⁰ Canon 135.

¹¹ Cf. Cicognani, *op. cit.*, p. 450.

¹² Cf. Canon 803.

Communion is distributed to the faithful under both species. In the Latin Church, this is forbidden, the Code decreeing that only under the species of bread may the most holy Eucharist be administered ¹³ to the laity.

We should note here that so far from condemning the use of leavened bread in the sacred mysteries, a use that is, except among the Armenians and Maronites, quite general in the East, the Code orders every priest to distribute Communion according to his own rite, either in unleavened or in leavened bread.¹⁴

In the Latin Church *bination*, the offering of Holy Mass twice on the same day by the same celebrant, is very common, particularly in the United States, on all Sundays and holy days of obligation. The Ordinary is empowered to grant this faculty of bination when in his prudent judgment there is such a lack of priests that without bination a notable part of the faithful would be left without Mass on a day of obligation. Moreover, by common law, every priest may, if he wishes, say three Masses on Christmas and All Souls' Day.¹⁵

"The Orientals never celebrate Mass more than once on the same day; hence the faculty of bination is practically unknown among them. Only one Mass is celebrated and that in one and the same church and on the same altar; but today Orientals of the Byzantine rite who desire to say Mass privately use chapels or oratories adjoining the churches, called *parecclesae*."¹⁶

The Western Church rightly glories in the *celibacy*

¹³ Cf. Canon 852.

¹⁴ Cf. Canon 851, I.

¹⁵ Cf. Canon 806.

¹⁶ Cf. Cicognani, *op. cit.*, p. 453.

of the clergy. By receiving major orders (subdiaconate, diaconate, priesthood) the young man takes, in the eyes of the Church, a vow of perpetual chastity and renders himself incapable of contracting a valid marriage. Moreover, to the grievousness of sin against this vow is added the note of sacrilege. Hence the candidate for orders is, when presented for the grade of subdeacon, solemnly warned by the ordaining prelate: "You ought anxiously to consider again and again what sort of a burden this is which you are taking upon you of your own accord. Up to this you are free. You may still, if you choose, turn to the aims and desires of the world (*licet vobis pro arbitrio ad saecularia vota transire*). But if you receive this order, it will no longer be lawful to turn back from your purpose. You will be required to continue in the service of God, and with His assistance to observe chastity and to be bound forever in the ministrations of His Altar, to serve Whom is to reign."¹⁷

While the Oriental Church does not permit clerics in major orders to marry, it allows married men to receive these orders, while retaining their wives. Only the Armenians have the same minor orders as the Latin Church. The others regard the subdiaconate as a minor order. In the East subdeacons may, therefore, marry before receiving major orders. After such reception they are forbidden to marry. Says Pope Pius XI: "We do not wish that what We said in commendation of clerical celibacy should be interpreted as though it were Our mind in any way to blame, or, as it were, disapprove the different dis-

¹⁷ *Pontificale Romanum*.

cipline legitimately prevailing in the Oriental Church. What We have said has been meant solely to exalt in the Lord something We consider one of the purest glories of the Catholic priesthood; something which seems to Us to correspond better to the desires of the Sacred Heart of Jesus and to His purposes in regard to priestly souls.” (*Ad Catholici Sacerdotii*, Dec. 20, 1935.)

We have given what may serve as a *conspectus* of some of the more striking differences existing between Oriental legislation and the law of the Code.

We Western Catholics love every detail of the Roman rite and find never-ending delight in its sonorous majestic Latinity. From childhood we have known and loved the Roman Mass; its solemn, quick-moving actions, its rhythmic cadences are a heart-enshrined possession with all of us. To us Cardinal Newman’s words make an instant appeal: “To me nothing is so consoling, so piercing, so thrilling, so overcoming as the Mass, *said as it is among us*. I could attend masses forever and not be tired.”¹⁸ To us priests of the Latin rite, the Roman breviary with its marvelous, almost melodic, arrangement of parts, its tender beauty, its frequent and consoling response to anxiety and distress of mind, appeals as a positive proof of the divinity of the Church that so marvelously fashioned and formed it as her clerics’ official book of prayer. Too, we marvel at the accessibility of Church law in the Code, the brevity, the clarity, the urbanity, if I may so speak, of that epoch-making monument.

(The Roman Liturgy and Roman discipline are dear

¹⁸ *Loss and Gain*, p. 290 (Sixth Edition, Burns & Oates).

to us beyond the power of words. In them we live and move and have our being. Nevertheless we know that other Catholics — God-fearing, devout, and holy — have not this rite but their own beautiful and ancient and well loved liturgical usages; and that they, too, are fully approved by the Holy See. These, we know, are not subject to the Code of Canon Law, but to their own wise ecclesiastical discipline. All are children of our Eternal Father in heaven and of our Holy Father, Christ's Vicar on earth. In our Father's house there are many mansions. The Orientals follow a tradition — and it is very ancient — other than ours, in liturgical language and usage and in ecclesiastical discipline. Not one whit the less are they our very dear brethren; not one whit the less do we love them and esteem them.

V. LITURGY AND ASCETICISM IN THE EASTERN CHURCH

JOHN LAFARGE, S.J.

EACH year, during the Church Unity Octave from January 18 to January 25, an increasing number of Eastern Christians separated from Rome join with their Catholic brethren in prayers for the restoration of church unity. The Confraternity of Saint Benedict, for instance, a group of laymen of the Orthodox Church who are bound by vows to study and labor for the restoration of the life of the first Christians, join now in this pious practice. In praying for the healing of the rift caused by the Eastern schism, Catholics are complying with the wishes of our pontiff, Pope Pius XI. That such prayers may be fruitful, and the cause of reunion advanced, it is evidently necessary that we should have an idea of some of the obstacles that stand in its way.

Difference of rite, which at first sight would seem to be the major issue dividing the East from the West, is in reality the least troublesome. The rites of the Christian East, in so far as they are historically founded, are of equal standing with the rite whose language is Latin, whose historic origin is in Rome itself, and which has been adopted by the Universal Church for all countries save those that either have preserved from the beginning a rite of their own, or, as in the case of Russia, opted at the dawn of their Christian history for an Eastern rite — that of Greek

Byzantium translated into the Old Slavonic language. One might speculate indeed what would have been the ritual situation in the Universal Church today if the delegates sent to Constantinople by Saint Vladimir, apostle of Russia, had been displeased instead of captivated by the splendor of the services they beheld in the Church of the Holy Wisdom, and had cast their choice for the rite of Rome; or if, in Ireland, some five centuries earlier, Saint Patrick had promoted, instead of the Roman, the Celtic rite.

Problems offered by the question of rite in the field of reunion are chiefly in the realm of historical scholarship, needed for the restoration of any rite to its historic purity; or are personal matters, involving the proper training of the clergy to take part in the rite. Under this head, too, would fall the codification of the oriental canon law. Nationalistic feeling is involved, since through factional struggles and the policy of scheming governments, such as existed under the tsarist and the Turkish régimes, the various rites have become closely associated in the minds of their adherents with national groups.

In the field of doctrine, traditional differences between "Greeks" and "Latins," such as the *Filioque*, or the Eastern use of leavened *versus* the Western use of unleavened bread for the Holy Eucharist, are not the main source of difficulty today. Doctrinal differences in the East are apt to be subordinate to nationalistic or other human considerations. Among the Orthodox, whether Hellenes or Russians, doctrinal differences turn rather upon developments that have taken place in recent years in Orthodox circles, where many of the best-known and most influential theologians are lay-

men. These developments arise either from Orthodox assimilation of Western non-Catholic theological thought — beginning about 1750 in Russia — the result of long and intimate contact with German Protestant universities, or they are part of that remarkable revival of theological or mystical speculation which was begun in Russia by such minds as Khomiakov and Samarin and is to be found today in the writings of such men as Bulgakov, Florovsky, and Berdyaev.

The crux of the doctrinal problem, as seen from the Catholic point of view, lies not in the “refutation” of Orthodox doctrine, as something opposed to Catholic doctrine, but in the *restoration* of that true and primitive Orthodox doctrine, which is the common heritage of East and West alike. The Holy See, in receiving a Russian into the unity of the Faith, requires from him not the abjuration of heresy demanded from a Protestant, but a profession of the full Catholic faith, followed by a profession of his belief in the ancient and true Orthodox (православный) faith of his native land.

The theory of moral obligations implies no fundamental cleavage between East and West — indeed, there is a surprising unanimity. In certain Eastern Churches, it is true, such as the Russian, there are views taught on the matter of divorce and kindred topics that are not in accordance with Catholic teaching, and the East lacks the great structure of systematic moral theology elaborated from the days of Saint Thomas Aquinas through Saint Alphonsus Liguori to the present time. There are also rigorous views held in the East as to ritual or disciplinary mat-

ters such as fasting, the use of statuary in churches, etc., that are not shared in the West. Of more significance than these differences is the existence of a multitude of Eastern Church members who, like us, are deeply concerned over the moral fate of the world and the advance of atheism and materialism, persons who lead lives of purity and heroism, and who are ready, if need be, to lay down their lives in the cause of Jesus Christ.

Of the Russian people it was remarked in pre-revolutionary days that, regardless of the extremes to which they went in breaking the commandments, they retained an extraordinary sense of the grievousness and significance of sin, an idea mastering much of their greatest literary work. And few there were of their poets who, as one of them remarked, did not die theologians. Russian extremism created the Raskolnikov of *Crime and Punishment*, murdering for conscience's sake. Yet hidden depths of the Russian conscience brought Raskolnikov back to God and to meditation on the Gospel.

The real field, it would appear, where those motives come into play which determine for or against reunion, does not lie in any of the preceding. Those not of the Catholic faith can be entirely satisfied in the matter of rite, even agreeing to accept the Latin rite where facilities for the performance of their own historic rites are not at hand; they may agree as to doctrinal principles and as to basic moral obligations. But they experience a serious difficulty as to the *application* of rite, doctrine, and the moral law to their daily personal lives. The difference lies in the field of personal

religious ideals. While there can be no true religious unification without agreement on doctrine, worship, and principles of conduct, there is little likelihood of that unification being accomplished if there remain still a quarrel as to personal religious ideals.

When we inquire what are the personal or religious ideals of the Easterns, we meet with considerable difficulty, for they are not presented in such explicit and systematic form as that to which we are used in the West. The need for such an exposition is not felt by the Easterns — a fact due partly to historic reasons, partly to the closer identification of religion with rite and the Liturgy than is the case in the West, and due, as the Russians themselves say, to distrust of too much “scholasticism” — a reliance rather upon intuition than upon explicit, reasoned statement. Yet even this difficulty is not insoluble. Certain clues can be followed, and the information derived therefrom may show where the possible line of approach lies.

The clue that an inquirer would most obviously seek, in discussing religious ideals, is the relation that exists in the Eastern mind between participation in the Liturgy and the practice of asceticism. We of the West have so long kept these two phases of our religious lives in separate compartments that we are curious as to the attitude of these great bodies of devout worshipers for whom the Liturgy plays such a preponderant part.

Liturgical life, as is often noted, enters more intimately into the life of an Eastern than it does into the life of his equally religious-minded Western brother. A little book, *Sketches of Eastern Life*, by Euphrosyne Kephala, published by the Faith Press in London in

1920, gives a vivid picture of the picturesque elements of the Eastern Liturgy as they affect the lives of Greek peasants. Of course where there is no great conflict with secular influences, as in the lives of a pious peasantry in Greek or in Latin countries — Poland, Slovakia, or the Tyrol — there would seem to be a general resemblance in the manner in which the feasts, fasts, and ceremonies of the Church affect the daily lives of her children. Yet even where secular influences prevail, as in the life of a great metropolis, the Liturgy plays a large part in helping the Orthodox to maintain their religion against the corrosive paganism around them.

The mind of the Oriental does not attach itself to the individual *icon* (holy image) as readily as does that of the Western European. His veneration is for the entirety: the Divine Presence, the atmosphere of reverence and peace which these outward figures, assembled on the iconostasis, represent and invoke. This very lack of individualism and personal preference is a preservative against certain types of superstition. Few if any people have so little use for the amulet, says Wilbois, as the Russian peasants.

Hence it does not seem true to ascribe the attention paid to liturgical magnificence in the East to mere externalism and formalism. It is characteristic of the Byzantine liturgical concept to insist that man needs an element of beauty in his worship to lift him up to the Divine, that this is part of the divine scheme of things. The Liturgy itself proclaims its own functions in providing that beauty.

For his part the Easterner finds that beauty in his own Liturgy. He is apt to fail to find it in the service

of the West, which may be due partly to his own prejudice and misunderstanding, partly to our own neglect of the intrinsic beauty of the Latin Liturgy in favor of external ornamentation alien to its true spirit. The very richness of the Byzantine ceremonial and its material requirements offer little temptation to go *outside* of these requirements in search of devotional effects.

The Russian liturgy is a splendid artistic creation. Our people generously endowed the Divine Service with their rich artistic talents, embodied in it their highest religious aspirations, *placed in it their very soul*. . . The layman approached the sanctuary, possibly with no very clear faith, yet "with reverence and the fear of God." He entered, blessed himself, and humbly, with holy dread, stepped over toward the wall — far from the sacred altar, which no one below a deacon in rank dared to touch. And even the deacon dares to approach the altar through the royal door only at certain specified moments of his service. If the Russian sees that the altar in a church is not surrounded with such mystic veneration, it cannot be for him the true church.

In the evening the space above the iconostasis is veiled in semi-darkness. The rows of icons shine mysteriously, the voice of the celebrant resounds in affecting melody with the harmonious roll of the chant. The Russian must find in the church that "frame of mind" (*настроение*) that he is used to from childhood, otherwise he will not believe in it. . .

Yet we must learn to understand that victory over the flesh, that the growth in one's heart of the Christian *will* is incomparably more important than a momentary *feeling* of emotion: more important for the salvation of one's own soul and . . . for the resurrection of Russia. Oh, often and at length must this be told and retold to the average Russian! . . . The rite is æsthetically beautiful, but in its essence it can never contradict any Catholic dogma.¹

¹ A. Volkonsky. *Katolitchestvo i sv. Predaniye Vostoka*. Paris. Église Catholique Russe. 39, rue François Gérard. 1933. I. pp. 27-28.

For this reason much stress has been laid in the matter of reunion upon the preservation or restoration of the purity of rite in the case of the Churches now already united with Rome. Due to misguided zeal and forgetfulness of liturgical traditions, departures from the letter and spirit of the Eastern Liturgy have crept into several of the united Churches. As examples of such departures one could cite the introduction of Benediction of the Blessed Sacrament in Ukrainian churches, various Latin devotional practices, the relinquishment of the *iconostasis*, or screen before the altar, the use of organs, pews, and other appurtenances foreign to Eastern churches, etc. The term "uniatism" as a designation for such a latinizing tendency arose in connection with the efforts made under Leo XIII and since to eliminate such changes from the united churches of the old Slavonic language and Byzantine rite. The expression is taken from the Slavic participle *uniaty*, from the Slavic *unia*, Latin *unio*, a term traditionally used to designate the reunion of Ukrainian and Carpatho-Russian Eastern-rite dioceses with the Universal Church in the sixteenth and seventeenth centuries and subsequent developments. *Unia* and *uniaty* are words with a definite national and historical connotation; hence they are commonly regarded as inapplicable to reunion of other national or language groups, such as the Russian proper, with the Holy See, although the term is tendentiously used in this wider sense by the opponents of reunion. From their purely Slav bearing, still less are the expressions applicable to the non-Slav united Churches. Rumanian, Coptic, Syrian, Malabar Catholics are *united*, not *uniate*, Easterns. "Uniatism," however, as a des-

ignation for a latinizing tendency and its effects, has achieved an unenviable popularity.

Due to the persistence of various apostles of reunion in recent years in pointing out the harmful effects of an unhistorical mingling of the rites (cf. the work of the Reverend Cyril Korolevsky and his now defunct magazine *Stoudion* in Rome), as well as to the great advance in liturgical scholarship fostered by the Pontifical Oriental Institute and other centres of learning in Rome and elsewhere, the cause of the purification of the united rites no longer needs to be pleaded. It is now rather a question of what *are* genuine purifications, and how far they can be effected without too radical a disturbance of the religious life of the people. The Ukrainian and Carpatho-Russian "uniate" clergy themselves are interested and number many promoters of the movement. Like all reforms, purification of the united Eastern liturgies must find its prudent tempo, while safeguarding newly united Eastern communities from experiencing the mistakes suffered by their predecessors.

From the foregoing, it is easy to understand that questions of rite have received preëminent attention in the matter of reunion, while Eastern asceticism has received comparatively little. It has been particularly obscured in the case of Russia. Floods of bolshevik propaganda concerning the Orthodox Church of tsarist days have created the impression that religion in Russia was a mere jumble of peasant superstition and bureaucratic formalism, while gorgeous liturgical services were staged by the Tsar and his minions to keep the proletariat anaesthetized. Like most errors, such an accusation has a vague foundation of truth,

but the record of past and contemporary history shows that it is far from being the complete picture.

The satyrlike figure of Rasputin might seem to be the antithesis of any religious ideal. Yet the immense influence which that degenerate individual gained by his counterfeit "sanctity" indicates the prestige that asceticism, in certain characteristic forms, has always enjoyed in the Eastern Church as well as in Russia itself. Even the bolshevik persecution of religion is a witness to this, for their rage has been aimed more violently at the destruction of this prestige of holy men than at the Liturgy itself.

"The centre of gravity of the Russian saints," writes Father S. Tyszkiewicz, S.J., in *Gregorianum* (III, 1934), "is found in asceticism. We should not, however, imagine that all the Russian saints are cast in the same mould."

Some characteristic types are the pious monks and monastic priests, devoted to long liturgical services. There are the "elders" or *startsy*, usually monks, frequently unlearned but pious persons, whose appearance and custom of counseling the mighty was aped by Rasputin. There are the *stranniki*, or pilgrims, who reward hospitality with prayers and pious advice. There are various types of hermits, recluses, observers of rigid silence, stylites or pillar saints, and *yurodivye*, or "fools for Christ's sake," celebrated in Russian romantic literature. Missionaries are few, though there are some notable exceptions.

What has always given an impression of a static condition in Russian monachism is that this active — one might say "lay" — side of certain great Russian monks has never been adequately disentangled from the rubbish heaps of history. . .

It has not been thrown into sufficiently high relief for the reason that the real sources of the history of Russia have not been properly studied, especially abroad. Moreover, if the Russian religious lived, worked, and acted in a vacuum, so to speak, if their doings and their movements had no echo in the rest of Europe and no influence upon the evolution of Christianity in the Western world, as was the case with the great figures of Catholic monachism, the circumstance is explained by the fact that after the thirteenth century their country had no further direct contact with the West.

On the other hand, if the Russian people produced especially pious recluses and anchorites, this was not only because they admired their way of life, but also because these particular cenobites struck a responsive chord in them and became their spiritual masters, or *startsy*.²

When we come to ascetic practices characteristic of Russian popular piety, it is far from easy to discriminate between what is oriental, that is to say, traditional to the Churches of the East, as an inheritance from the early saints and fathers of the Eastern Church, and those traits which are simply ethnic, or Russian. As remarked by Joseph Wilbois, whose *Avenir de l'Église Russe* (Paris, Bloud & Cie., 1902) analyzes with charm and lucidity the traits that differentiate the Russian from the rest of the world: "Between Russian worship and Latin worship, the difference is not only religious, but ethnic."

Attempts that have been made, particularly by our Anglican brethren, to find a spiritual least common denominator for all the Eastern-rite peoples are usually not very convincing, since in each case local circumstances and national or racial temperament ob-

² Nicholas Brian-Chaninov. *The Russian Church*. Translated from the French by Warre B. Wells. London. Burns Oates & Washbourne. 1931. pp. 101-102.

scure purely ecclesiastical tradition. Greek monks, for instance, are Greek, as well as Oriental. A more practical course would seem to be to unravel some of the historical elements in Eastern asceticism; then to consider those in the light of national temperament and the peculiar religious philosophy which is the outgrowth of both; and finally, the relation of asceticism to liturgy.

Vigorous and practical was the emphasis placed upon charity and the cultivation of the will in the early days of the Eastern Church. Saint Ignatius of Antioch, for instance, derives the study of charity from the same doctrinal principle as does the Apostle Saint Paul: the union of all men in Christ through membership in His Mystical Body. Saint Ephraem of Syria, poetic and literary genius, was vehement in his insistence that charity was the queen of virtues, and apparently went so far as to accord Martha a higher place in the scale of virtue than her sister Mary, since Martha represented a more active love. Platonic influence in the early Church, however, manifested itself not only in the gnostic heresy, but in a stress within the limits of Christian doctrine upon the supereminence of the intellect as the seat of virtue. *Theoria*, or contemplation, was supreme; *askesis*, or cultivation of the will, was a mere Cinderella in the house where high *gnosis* reigned.³ Evagrius was the high priest of the contemplative ideal, and his writings met with enthusiastic reception or stern warnings in the various monasteries, according to the attitudes of their superiors.

³ Irenée Hausherr, S.J. "Les grands courants de la spiritualité orientale" in *Orientalia Christiana Periodica*. 1935. I-II.

The third major type of influence comprised the various tendencies that might be grouped as mystical; such as the ecstasy taught by Denys the Areopagite, or the sort of "mystical materialism" that looked for sensible locutions and apparitions as the reward of ascetic perseverance.

Akin to the disciplinary teaching of Saint Benedict and his spiritual descendants in the Western world were the Oriental preachers of interior abnegation and filial obedience, *hypotagma*, as the surest guide to rapid progress in the spiritual life. Classic in this respect is the life of the youthful and *ingénu* Saint Dositheos, whose *consummation in brevi* added a title of glory to his master in the spiritual life, the abbot Saint Dorotheos, and to his spiritual "grandfather," the abbot Barsanuphius. By these spiritual giants martyrdom was prized as the supreme obedience, in the spirit of Him who was obedient unto death, even the death of the cross.

Not least in the catalogue was the strange company of the Hesychasts or Neptic Fathers, who incredibly influenced the Oriental and particularly the Russian Orthodox Church. Apostle of this ascetic system was Symeon the New Theologian (Ὁ νέος Θεόλογος), who taught a method of attaining holiness by incessantly repeating the formula: "Lord Jesus Christ, have mercy on me!" while concentrated in a state of profound recollection. The recollection (νῆψις) was brought about by a certain physical posture, in which the adept bowed his head in self-contemplation, while breathing and holding his breath at leisurely and regular intervals (Greek: ἡσυχία, leisure). It is explained thus by Symeon: "When thy spirit has entered there [into

profound recollection] it must remain silent and inactive, but have as its occupation and uninterrupted study this cry: 'Lord Jesus Christ, have mercy on me,' and never, never relax its efforts. For this invocation, keeping the spirit in its firmness, renders it inaccessible and untouchable by the attacks of the enemy, and makes it rise day after day to the love of the desire of God."

Symeon experienced incredible joys and triumphs as a result of his "neptic" experiences, and the doctrine spread far and wide. The resemblance of the physical element to certain types of East Indian yoga, of the prayer to other Eastern pagan usages, may be casual, or may be due simply to certain phenomena in the field of psychic control which might be discovered independently by persons in similar circumstances. Saint Ignatius Loyola, in his *Spiritual Exercises*, teaches rhythm as his "first method" of prayer. At any rate, the practice of the "Prayer of Jesus" has persisted to this day; it was taught by the famous Father John of Cronstadt, and in one form or another is a major factor in the spirituality of the Eastern Church.

Writes Bulgakov:⁴ "In conformity with this characteristic of Orthodox mysticism, a most important means to the life of prayer is the *name of God*, invoked in prayer. The ascetics and all those who lead a life of prayer, from the anchorites of the Thebaid and the *hesychiastes* of Mount Athos to Father John of Cronstadt, insist above all on the importance of the Name of God. Aside from the Offices, there is a 'rule of prayer,' valid for all Orthodox, composed of psalms

⁴ *The Orthodox Church*, New York. Morehouse. 1935, p. 170.

and different petitions; for monks it is much greater than for laymen.

“But what is most important in the work of prayer, that which constitutes its very heart, is what is called the prayer of Jesus: ‘Lord Jesus Christ, Son of God, have mercy on me, a sinner.’ This prayer, repeated hundreds of times and even indefinitely, forms the essential element of the whole monastic rule. It may, if need be, replace the offices and all other prayers, such is its universal value. The power of this prayer is not in its content, which is simple and clear (it is the prayer of the publican), but in the ‘most sweet name of Jesus.’ The ascetics testify that this Name has in itself the power of the presence of God. Not only is God invoked by this Name, but He is already present in the invocation. This may be said, of course, of every name of God, but it is especially true of the divine and human name of Jesus, a name belonging to both God and man. In short, the name of Jesus, present in the human heart, gives it the power of deification which our Redeemer accorded us.”

In view of the emphasis laid upon the Liturgy in the Eastern Church, it may be surprising to find a considerable development in Russian spiritual life quite independent of the Liturgy. This is seen, for instance, in the growth and vigor of the sectarian movements in Russia. Catherine Breshkovskaya, in her *Hidden Springs of the Russian Revolution*, tells of her first meeting with the Stundists, a fanatical Baptist sect, among the Russian peasants in 1874, who contrasted their “pure and peaceful life” with the “sinful life” of their Orthodox neighbors; who ignored icons, and spent their time in studying and preaching the Scrip-

tures, though the wife of the local Stundist preacher complained sadly that her spouse did not live up to the Gospel.

More distinct, however, is the surprise at finding certain definitely anti-liturgical trends among the great heroes of sanctity in Russia. Father Tyszkiewicz⁵ cites the example of an Orthodox saint, Nilus (Nil) of Sorsky (1433–1508), whom G. Fedotov⁶ counts as one of Russia's great spiritual leaders. Nilus was opposed to all splendor in ceremonies, insisted on mental prayer and contemplation and extreme simplicity in the liturgical chant. The Metropolitan Philip of Moscow, zealous for the simplicity of the ascetic life, suffered at the hands of the sadistically cruel Tsar Ivan the Terrible. Other instances were Saint Dmitry of Rostov (1651–1709), the monk Paisy Velitchkovsky, and George the Recluse in the eighteenth century, and in the nineteenth Bishop Theophane the Recluse and Seraphim of Sarov, at least in the earlier part of his life.

Nevertheless, as Dom Lialine points out in his critique of Father Tyszkiewicz's findings in *Irénikon*, 1934,⁷ our interpretation of such instances will be colored by our own preconceptions as to the function of the Liturgy in the life of the Christian. That certain good and holy men, versed in the contemplative and ascetic life, leaned backward in their protest against the elaborate splendors of state-controlled ritualism, does not alter the central place that the Liturgy takes in the life of the Christian of the Eastern rite. It is,

⁵ Loc. cit. p. 354, seq.

⁶ Святые Древние Руси. Paris. 1931.

⁷ Published at the Benedictine Priory of Amay-sur-Meuse, Belgium.

of course, an irony that Italian architecture and Italian polyphony were among the means used by the tsars to enhance its splendor. In the West, Saint Bernard renounced the ceremonial magnificence of Cluny, but the austere plainness of the Cistercian rite did not in Saint Bernard's mind imply censure on the liturgical spirit of the Benedictine observance.

In the catalogue of Eastern ascetic virtues, that which appeals to us Westerners the most, in all probability, is the emphasis laid upon fraternal charity, not as a mere humanitarian sentiment, but as a theological virtue inspired by the example of Christ. Few rules of life contained in the spiritual works of the West are more practical than that laid down by the Russian philosopher and theologian, Vladimir Solovyev in the concluding chapter of his treatise, *The Spiritual Foundations of Life* (1882–1884).⁸

No man can appeal to the love of God, says Solovyev, to justify an attitude of serene indifference to human suffering, violence, and persecution — if the author lived today, he might cite our attitude toward Mexico. If we wish to know what that love demands of us, let us in a particular instance “recall Christ, imagine Him living, as indeed He is, and place upon Him the burden of your deliberations,” asking yourself how would our Saviour act in these or those circumstances?

We may be repelled by the passivity of the Orient. As Wilbois remarks, with an effective exaggeration: “In the East, in a sense, man is at the service of God; in the West, God is at the service of man.

⁸ Духовные Основы Жизни. Сочинения, вт. издание. Vol. III, pp. 380–382. Translated into English as *God, Man and the Church*, by Donald Attwater (Clark, London, 1937).

In the East, the sacraments are a reward; in the West, they are a means to an end. The Oriental places his religion in fasting, the Westerner in good works. The man of the West considers a spirituality weak and cowardly that dallies in the contemplative languor of liturgical magnificence. The man of the East is scandalized at what he considers a disrespectful 'business-man's piety,' Masses celebrated at express speed, this 'struggle for Heaven.' The East is descended from Job who was resigned upon his dunghill, the West from Jacob who fought with the angel."

The distrust of the active apostolate expressed by some Oriental theologians is inadequately explained as the result of mere temperament, a part of the atmosphere of the East. This interpretation does not accord with the apostolic zeal shown by Russian reformers and revolutionists in former days, such as the Decembrists of 1825.⁹ Nor does it accord with the fanaticism of Eastern sectaries, nor the missionary's zeal of Russian communists today. Rather, as Father Hausherr suggests, the explanation is to be found in Eastern religious concepts themselves, in the idea not that the apostolate is something to be ignored, but that it is so holy and wonderful that one must be perfect before daring to engage in it. Who can preach to others unless he be himself enlightened from above? Again we see a parallel to a certain perfectionism that is familiar in the East.

National or racial temperament is not a fixed datum like the number of vertebrae or the convolutions of the ear. It is partly determined by the circumstances in

⁹ Serge Volkonsky. "The Decembrists" in *Thought*, September 1928, pp. 216-239.

which people live, work, and recreate. Thus the melancholy, the fatalism, the leaning to the absolute and extreme in religion, in philosophy, and in political conduct which mark the Russian people may be traced in part to their geographical circumstances as well as to their political history. But ideas, too, have an influence on temperament, and religious ideas most of all. If successive generations, for instance, were reared in the belief that man's intelligence is his supreme perfection and that all human activity should centre in the perfecting of the intelligence, it is evident that their approach toward the practical problems of life will be less energetic than those who place the highest value on the will and the affective life. All these beliefs will be reflected in instinctive, supposedly temperamental modes of action.

To bring to some conclusion a discussion which opens up new vistas at every step, let us note a few thoughts that may serve as a guide in this complex comparison of the East and West.

1. Western Catholic scholars versed in the theology and spirituality of the Eastern Churches freely acknowledge that these possess certain ideals and practices which either were little cultivated or were lost sight of in the West. From some of these we can greatly profit, as the East can profit by features in our own spirituality which they have not developed, or have lost sight of.

2. In the spiritual ideals of both East and West there are certain traits that are more suitable to their respective localities. Historical background, national, or racial temperament, and other circumstances pre-

vent too great uniformity; nor is such uniformity in accordance with that variety in unity that characterizes the Church of Christ.

3. Catholic scholars do not admit as essential to the true concept of Orthodoxy the "alogical" tenets of the Russian neo-mystics. And yet we can admit that the organic and mystical element in the concept of the Church has in more recent times been overshadowed in Catholic doctrinal teaching by the need for emphasizing the jurisdictional side of the Church's existence. We hold that the *true* concept of Orthodoxy, coinciding with the true concept of Catholicism, is a synthesis of these both. This serves to interpret Catholic attitudes toward many of the Eastern spiritual ideals. On the other hand, as Dom Lialine says, pan-mysticism, even though theologically wrong, is psychologically significant. It may express a search for a true idea which is actually contained in the Church's deposit of Faith, the need of which may be felt more keenly by the East than by the West.

4. Whatever may be their intrinsic merits, upon closer inspection, the Eastern liturgies and especially the most widespread of them all, that of Byzantium, seem to demonstrate more patently than those of the West the concept of communal worship and the participation of the Faithful in the Christlife through the Liturgy. It follows, therefore, that in proportion as this theological concept becomes familiar, through the liturgical movement, to Western Catholics, and is found to influence our own liturgical observance, just so much the more readily shall we reach a mutual understanding in the matter of piety as well as in that of rite, doctrine, and discipline. Such understanding will

facilitate a better understanding of the need of participation on the part of the East in the sacramental riches of the Holy Eucharist, the lack of which is undoubtedly a source of great spiritual deprivation.

5. Whatever the attitude certain Eastern ascetics, harassed by an intolerably worldly government and striving against corruption around them, may have been toward over-lavishness of liturgical splendor in their own rite, it certainly is in accordance with the liturgical tradition of the West as well as of the East that beauty and a certain splendor normally attend the celebration of the Liturgy and that they are divinely inspired means of drawing souls to God. The lesson, it would seem, to be drawn from the austerities of Eastern asceticism is not a condemnation of ceremonial richness, but rather a caution against undue absorption in matters of rite and ceremony and a realization that the mutual interpretation of East and West lies in ascetic practice as well as in the outward aspects of liturgical piety.

Saint Theodore of the Stoudion compared contemplation and action (θεωρία καὶ πράξις), proverbial team-mates from Plato on, to a yoke of oxen plowing a field, each needing the other's strength. Transferring the image, we may say that the ceremonial and the ascetic aspects of piety are also indispensable team-mates in the cultivation of the vineyard of the Lord, being ultimately one in the deepest and most theological concept of the Liturgy. Their relationship will ever vary in the changes of time, circumstance, and personal preference. In proportion as we harmonize their efforts in our doctrine and our personal lives, shall we be the more fitted to interpret the Christian East.

VI. THE SPIRITUAL AND AESTHETIC VALUE OF ICONS

ILDEFONSE DIRKS, O.S.B.

IN instituting for the Orientals, on the first Sunday in Lent, a feast which would recall to the faithful the victory over the iconoclasts (February 19, 842) and the reëstablishment of the cult of images, the Church realized the importance of the act she sponsored. The religious struggle which shook Byzantium so deeply in the eighth century seemed at first sight to be a struggle for other purposes than that of forbidding images; rather it seemed to be an attempt to limit the extraordinary influence of the monks. In reality, however, the principal aim was deeper; it tended to take away from the Church a great means of action and influence over the people. The average man is much the same everywhere. He wants to see, to touch, and to fill the eyes of the soul with every manifestation of religious mystery. The image, the physical manifestation, is therefore a great means of action. We know what a powerful weapon the modern world has made of the motion pictures.

In the eighth century Bishop Leontius of Neapolis, in Cyprus, said: "The images are the books always open which are venerated and explained in church. They recall the presence of God and His bounty. It is well to forbid that they be adored, but it is wicked to destroy them. What writing is for the scholar, the

image is for the illiterate, and it is even of use for the intellectual.”

Saint Basil gives us the reason for this: “The painted image of a truth renders this truth more accessible to the mind. It produces on souls an impression more profound, more durable.”¹ The great doctor Saint Damascene, who suffered the greatest torture that a doctor of the Church could endure — that of being unable to write — tells us that when he had no books and his tired soul suffered, he went to a church, a place open to all those who suffer. The freshness of the paintings attracted him, captivated his mind, and led his soul toward God.

These teachings of the Fathers resulted, in the Orient, in a greatly developed cult of the painted image. This cult was intimately mixed with the circumstances of daily life. It was deeply rooted in the soul of the people, and to such an extent that even today the people have a great devotion to these images. They have become for these simple folk a sacramental, one of the means through which God pours the benefits of His grace and manifests His power.

In Moscow, as formerly in Byzantium, icons were carried while traveling, as was done by the exiled Russians of our times. Icons presided at the games in the arena. They were carried by the armies, particularly during battle. The Emperor Heraclius harangued his troops while holding an icon in his hands. It was the icon and not the general who won the battle.

In church particularly, and during the Liturgy, the icon attracted special attention. Each day it was a different icon because each day the Church celebrates

¹ Migne. P. G. XXXII. Col. 150.

another feast or another mystery. In the poor *isba*, the icon has a place of honor, in the right-hand corner of the room, with a curtain to shelter it from dust and a small lamp which burns in its honor. The curtain is drawn open only at times of prayer. The icon is also found in the shop of the merchant and in the market place; it is even graven or painted on utensils; it is carried by individuals. In monasteries, on the twelve great feasts, the icon is carried by the monks while they sing on their way to the refectory. Before icons, in church, at home, and in the street, are multiplied acts of devotion and of faith; prostrations, candles, the liturgical canticles, incensings.

The emperors and the great of the earth took pride in covering icons with precious stones and metals. Painters exercised all their art, but their names were known only to God because the artist-monks worked only for the glory of God. From the twelfth to the sixteenth century we do not find any icon executed for an individual — the artists worked only to embellish the sanctuary.²

Need we therefore be surprised at the fury evidenced by the bolsheviks in destroying these sacred images? It is by the thousands, in immense piles, that these images were burned. Only brute force and terror could force the poor people to cast these images into the flames.

Until recently the West has been ignorant of the beauty of the icon. It is one of our modern discov-

² Cf. Sabatier. *Iconographie sacrée en Russie*. Saint Petersburg. 1849. In *Handbuch der Malerei von Berge Athos*. Trier. 1855, p. 431.

eries. And much less did the modern world know anything of its mysterious and deep meaning. There is really an entire science which is with us only at its beginning. The Latin passed by these icons and completely ignored them. For him they represented merely a dark spot in the middle of a golden frame; nothing more. This epoch is now definitely passed; public interest in the icon is daily growing.

The first icons are found in Byzantium, but they were not numerous. When Moscow became Christian, icons greatly multiplied. Wherever the envoys of Byzantium were successful in imposing their authority, the mysterious icon was introduced, under the shadow of the Cross and of the Gospels. Byzantine art was the handmaid of religion. The icon gave a stable and popular form to the Christian dogmas preached by the Greek and Slav apostles. The sacred rites of the Church, its mysteries, and its saints were always represented. To Kiev, at the very inception of the Slav Church, the sacred ministers of Byzantium had brought their painters.³ Their work served as examples for the Russians. These in turn, expressed themselves in a national art of their own, but always within the traditions of the Church. We find, therefore, two elements which influence their art deeply: the traditional element, jealously guarded by the ecclesiastical authorities, and the historical and national elements which are left to the initiative of the painters.⁴

This religious art of Byzantium had a precise meaning, willed by the Church: to strengthen the faith of the people. Painting became a noble vocation which

³ *Our Lady of Vladimir*. A. J. Anisimov. Prague. 1928.

⁴ *L'Art Russe*. Louis Réau. Paris. 1921, p. 22.

the people conceived as being exercised only by monks, because the monk, being nearer to God, could best represent the sacred mysteries. We therefore find that many vocations for this apostolate of art were to be found among the clergy. We find among them metropolitans, bishops, eminent confessors, and martyrs.⁵

The influence of icons was extraordinary throughout the East, but principally in Russia. This phenomenon has not yet been sufficiently studied. Many historical facts and the names of important personages are linked to these pictures. The celebrated icon of our Lady of Vladimir was present at the baptism of the first Russian Christians.

Certain towns and certain monasteries were under the protection of particular icons, and this protection seems not to have been in vain. On certain of these historical images we find family portraits; for example, Saint Michael of Mare reproduces the features of the Tsar Michael Teodorovich; also Saint Alexis the Pious reproduces Alexis Mikailovich, another well-known Russian prince. These holy images reflected the secret yearnings of a whole people and of entire families. They became a refuge under every circumstance and were witnesses of the human drama which begins at birth and ends with death. From generation to generation these icons pass, bringing with them the blessing of the ancestors.

The icon is therefore more than an ordinary painting, and because it has received the blessing of the Church, it has become a real sacramental, capable of sanctification no matter what its intrinsic value may be. To

⁵ Cf. Schäfer, *Mittheilungen über die h. Iconographie in Russland in Handbuch der Malerei von Berge Athos*. Trier. 1855, p. 449.

destroy these objects, as did the bolsheviks, was to attack the soul of the nation and the most intimate sentiments of the Russian people. This work of destruction was judged by the Russian Orthodox peasants as being the work of Satan. In reality, it is a great catastrophe for the nation.

In the seventh canon of the council of 869, it is forbidden to teach the art of painting icons to those anathematized by the oecumenical councils. In the *Stoglav*, or book of the Council of the Hundred Chapters, which met in 1551 under the Tsar Ivan IV, we find a mass of detail which deals with this art: "To paint for monetary gain cannot be the end of painting. The art of painting the image of God should not be entrusted to him that disgraces it. It must not be that the painter's awkwardness be an offense to God. The icons are made for His glory. Even though the painter be judged capable in the art of painting icons, if he does not lead a pious life, he must not be permitted to paint. He then must engage in another type of work."⁶

A Greek manuscript of Mount Athos describes in a few excellent notes the practical method which the painter of icons must follow: "He who would engage in the art of painting religious images must first show that he has the vocation of a painter. He must first practice freehand drawing until he has produced something. He must pray so that God may penetrate into his soul. He must seek the priest so that he may pray with him and recite the hymn of the Transfiguration, the painting of which is eagerly sought by the artist monks. Then the priest must say this prayer: 'O Thou who hast so admirably imprinted Thy features

⁶ Cf. Duchesne. *Le Stoglav*.

on the cloth sent to the King Abgar of Edessa, who has so admirably inspired the Evangelist Luke . . . enlighten my soul and that of Thy servant; lead his hand so that he may perfectly delineate Thy features, those of the Blessed Virgin, and those of the saints for the peace and glory of Holy Church. Spare him temptations and diabolical imaginations. In the name of the Blessed Virgin, of the Apostles, of Saint Luke, and of the other saints. Amen.' "

We find therefore, that the aesthetic principle and the activity of the artist are subordinated to religious principles and teaching. It is not the painters who invent the images, but the Catholic Church which has deliberately instituted and transmitted them. They were conceived and preserved by our spiritual fathers and not by the painter. To the painter belonged only the art. The visible composition is the work of the holy fathers.⁷

Therefore "cursed is he who does the work of God negligently. That is why a strict supervision must be established over the painting of religious images and that the art must be controlled, from the point of view of aesthetics and from the point of view of theology and dogma. Let the metropolitans and the bishops, in conformity with the orders of the Tsar, supervise the cult and particularly the icons and the painters of icons and assure themselves that everything is in order in accordance with the holy canons."⁸

What could be the reason for such a point of view among the Byzantines?

⁷ Cf. Mansi. Concil. XIII. Col. 2425.

⁸ Cf. Mansi. XVI. Col. 164.

In the West, the holy image serves to provoke a certain religious sentiment, a pious state of the soul, through the picturesque description and the evocation of the personage depicted. The oriental icon, on the contrary, is a means of communion between him who prays and God and the saints. Therefore, it is easy to understand that, for the Western Catholic, the precision of the features, the preservation of the ancient type are not essential. But with the Eastern Catholic, they are indispensable. And so we have more liberty and initiative in Western painting; more severity, more purity in oriental icons.

But the rules of the *Stoglav* likewise insist that prayer alone is not sufficient; there also must be practice and training. The author therefore immediately adds: "After prayer, endeavor to know well the rule of the figures to be represented. Seek, before all else, a good master — seek in the churches good copies that you will endeavor to reproduce, but always with the fear of God, because this is a divine art. . . Do not spare labor and toil to fathom your art; it is a divine work, transmitted to us by God, as witness the numerous miracles wrought through these images."

The particular note of icons is that of technique, entirely different from that of any other modern painting. The images are executed on a wooden board of cypress or pine, of a thickness of two or three centimetres. This board is coated with a mixture of lime and glue and upon this the artist paints with colors mixed with the yoke of eggs. Oil, being of human manufacture, was not considered as worthy to use in the representation of Divinity. The "Old Believers," an important sect of the Orthodox, adhered particu-

larly to the smallest details and respected a very ancient tradition.

Continuing his task, the Byzantine painter first drew in line the major details of the composition; then he began to paint. Two details were very important; the manner of delineating the face and the garments. Ochre was much used in the beginning. It was used almost exclusively for the face, with a mixture of white lead and umber. For the garments, ochre was again used, but mixed with other colors sought from afar, even from Jerusalem. The nimbus and certain other details were enhanced by means of gold leaf, affixed to the painting with an encaustic. Once finished, the painting was covered with oil, which gave it a dark tone. In that manner, the colors were protected against the ravages of time, which in some cases would be for centuries.

Byzantine painters usually represented their saints full face or three-quarters, but rarely in profile. The face is colorless, bony, with deep cheeks, the eyes without pupils and without sparkle. The nose is slightly curved, the lips finely drawn. The body has a height of about nine times the head and is drawn elongated, as a shadow.

All perspective is avoided, as well as all sweet and tender tones. The work of the painter tends toward one end only; to express in his subjects the humility which identifies them with this earth and the holiness which already makes of them inhabitants of heaven.

We can recapitulate in a few words the positive character of icons:

1. Great simplicity, in accordance with which details are subordinated to the whole.
2. In consequence

we find essential lines which constitute the ideal of expression. 3. The figures and features are impersonal and abstract. The Russian Christ is the ideal of the Russian man and not his portrait. 4. Finally, we find feeling in rhythm, a perfect equilibrium, a landscape in conformity with the whole which, in turn, reinforces the principal subject.

All this leads us to ponder on the profound impression made on the beholder by the holy icons of the iconostasis, with their background of gold and the little lamps which burn during the progress of the Liturgy. How much more religious and spiritual are these paintings than the statues in stone or wood, which present, willy nilly, a heavy and cold appearance. Here, on the contrary, particularly in the evening, when alone the lamps spread their soft light, we seem to *see* the saint pictured on the icon, as though alive in the bosom of Divinity, as symbolized by the gold which forms the background of the painting. He seems to live through the little flame, always in movement.

Here we are surrounded with symbolism, and there is much to be said on this subject in dealing with icons. These paintings, Troubetskoy tells us, reveal to us not only their religious aspect but also two worlds: that in which humanity seeks peace, abandoning all mundane preoccupation, and another where humanity seems to attach itself to the Church from whom it seeks succor and aid. These "two Russias" live side by side in these icons.⁹

⁹ Prince E. N. Troubetskoy. *L'Iconographie ancienne de l'art russe*. Paderborn, p. 7.

The symbolism of icons finds its centre in the mysterious sun represented by the gold that forms the background, and the frame; the gold of the sun shining from the west being the predominating color. All the other colors are subordinated to it. Purple colors only the reflection of the morning sun. The source of all color and of all light is the sun. Therefore there is no color which has not its place in the representation of the divine majesty. The color of the sun alone does not lessen. When it reaches its fulness, it represents, in the most expressive sense in this earthly life, the divine life. The rest can only be additions to it.¹⁰

From that we have the two aspects which are represented by the colors of the old icons; the natural and direct aspect which the eye immediately perceives; the symbolic aspect that the eyes of the soul perceive and which the Byzantine painters always had before them when they worked. Each color had its meaning and its symbolism. For example, the icon of Hagia Sophia of Novgorod, the Divine Wisdom, represents the divine person of Jesus Christ; the figure, the hands and the wings, are painted in striking purple. "Is it not divine wisdom which has drawn all things out of obscure light?" the Byzantine painter will ask. That is the reason why the tone red-purple, color of fire, was given to wisdom — which, as the rising sun, lights all things.

In general the garments of Christ are *illuminated*, that is to say, covered with gold. It is the same for all personages who are part of the Church Triumphant. A detail shows to what point goes symbolism: where

¹⁰ Furst E. N. Troubetskoy. *Altrussische Ikonenmalerei*. Paderborn, p. 20.

the humanity of Christ is stressed, gold is lacking. On the contrary, where the divinity of Christ is represented in all its splendor, gold is spread with profusion.

In heaven, the saints find their places near God according to a hierarchy which the Church seeks to establish in its iconography. This hierarchy completes the architectonic ensemble in the temple of God. Each saint has his appointed place. This is particularly true of the iconostasis; the screen ornamented with paintings and pierced with three doors, separating the sanctuary from the nave. Each saint, each angel, each seraph keeps his rank. The ascetic life of the Orthodox Russian finds its centre in Christ. In the painting of the Transfiguration, the prophet Elias is placed near Christ. He has lost all personal radiance. He is penetrated with the radiance which comes to him from the Sun, which is Christ. The saints depend upon the Prince of Life. Everything is imbued with this idea; it is the end of the life of the Russian people. In the representation of the saints, there is one striking detail: the Oriental Church particularly celebrates the feasts of the saints of the two Testaments. The Latin Church, on the contrary, seems to limit itself to the New Testament.

Let us now consider a few interesting facts concerning iconography. It is the rule to paint always at the right of the main or "holy" door of the iconostasis, the figure of Christ blessing, and at the left that of the Blessed Virgin presenting her Son. On the holy door itself, which gives access to the sanctuary, and has two leaves, the painter must represent the mystery of the Annunciation. This mystery opens the series of the

other feasts; then the four Evangelists, bearers of good tidings throughout the world. Above, crowning the iconostasis, we find Christ flanked by the Blessed Virgin and Saint John the Baptist, the résumé of the Old and the New Testament, for Christ is the beginning and the ending of all things.

All the mysteries of Christ and of the Blessed Virgin had their icons executed by the greatest painters. For the icon which represents the death of the Blessed Virgin, we realize that the subject was determined by the Church. She is lying on her funeral couch, surrounded by the apostles. Saint Peter, as head of the Church, fills the role of celebrant and incenses the body. Christ her Son stands in the centre background and holds in His arms, in the shape of an infant, the soul of His Mother which He is to carry to Heaven.

In addition to these icons there are many others which explain, in a concrete form full of life, a profound theological thought or a dogma of our Faith: the Holy Trinity; God the Father and creator of all things; God as wisdom; the Christian priesthood; the divine Liturgy; the foundation of the Church by Peter and Paul.

Among the saints — and they are legion — we must distinguish groups from the individuals. There are the groups of angels and archangels which surround Christ, those of the doctors of the Church, and those of saints particularly devoted to Christ and the Blessed Virgin. Among the saints represented above, we find the angel Gabriel or the guardian angel of the crusaders, such as George and Dmitry. And again, whole series of bishops, prophets, deacons, monks, apostles. But the saint most frequently repre-

sented is John the Baptist. The painters gave him wings as for the angels, because he also was "sent from Heaven."

The respect inspired by these icons became so great that toward the sixteenth century they began to be covered with sheets of metal, gold or silver, and chased. There could only be seen the head, the hands, and the feet of the personages. This tendency grew and the covering became richer and richer and with such effect that the barrier which separated the beholder from the icon became almost insuperable. What would we say if the paintings of Botticelli and Raphael were so covered? Through this tendency was lost the knowledge and the love of this Russian religious art. It is through close study and by lifting this metal covering that this knowledge and love will return. The Russian soul, the real and holy Russia, is there concentrated. It is the same for the West for the Flemish primitives and the Italian. When they are closely studied, we wonder how a painter could have produced such masterpieces as the Adoration of the Lamb of Quentin Matsys, the Christ and angels of Memling. Such artists must really have been filled with the love of God.

In completing this study, we repeat several points we have already formulated and which seem to us to be of great importance:

1. The Orthodox Russian people, so profoundly religious though little learned, has taken all its Christian formation from the Liturgy and from the icons. Under the supervision of the episcopate, this constituted a first-rate plan of formation. The ecclesiastical authorities realized this and it is the reason for severity

in the intellectual preparation — particularly moral — of the painters.

2. Toward these oriental images — whether Greek or Slav — our attitude is clear. It must remain the same as our attitude toward other Catholic images. Everything here is as completely Catholic as in our own images. From certain points of view, for several of the Eastern images, we could say more so. There dogma is represented in all its purity, without simplifications. It is real Christian art.

3. Finally it seems to us that it is a duty of reparation, at this time, when the modern iconoclasts profane and burn icons, that we should receive them with respect and veneration. Formerly Italy made this great gesture, at the time when the barbarians were investing Constantinople. They sent the famous icon of our Lady Odigitria to Sicily, where it was venerated and celebrated.

For us Christians of the West, desirous as we are to witness the return to the fold of our separated brethren, the study of these holy icons should deeply interest us. It is really art and a profoundly religious art. Moreover we find ourselves at home here, as well as the Orthodox who executed them, because everything in them is truly Catholic. A study of the subject will lead us to pray more fervently for our separated brethren. *Ut unum sint cum Christo et Petro.*

LIST OF BOOKS, PERIODICALS AND PAMPHLETS INTRODUCTORY TO A STUDY OF THE EASTERN RITES

N. B. This list was prepared with the valued assistance of the following: The Reverend Edward Lodge Curran; The Most Reverend Bartholomew Eustace; The Reverend John LaFarge, S.J.; The Reverend Francis J. McGarrigle, S.J.; The Reverend Anselm Strittmatter, O.S.B.; James F. Kane, Esq.; Floyd Keeler, Esq.; and Donald Attwater, Esq. It does not attempt to cover the entire field as it is obvious that the bibliographical material available includes thousands of items which could only find place in an exhaustive treatise. The reader will find here all data necessary for his purpose. Further bibliographical information on particular phases of the subject can be found in the works listed below.

BOOKS

BYZANTINE ART AND ARCHEOLOGY. O. M. Dalton. Oxford. 1911. 457 illustrations. To be consulted on all matters concerning Byzantine art.

THE CANONICAL STATUS OF THE ORIENTALS IN THE UNITED STATES. The Reverend John Aloysius Duskie. Washington. The Catholic University of America. This is a dissertation published in 1928 and submitted to the Faculty of Canon Law of the Catholic University of America for the degree of Doctor of Canon Law. Of particular interest are the chapters devoted to the attitude of the Church towards Oriental discipline and the Legislation for Orientals in the United States. In the foreword, the author states a point that is sometimes overlooked by many: "In the United States, the ecclesiastical organization of most Orientals is not so complete [as in the Orient], consequently their canonical status naturally offers some complications. In this country, the Orientals who have no Ordinary of their Rite are subject to the jurisdiction of the local Latin Ordinaries, and their status is regulated by certain norms provided by the Holy See."

THE CATHOLIC EASTERN CHURCHES. Donald Attwater, Milwaukee. Bruce. 1935. This book treats of the subject in a far more popular and more condensed way than was the case with Fortescue's *The Uniate Eastern Churches*. As a reviewer states in the November 30, 1935, issue of *Orate Fratres*: "Most books on the subject have

usually been too technical, or have given more attention to the non-Catholics of the East than to the Catholics, often leaving the reader under the impression that there are no real Catholics among the Easterners. Mr Attwater's splendid work deals primarily and chiefly with our Catholic brethren of the Eastern rites and, without relinquishing the exactness of painstaking research, in so far as this was possible, has used a popular and interesting style throughout." The book is intended, of course, for general reading and culture, but it will prove valuable to seminarians who would be imbued with a sympathetic understanding and appreciation for Eastern Catholics, of whom there are a good number in the United States and Canada. In treating of the different Catholic Eastern churches, Mr Attwater not only deals with their past history and the present position but he also gives an outline of their respective liturgies and particular local customs.

THE DISSIDENT EASTERN CHURCHES. Donald Attwater. Milwaukee. Bruce. 1937. This is a companion volume to the author's *The Catholic Eastern Churches*, noted above. In these books will be found much clearly stated information on the subject. The present volume is intended to be a handy guide to the organization and present state of those Eastern Churches which are not in communion with the Holy See.

КАТОЛИЧЕСТВО И СВЯЩЕННОЕ ПРЕДАНИЕ ВОСТОКА. 1. Христианство и Национализм. 2. О Папѣ Свящ. Кн. А. Волконскій. *Catholicism and the Sacred Tradition of the East. 1. Christianity and Nationalism. 2. The Pope.* Paris, 39 rue François Gérard, XVI. Église Catholique Russe. While our bibliography does not include any of the innumerable standard works in the Russian language, we feel that the unique character of this work warrants a mention. The author, the late Reverend Prince A. M. Wolkonsky, was a convert to the Catholic Faith, later ordained to the priesthood, who spent the last years of his long and distinguished life in study and writing in Rome. The work as planned was to contain two more parts, entitled "Three Dogmas" and "Contemporary Questions," in addition to those published before the author's death. Father Wolkonsky writes *as a Russian*, from the standpoint of his fellow-countrymen, with a profound, even passionate sense of loyalty and love for his sorrowful native land. What lends particular practical value to his work is that he follows throughout the testimony of Russian Orthodox theologians and writers of unquestioned standing, while his style of exposition, though systematic, is clear and at times eloquent.

THE CHURCH IN ABYSSINIA. Harry Middleton Hyatt. London. Luzac. 1928. In the preface the author says: "This book is not concerned with the history of Christianity in Abyssinia, but with the institutions and life of the Abyssinian Church." Perhaps the most in-

teresting chapter is the eighth on "The Church Building," pp. 109-130, which describes the usual plan of churches in that country. Other chapters treat of ornaments and accessories; language, Bible, canon, Liturgy; monasticism. There are thirty-one illustrations of interest but the reproductions are very poor.

EARLY CHURCHES IN SYRIA. Howard Crosby Butler. Edited and Completed by E. Baldwin Smith. Princeton University Press. 1936. This book represents a condensed account of explorations and discoveries in Syria; the information relating to the subject of ecclesiastical architecture has been extracted from these accounts of exploration and arranged for the use of students. Syria preserves a greater number, perhaps, of the more ancient buildings of the early Church than any other part of the world. There are 288 illustrations.

EASTERN CHURCHES. A Manual. The Right Reverend Léonidas Perrin. Rome. Pius X School of Printing. Via Etruschi, 7-9. This little book, translated from the French, will be found useful for those who may not wish to purchase the larger works of Fortescue or Janin.

THE EASTERN CHURCHES AND THE PAPACY. The Reverend S. Herbert Scott. New York. Sheed & Ward. 1928. This book deals fully with the first eight hundred years; a most valuable work. The student will also find the bibliography printed at the back of the volume of value for further investigation.

LES ÉGLISES ORIENTALES ET LES RITES ORIENTAUX. Raymond Janin, O.S.A.A. Paris. Maison de la Bonne Presse. 1926. Second edition with illustrations and maps. This is a veritable encyclopedia of information concerning the Oriental rites in their various aspects. It is easy to read and easy to consult, apart from the poor paper on which it is printed and the mediocre reproductions. Naturally the immense number of phases and facts mentioned do not allow of extended treatment. It is perhaps the most satisfactory manual for first acquaintance with the whole field of the Oriental Churches.

THE GOLDEN BOOK OF EASTERN SAINTS. Donald Attwater. Milwaukee. Bruce. 1938. This volume is part of the story of those witnesses to the Faith who have illustrated the history of Eastern lands since the days of the early Church. From the story of Basil the Great and the often legendary accounts of Gregory the Enlightener, we pass down the Christian centuries until we come to the contemporary chronicle of those who still walked in the flesh during our own span of days.

HANDBUCH DER KATHOLISCHEN LITURGIK. Saint Louis. Herder. 1932-33. 2 Volumes. In 1912 Eisenhofer, in admiration for

his dead master, revised V. Thalhoffer's *Handbuch der katholischen Liturgik* in the spirit of Thalhoffer. Now we have a second edition of this Handbuch, condensed by two hundred pages, with improvements and taking into account the rich literature which has appeared on the Liturgy during the last twenty years. Perhaps its greatest worth lies in the abundance of historical matter clearly arranged in illustration of the Liturgy's development and significance. Although this work is mostly concerned with the Latin rite, its general nature includes much that is instructive for a study of the Eastern rites.

HISTOIRE DES PATRIARCATES MELKITES. C. Charon (Karlolevsky). Paris. Picard. 1911. 3 Volumes. Fortescue, in his *The Uniate Eastern Churches*, lauds this Oriental scholar's work as of the highest class, notable for care in the verification of facts, patience in research, accuracy in theology and liturgical lore—a work in which the “Melkites will have a history of their church which any other in Christendom may envy.”

AN INTRODUCTION TO THE STUDY OF EASTERN LITURGIES. Père Salaville, A.A. Adapted from the French by the Very Reverend John M. T. Barton, D.D. London. Sands. 1938.

LITURGIA. *Encyclopédie populaire des connaissances liturgiques.* Abbé R. Aigran. Paris. Bloud et Gay. 1930. This encyclopedia, which is one of a collection—others being *TU ES PETRUS*, *LE CHRIST*, *EUCCHARISTIA*, *ECCLESIA*—contains a section devoted to “*Les Liturgies Orientales*,” written by the director of that well-known publication, *Échos d'Orient*, the Reverend S. Salaville, A.A. In the first part of this section the author treats of various rites and their modifications; and in the second part the Oriental Mass, the church building, the vestments, and the sacred utensils are well explained.

LITURGICAL INFLUENCE OF PRE-ROMANESQUE APSES IN SPAIN. Walter Muir Whitehill. *Art Studies*, Vol. V. Cambridge, Massachusetts. Howard University Press. 1927. The best explanation of this illustrated article can be stated in the author's words: “In the study of any true church architecture, a consideration of the liturgical elements involved in the general plan may, very possibly, explain puzzling features. As the purpose of a church is to shelter an altar for the greatest of the sacraments, the liturgical arrangements of the Mass determine to a great extent its architectural disposition. An example of this influence may be clearly seen in the triple apses of pre-romanesque Spanish churches. This arrangement, which is common in the Visigothic, Reconquest, and Mozarabic churches, and more closely related to Syria than to Western countries, would seem curiously inappropriate if we were not acquainted with some of the characteristic features of the liturgy which cause it.” This article has some bearing on the iconostasis in Spanish churches.

LES LITURGIES EUCHARISTIQUES. F. J. Moreau, O.S.B. *Bruxelles. Vromant.* 1924. This volume is irenic in purpose. It aims to aid in removing that prejudice and dislike which is the chasm separating the Oriental and Occidental Christians. Enmity is largely misunderstanding, and Dom Moreau wishes to make the East better known to the West, while insisting on the delicacy of charity, which makes allowances for psychologies other than ours and which is so beautifully expressed in the prayer of Pope Benedict xv: "Preserve us, O Lord, from all *maladresse* that might estrange our brothers of the Orient from us." One will take exception to a number of assertions of the author and to his undue emphasis on the Byzantine rite. After a comparison of the Occidental rite with the Byzantine, he gives an interesting description, with illustrations, of the latter.

LITURGIES ORIENTALES. Notions générales. Eléments principaux. S. Salaville, A.A. *Paris. Bloud et Gay. (Bibliothèque Catholique des sciences religieuses)* 1932. A smaller and more recent introduction to the Oriental Liturgy, with the French excellences of clarity and personal contact with the reader. Its author, as professor at the seminary of the Assumptionist Fathers at Constantinople, and as collaborator on the *Échos d'Orient*, their learned publication, is well versed in the history and nature of the Oriental rites. In the first part, he treats of the historical grouping of the liturgies and their languages, to which are added his remarks, much in the strain of Fortescue, on the legitimacy, the outstanding perfections, and the drawbacks of the Oriental Liturgy. In the second part, the architecture and decoration of the church, its sacred utensils, vestments, and liturgical books are briefly treated. For the uninitiated, the absence of illustrations of the many strange objects of the Eastern Liturgy is a serious defect in this otherwise excellent compendium.

LA LITURGIE BYZANTINE ET L'UNION DES ÉGLISES. Abbé Chevalier de Corswarem. *Avignon. Aubanel Fils Aîné.* 1926. Here again we must deplore the absence of illustrations but we can approach the subject in the spirit of the author's words in the preface to this little book: "In spite of schism and doctrinal errors, the dissident churches have always preserved the living participation of the people in the Liturgy. That is a fact which can serve as a guide in seeking means to effect the reunion of the separated churches with Rome." Chapter IV deals with two important devotions which are points of contact between the Byzantine Liturgy and the Roman Liturgy — the devotion to the Blessed Virgin and the devotion to the holy Cross.

MANUEL D'ART BYZANTIN. Charles Diehl. *Paris. Auguste Picard.* 1925-1926. 2 Volumes. *Second edition enlarged.* An excellent textbook for the archaeologist, the architect, and any curious reader.

THE MARONITES OF LEBANON. With an Historical Sketch of the Early Syrian Churches. The Reverend Paul Abraham. Wheeling, West Virginia. Our Lady of Lebanon Church. This illustrated book, published with the *imprimatur* of The Most Reverend John J. Swint, Bishop of Wheeling, gives a simple narrative of facts that cover the salient points of Maronite history. The author also wished to offer to the Americans of Syrian descent, who may not be able to write, read, and think in the ancient tongue of their forefathers, the chronicles of the people of their blood.

A MEMORIAL OF ANDREW J. SHIPMAN. HIS LIFE AND WRITINGS. Edited by Condé B. Pallen. New York City. Encyclopedia Press. 1916. This volume is a testimonial of the high esteem and admiration in which the author was held by his friends. It contains articles published at various times in Catholic magazines. The following have a bearing on the general subject: Immigration to the United States; Our Italian Greek Catholics; Catholics of the Eastern Rites in the United States; Iconostasis, a Short History of the Development of This Chief and Most Distinctive Feature in All Greek Churches, Whether Catholic or Orthodox; Hungarian Catholics in America; Slavonic Language and Liturgy; Greek Catholics in America; Rites in the United States.

NOTES ON THE CATHOLIC LITURGIES. Archdale A. King. New York. Longmans, Green and Company. 1930. Part II contains the following chapters: Introduction to Oriental Rites; Byzantine Rite with Nine Variants; Armenian Rite.

THE ORTHODOX EASTERN CHURCH. Adrian Fortescue. London. Catholic Truth Society. 1929. Fortescue is our first and last Catholic authority on the Eastern rites in the English language. The subject is so specialized and so vast that it demands the whole man during his whole life. He must be a linguist, an historian, a liturgist, and theologian, and he must be extraordinary in all these *personae*. Under the name "Orthodox," which the Byzantines have appropriated to themselves, the Byzantine rite is described historically: as it was before the schism, after the schism, especially in its negotiations for unity with Rome, and as it is at present (twenty-five years ago). In this third part, the Byzantine Church's constitution, hierarchy, faith and rite are described in an orderly, agreeable, and occasionally pungent, style. The fact that the Catholic Truth Society has reissued this work is witness that it is the best we have in English on the ecclesiastical Near East.

PRAYERS FROM THE EASTERN LITURGIES. Edited by Donald Attwater. London. Burns, Oates and Washbourne, Ltd. 1934. These prayers were compiled from the Offices in use among Catholics of the

Eastern Rites. With a preface by the late Abbot Fernand Cabrol, O.S.B.

THE RUSSIAN CHURCH. Nicholas Brian-Chaninov. London. Burns, Oates and Washbourne, Ltd. 1931. A general conspectus of the history and condition of the Russian Church, from the standpoint of reunion, with a working bibliography. Translated by Warre B. Welles.

THE RUSSIAN CHURCH. J. N. Danzas. Translated from the French by Olga Bennigsen. New York. Sheed and Ward. This book was reviewed in *Liturgical Arts*, Vol. VI. Among other remarks, the reviewer, the Reverend John LaFarge, S.J., states: "J. N. Danzas has done an excellent work in describing many of the principal psychological and political factors that have been at work. Writing clearly and vigorously, she helps to popularize some of the painstaking studies that are being carried on under Catholic auspices in the field of Russian and Near East Church history in Rome, Lille, and elsewhere."

THE RUSSIAN ICON. Nikodim Pavlovich Kondakov. Translated by Ellis H. Minns. Oxford. At the Clarendon Press. 1927. There is little need to praise Kondakov's work on this subject. There is also the larger work in several volumes, with about two hundred illustrations in color, published by the Seminarium Kondakovianum, Prague. 1928-31.

RUSSIA'S ATTITUDE TOWARDS UNION WITH ROME (9th-16th Centuries). The Reverend Joseph B. Koncevicius. Washington. The Catholic University of America. This is a dissertation published in 1927 and submitted to the Faculty of the Sacred Sciences of the Catholic University of America for the degree of Doctor of Sacred Theology. The author tells us that there is a satisfactory knowledge of the history of the Russian Church from the sixteenth century to our times but that back beyond that period there is complete darkness or, at best, a clouded picture. This thesis attempts to shed light on this period. Of particular interest are the following chapters: Causes of the Separation of the Russian Church from Rome; The Russian Church and the Eastern Schism.

VLADIMIR SOLOVIEV. Monsignor d'Herbigny. London. R. & T. Washbourne, Ltd. 1918. In a bibliography on any given subject it is usually wise to include a book which can give some inkling of minds which are totally different from that of the reader. This book on Soloviev falls in that category. An article on Soloviev in *The Catholic World* for June 1917, by the Reverend Thomas Gerrard, is reprinted as the introduction to this book and the opening words are adequate for our present purpose: "One of the fortunes of war has been the revelation to Western eyes of a Russian mystic. It is Vladimir

Soloviev. He is not only the foremost spiritual philosopher of Russia, but he is also one of the most distinguished types of the modern mind."

THEOLOGICA DOGMATICA CHRISTIANORUM AB ECCLESIA CATHOLICA DISSIDENTIUM. M. Jugie, O.S.A.A. Paris. Letouzey et Ané. 1926-31. 4 Volumes. In these four volumes the author has brought us an immense cargo of rare theological knowledge gathered during many years of contact with the Near East and its original documents. He has filled most abundantly a long felt need for both the East and the West: a well documented discussion of all the points at issue between the Catholic Church and the once prosperous but now disintegrating schismatic Eastern churches. Terminating his work, the author says at the end of the fourth volume that, as a result of all the preceding studies on the doctrine of the dissident Near East we must arrive at these conclusions: 1. The norm of faith commonly accepted by the Orthodox Churches is the doctrine of the seven first councils — a relatively restricted and unsystematic collection of refutations of casual heresies. 2. The reasons alleged by those who separated the East from the West and by those who maintain this separation against the advances of Rome are not found among the definitions of the seven first councils. 3. The utmost liberty of opinion, bewildering the faithful Orthodox on almost every doctrine, has been tolerated in the Eastern Church, on the score that the seven first councils had not decided on the doctrines disputed. 4. Hence separation from the Latin Church is unwarranted schism since, according to the principles of Orthodox theology, there could be no question of heresy in the reasons for separation.

THE UNIATE EASTERN CHURCHES. Adrian Fortescue. Edited by G. Smith. London. Burns, Oates & Washbourne, 1923. This posthumous work is really the first part of a volume which would describe all the Catholic or "Uniate" Eastern rites, and which the author in 1907 termed "our shamefully neglected Uniate brothers." His heart would be gladdened, were he alive today, in the active interest of Catholic scholars and of the Vatican in the prosperous development of the Eastern branches of the Tree of Life and in the regrafting of those dying limbs which have been cut off. After a long introductory chapter on the "Uniates" in general, the main part of the book treats of the "Uniate" Byzantines on Italian soil, to which are added a relatively few pages on the Melkites.

PERIODICALS

THE CHRISTIAN EAST. London. The Faith Press. This is an Anglican quarterly periodical which publishes contemporaneous news of the Orthodox church.

THE CHRYSOSTOM. *W. Aliquippa, Pa.* This is a monthly publication devoted to Oriental Catholics. The first number appeared in October 1935. Its object is to acquaint the younger generation of Oriental Catholics living in the United States with their religious, historic, and cultural traditions. This magazine is popular in style and general presentation. The Editor gives us the key to his policy when he states that "*The Chrysostom* is to serve as a unionistic periodical, whose motto is 'Closer to Christ, Closer to Union.'"

THE EASTERN CHURCHES QUARTERLY. *Mount Olivet, Frensham, Farnham, England.* Since January 1931, *Pax*, the monthly organ of the Benedictine Fathers of Prinknash Priory, Gloucester, England, had a quarterly issue devoted to Oriental affairs. With the October issue of 1935, this series came to an end. However Father Bede Winslow, O.S.B., and Donald Attwater, the editors of the Eastern Churches numbers of *Pax*, carry on their work in a separate publication, the first issue of which appeared in January 1936. This new publication is entitled *The Eastern Churches Quarterly*. It is especially noteworthy that many dissidents as well as Catholics contribute to its pages and among them are distinguished Oriental prelates. In this publication readers will continue to find papers by these and other prominent authorities on Eastern Liturgy, history, and theology, as well as biographical notes on interesting episcopal and patriarchal personages. The subscription price for the United States is one dollar. For subscriptions the reader is urged to communicate with the American agent, the Catholic Book Club, 140 East 45th Street, New York City.

ÉCHOS D'ORIENT. *Paris. Maison de la Bonne Presse. 1897 to date.* An excellent quarterly review. In connection with the chapter on the Code of Canon Law and the Catholics of the Eastern Rites by the Reverend Joseph M. O'Hara in this book, it will be interesting to read the article "Les sources du droit canonique oriental" in the October-December 1933 and October-December 1934 issues of this review. The book reviews are well written and constitute a welcome check on the numerous books on these subjects which are apt to bewilder the reader who cannot always be a scholar. Volume 28 (1929) contains a Bulletin de Liturgie — pp. 48-83; 173-208; 444-464 — by S. Salaville, A.A. Of particular interest is the section devoted to the liturgical arts.

IRÉNIKON. *Prieuré d'Amay sur Meuse, Belgium. 1926 to date.* The purpose of this magazine is, as the name implies, to bring a message of peace and to work towards the union of churches. We should all labor to bring this about, faithful and clergy; but Pope Pius XI has made a special appeal to the monks of the West, because monastic life, common to the East and to the West and anterior to all divisions, is the point of least resistance for the accomplishment of the ideal. Each number of this publication contains articles of great interest; also

copious references to current events and many book reviews. In connection with Dom Ildefonse Dirks's chapter on icons, in this book, the reader may be advised to read an article on "Un idéal de l'icone" in the July-August 1934 number of *Irénikon*. Although Dom Dirks's article is quite sufficient to gain an idea of this phase of religious art, the curious and scholarly reader will find in this *Irénikon* article additional information concerning what may be termed the theology of the icon, with additional references to special works dealing with the subject.

ORIENS. A review of the Eastern Catholic Churches. 140 East 45th Street, New York City. A bi-monthly publication of the Saint Michael Guild devoted to an appreciation of Eastern Catholics and their Liturgy. It is addressed primarily to Catholics of the Latin Rite. Articles stress the need for Catholics to recognize the valid position of their brethren of the Eastern Rites and explain differences in customs and Liturgy.

ORIENTALIA CHRISTIANA PERIODICA. Rome. Pontifical Oriental Institute. ORIENTALIA CHRISTIANA ANALECTA. Same. Beginning with January 1935, the series entitled *Orientalia Christiana* appears in two forms, the *O.C. Periodica*, which is in the form of a Review, with articles and book reviews, and the *O.C. Analecta*, which consists of monographs. Both are published at the Pontifical Oriental Institute, Piazza Santa Maria Maggiore, Rome (128). Beginning with the first volume of 1922, the *Orientalia* has published a large amount of investigation into the rites, doctrines, ecclesiastical history, and other matters of the Christian East and the Eastern rites.

RUSSIE ET CHRÉTIENTÉ. Lille, France. Centre dominicain d'études russes. 1934 to date. This little review is published under the direction of a group of Dominican Fathers at Lille who have familiarized themselves with the Oriental rites. They study particularly the problems which arise in the Russian people from the moral and religious points of view. The twofold purpose is to coöperate in the triumph of the Faith over Marxist materialism and the return of Russian Orthodoxy to Catholic Unity.

L'UNITÉ DE L'ÉGLISE. Paris. Maison de la Bonne Presse. 1922 to date. The programme of this publication is based on the letter *Praeclara*, June 20, 1894, of Pope Leo XIII. Even a cursory glance through the files of this magazine shows that the editors have fulfilled their programme with remarkable consistency.

THE VOICE OF THE CHURCH. Saint Procopius Abbey, Lisle, Illinois. A monthly magazine in English and Russian published by the Czech Benedictine Fathers for readers of the Eastern as well as of the Latin Rites, that they may better understand one another.

DICTIONARIES

CATHOLIC ENCYCLOPEDIA. Many brief and authoritative articles on the history and the Liturgy of the Eastern churches. Cf. reading lists in index volume under "Eastern Churches," p. 289.

THE CATHOLIC DICTIONARY. Edited by Donald Attwater. New York. Macmillan.

DICTIONNAIRE D'ARCHÉOLOGIE CHRÉTIENNE ET DE LITURGIE. Dom Fernand Cabrol et Dom Henri Leclercq. Paris. Letouzey et Ané. 1907 to date. This extraordinary publication has now reached volume eleven, part 2, letter M. The particular reference, in this instance, will be found in volume 6, part 2, under the caption *Grecques* (Liturgies).

DICTIONNAIRE D'HISTOIRE ET DE GÉOGRAPHIE ÉCCLÉSIASTIQUES. Baudrillart — Vogt — Rouzies; continued by De Meyer et Van Canwenbergh. Paris. Letouzey et Ané. 1912 to date. There are now eight volumes, but only the letter B has been reached. The reader can draw his own conclusions concerning the scope of this compilation.

DICTIONNAIRE DE THÉOLOGIE CATHOLIQUE. Vacant — Mangelot — Amann. Paris. Letouzey et Ané. 1903 to date. The last volume thus far published is volume 8, part 2, letter P. The most interesting article concerning our present subject is to be found in volume 11, part 2, under the caption *Orientale* (Messe). Other articles of interest are *Alexandrie*, *Antioche*, *Arménie*, *Liturgie*, *Maronite* (Église), *Mozarabe*, *Messe*, *Monophysisme*, *Nestorienne* (Église).

DER GROSSE HERDER. Saint Louis. Herder. 13 Volumes. This extraordinarily fine production, recently completed, contains several short articles on the Liturgy in volume 7, and a plate in color showing vestments of the Latin and the Eastern rites.

PAMPHLETS

The following can be obtained from The America Press, 461 Eighth Avenue, New York City. The articles were printed in The Catholic Mind. Price ten cents a copy.

THE CHRISTIAN ORIENT. Pope Benedict XV (May 22, 1919).

THE EASTERN CATHOLIC CHURCH. The Reverend John Kallok, Editor of the "Chrysostom." National Catholic Welfare Conference. 1312 Massachusetts Avenue, Washington, D. C. This pamphlet contains the text of four radio addresses delivered by the author on The

Catholic Rites, the Unity of Faith, the Unity of Worship, the Unity of Government.

THE EPITHET "ORTHODOX." *The Reverend Maurice de la Taille, S.J. (October 1928).*

HOLY WEEK CUSTOMS IN SYRIA. *The Assistant Pastor of Saint John Maron Church, Buffalo, New York. (April 22, 1928).*

REUNION OF THE EASTERN CHURCHES. *Pope Pius XI. (November 1928).*

ROME AND THE ORIENTAL SEPARATISTS. *The Reverend John LaFarge, S.J. (May 22, 1935).*

THE STUDY OF EASTERN LITURGIES. *Very Reverend John M. T. Barton, D.D. London. Catholic Truth Society.* This essay was first published in *Thought* for June 1936. The author seeks to determine what directive and preceptive guidance has been given by the Church in recent years to encourage us in the study of Eastern Rites; what results may reasonably be expected; what are the chief helps for the prosecution of such studies.

The following can be obtained from the International Catholic Truth Society, 407 Bergen Street, Brooklyn, New York. Price ten cents per copy.

THE CALL OF THE EAST. *The Reverend F. Bertrand, S.J.* This pamphlet discusses three hundred years of missionary work in India, from the time of Father Robert de Nobili, who arrived in Madura in 1606, down to 1921. It closes with a letter from Cardinal van Rossum approving the project of a Catholic University at Madras. The subtitle of the pamphlet, "Caste and Christianity," emphasizes one of the great problems in the conversion of India. Interesting accounts of actual conversions add a narrative as well as an apologetic tone to the pamphlet.

THE EARLY RUSSIAN CHURCH AND THE PAPACY. *The Right Reverend H. K. Mann.* This is an indispensable pamphlet for those who wish to understand the establishment and history of Christianity among the Russians from Vladimir I (972-1015) to the sack of Kiev by the Tartars in the year 1240. The Greek and not the Latin rite was the liturgical form in which the first Russians were admitted to Christianity. During the eleventh century Rome made many attempts to convert various sectors of the Russian people to the Latin rite. Such attempts were mostly unsuccessful. From the eleventh century on, Byzantine influence, in religion as well as in the arts and trade, became predominant. After the excommunication of Michael Cerularius, the

Russian Church, which had been united to Rome through the Patriarch of Constantinople, followed the Byzantine Church into schism.

EAST AND WEST IN THE UNITY OF CHRIST. Monsignor d'Herbigny. Translated from the French by Mrs Reginald Balfour. The author was asked to write this study by certain Orthodox Russians who wished to know what was the Catholic view of what is called the Union of the Churches. The pamphlet contains a succinct account of the primacy of Saint Peter. The troublesome twenty-eighth canon of the Council of Chalcedon, which was condemned by Rome and which was never canonical, is likewise thoroughly discussed. Even the swiftest reading of this pamphlet will reveal the truth of the following quotation contained therein: "Eastern Liturgy is full of praises of Popes who exercised full jurisdiction and infallible judgment over the East as over the West."

EASTERN CATHOLICS. W. L. Scott. An indispensable pamphlet for the correct understanding of all Eastern Catholic rites, meaning thereby the rites of those Churches in the East that are in communion with Rome. A brief summary of these Eastern Catholic rites, presented on a single page and giving the name of each rite, its chief location, the Church of which it was formerly a part, and the date of its reunion with Rome, adds immensely to the value of this pamphlet. Following the historical survey, various characteristics of these Eastern Catholic rites — such as church buildings, clerical dress, vestments, Eastern liturgies, Mass, sacraments, sacramentals, calendar, celibacy, etc. — are discussed. In the appendix will be found an itemized summary of the four large divisions of the dissident Churches in the East together with their particular church adherents.

THE EASTERN CHURCHES. Donald Attwater. The author is well known for his articles in such publications as *Thought* and *Orate Fratres*. This pamphlet is divided into two parts. Under the first general heading entitled "Historical Summary," appears a brief but interesting description of (1) the Nestorians; (2) the Monophysites, containing subdivisions on the Coptic Church, the Abyssinian Church, the Jacobite Church, the Malabar Jacobites, and the Armenian Church; (3) the Orthodox; and (4) the Catholics. The second general division entitled "Eastern Christianity," is devoted to a discussion of the Faith and spirit of the Orthodox Churches and a doctrinal comparison with Catholicism as seen and understood in the Western Church.

THE MASS; ITS VARIOUS FORMS. Donald Attwater. The fact that eight million Catholics worship God in forms or rites with which the Western world is not well acquainted is sufficient reason for this splendid pamphlet. Enumerating the numerical strength of the various Eastern Catholic Churches, the author touches upon the general characteristics of the Mass as it is celebrated in these Eastern Churches.

This general discussion is followed by a presentation of such specific liturgies as the Armenian, Maronite, Chaldean, Malabar, Coptic, and Abyssinian. The pamphlet concludes with two important topical tables; one on the Eastern Churches in general and one on the Byzantine.

REUNION WITH THE EAST. *The Reverend Charles Bourgeois, S.J. Translated from the French by Countess Bennigsen.* This essay was originally published in the *Nouvelle Revue Théologique* for June 1930. In short paragraphs the author discusses the question of reunion under the following headings: Problem of Reunion; Causes of Difficulties for the Easterns; Scope of the Question. The author explains that the traditions of the Eastern Catholics are not only venerable, but speaking in the abstract, may be considered of equal value to Latin traditions. The treatment is expository rather than historical.

THE HOLY MASS, ACCORDING TO THE GREEK RITES, BEING THE LITURGY OF SAINT JOHN CHRYSOSTOM IN SLAVONIC AND ENGLISH. *Andrew J. Shipman. New York City. P. J. Kenedy and Sons. 1912.* In addition to the text of the Mass, this pamphlet contains an introduction which explains the history of the Greek Catholic rite, with subdivisions on the altar and sanctuary, vestments, sacred utensils, other peculiarities, of the Greek, or Byzantine, Mass.

PAPAL AND OTHER DOCUMENTS

ENCYCLICAL LETTER OF POPE PIUS XI ON THE EASTERN CHURCHES. *A translation of RERUM ORIENTALIUM.* Copies can be purchased from the Catholic Near East Welfare Association, 480 Lexington Avenue, New York City. Ten cents. In expression that is more than ordinarily impressive, Pope Pius XI (1) reviews the efforts of the Church in favor of the Eastern Rites, (a) in the Councils of Bari in which Saint Anselm took part, of Lyons to which Saint Thomas Aquinas and Saint Bonaventure were called, of Ferrara and Florence in which two Eastern Cardinals, Bessarion and Isidore of Kiev participated; (b) through the many missionaries of religious orders sent to the Near East; (c) in the earnestness with which Oriental studies were fostered in the Oriental College founded by Pope John XXII at the University of Paris; (d) in the monasteries and colleges founded at Rome for the Eastern clergy; (e) in the continued emphasis of the Holy See on the need of a high standard among the Oriental priests; (f) in the special Sacred Congregation for Oriental Rites and the Pontifical Institute for higher Oriental studies established by Pius XI; (g) in the reorganization and development of this Institute. (2) Appeals to the hierarchy of the world to stimulate the interest of the Occidental members of the Mystical Body of Christ in the Eastern rites and in the knowledge of them as necessary to an adequate treatment of theology, church history, and Liturgy; secondly, for the spiritual aid

of prayers and the material aid of funds for the furtherance and reunion of the Eastern Churches in the one fold of the one shepherd.

LITTERA AD ORIENTALES (January 1, 1848); *ROMANI PONTIFICES, PRO NEGOTIIS RITUS ORIENTALIS* (January 16, 1862) of Pope Pius IX.

CONST. APOSTOLICA "ORIENTALIUM DIGNITAS" (November 30, 1894); *"CARITATI PROVIDENTIAE NOSTRAE"* (March 19, 1894) of Pope Leo XIII.

ALLATAE SUNT. CONSTITUTIO APOSTOLICA "DEMANDATUM" of Pope Benedict XV.

THE APOSTOLIC CONSTITUTION AND THE BULLS RELATING TO THE ESTABLISHMENT OF THE ECCLESIASTICAL PROVINCE OF TRIVANDRUM. (*The Syro-Antiochene rite*). Printed and published by M. M. Varkey, editor of *The Dasan*, Trivandrum, Empire Press, Trivandrum, India, 1933.

ENCYCLICAL "AD CATHOLICI SACERDOTII" (December 20, 1935). The translation of this encyclical which appeared in the *Catholic News*, New York, January 18, 1936, contains the following sentences: "Notwithstanding all this, We do not wish what We have said in commendation of clerical celibacy should be interpreted as though it were Our mind in any way to blame, or, as it were, disapprove the different discipline legitimately prevailing in the Oriental Church. What We have said has been meant solely to exalt in the Lord something We consider one of the purest glories of the Catholic priesthood; something which seems to Us to correspond better to the desires of the Sacred Heart of Jesus and to His purposes in regard to priestly souls."

INSTITUTIONES LITURGICAE RITUUM ORIENTALIUM. *The Reverend J. M. Hanssens, S.J. Rome. Universitas Gregoriana. 1930- .* A complete and magisterial review of the Eastern Liturgies, which will occupy five volumes, is opened by two compact volumes. The series will comprise a general introduction on the Sacraments in one volume; the above two volumes and another one on the Mass and another on the Office. The author, an eminent professor of Liturgy at the Gregorian University, has given us a work on the Liturgy of the Mass which will, in the future, be the starting point for all study and writing on the Eastern liturgies. The citations from sources, often inaccessible to the Occidental scholar, are copious and much to the point. The theologian, the historian, and the liturgist will for a long time make extensive use of this splendid piece of scholarship.

DOCTRINA ORIENTIS SEPARATI DE SS. EUCHARISTIA. *The Reverend Th. Spacil, S.J. Rome. Institutum Orientalium Studiorum.*

1928-1929. With his usual clarity and order this professor of Oriental theology at the Pontifical Oriental Institute explains the doctrine of the separated Eastern Churches on the Holy Eucharist and compares it with Catholic teaching. In cases of erroneous doctrine, he exposes the facts and principles in question with a calm that merits for the Institute's series of studies "Orientalia Christiana" the eulogy of the Sovereign Pontiff, Pius XI, through the letter of the Secretary of State, Cardinal Gasparri, addressed to the Institute: "That which our Most Blessed Father praises in a special way through this letter, is that manner of writing *fortiter et suaviter*, which both potently defends Catholic doctrine and nevertheless does not offend charity, without which no conciliation of souls can be effected."

STATISTICA CON CENNI STORICI DELLA GERARCHIA E DEI FEDELI DI RITO ORIENTALE. *Sacra Congregazione Orientale.* *Tipografia Poliglotta Vaticana, 1932.* This is the official source book for statistical data concerning the Oriental Rites.

LITURGIES. EASTERN AND WESTERN. *Being the Texts Original or Translated of the Principal Liturgies of the Church, edited with introductions and appendices by F. E. Brightman on the basis of the former work by C. E. Hammond.* *Oxford. At the Clarendon Press. 1896.* This is a standard work on the subject. It contains chapters on The Syrian Rite, the Egyptian Rite, the Persian Rite, the Byzantine Rite—with appendices, and index of Biblical quotations and cross references and a glossary of technical terms. This first volume contains only the Eastern texts with related appendices.