

KOINONIA



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THE ANGLICAN & EASTERN CHURCHES ASSOCIATION

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Chairman of the Committee

The Revd Dr William Taylor
St John's Vicarage
25 Ladbroke Road
London W11 3PD
Tel: 020 7727 4262
email: vicar@stjohnsnottinghill.com

General Secretary

Dr Dimitris Salapatas
660 Kenton Road
Harrow, HA3 9QN.
email: gensec@aeca.org.uk

Treasurer

The Revd Alan Trigle
1 Oldfield Road
London W3 7TD
Tel. 07711 623834
email: alan.trigle@icloud.com

Koinonia

THE JOURNAL OF THE ANGLICAN & EASTERN CHURCHES ASSOCIATION

Editorial

'I have no tendency to be a saint ... it is enough to black the saint's shoes'

WORDS OF Saint John Henry Newman, canonised on Sunday October 13th of this year when I, and many others from the Church of England, had the joy of being present for this unique and special occasion in Rome.

Although I was not part of the official Anglican delegation, I was able to sit with them, in an area immediately beside the seat of Pope Francis - a location that reflected real ecumenical friendship. As Pope Francis emerged in procession for the Mass, he stopped to greet the newly-appointed Director of the Anglican Centre in Rome. Afterwards, the official delegation, along with Prince Charles and many others were welcomed at a special reception at the Vatican.

The relevance of this event to the AECA is two-fold. First of all, it was Newman who, as a member of the Church of England, was the most significant exponent of the Oxford Movement and its emphasis on a return to the patristic foundations of Anglicanism. In the fullness of time, this revival of understanding in the life and faith of the undivided Church of the early centuries, would pave the way to a more serious engagement with the Orthodox churches, which have a more direct line of descent back to the Church Fathers.

Second, while it would be easy to cast Newman as a saint of narrow dogmatism, understanding his conversion in chiefly polemical terms, the canonisation celebrations chose to portray him as a saint of ecumenism. At a thanksgiving Mass at the Lateran, it was noted that Newman probably did more than anyone else to transform the perception of Roman Catholics among people in England. At the start of the 19th century, Catholicism was regarded with a hostility and suspicion, and only one step away from treason. By the end of the century, such was the esteem in which Newman was held, that his passing in 1890 was mourned by Anglicans and Catholics alike, and it was even suggested that his funeral should take place at Westminster Abbey. His life and

faith acted a bridge of understanding between two religious traditions which once treated one another as enemies, but were now able to see one another as critical friends.

Newman oft-repeated the Latin maxim '*In necessariis unitas, in dubiis libertas, in omnibus caritas*' ('In necessary things, unity; in doubtful things, freedom; in all things, love'. This would be a good motto for all ecumenists, seeking to discover the truth of God, but doing so with utmost humility for those who see things differently. In this way, we may discover the greatest measure of unity possible, while also holding onto the insights and traditions that make each of our churches unique, but always relating to one another with the love of Christ.

In this spirit I present to you the selection of articles contained in this edition of Koinonia:

The major piece is the text of the Constantinople lecture delivered by the Bishop of Saint Asaph (Church in Wales), Gregory Cameron with the title 'Can Anglicanism learn from Orthodoxy?'. It is an honour for the AECA to have as its lecturer this year someone who has dedicated so much of his ministry to the unity of the Church.

As usual, there is an report from someone who has been the recipient of AECA funding, in this case the Rev'd Louise Williams, facilitating her attendance on a pilgrimage to Ethiopia.

Joe Bahoshy has summarised a talk given by Deacon Milan, a member of the Chaldean Catholic Church from Iraq. I was keen to include this article as a concrete example of practical ecumenism, whereby a minister of one church was able to learn from another tradition by spending time on placement. I wonder if this model might become more widespread?

Once again, I include a report of the visit by Church of England clergy to Russia, hosted by the Orthodox Church. It is wonderful to see how this visit has become an annual event (this being the third occasion) introducing Anglican clergy to Russian Orthodoxy and continuing to build up relationships.

The front cover shows a photo from the AECA's annual reception for Orthodox leaders. This year this took place in the Jerusalem Chamber at Westminster Abbey. During the reception we welcomed His Eminence, Archbishop Nikitas, the newly enthroned Archbishop of Thyateira and Great Britain, and gave thanks for the faithful ministry of his predecessor, the recently-retired Archbishop Gregorios. In accordance with a venerable tradition, we are delighted that Archbishop Nikitas has agreed to be the Orthodox President of the AECA.

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JOE BAHOSHY, is a British Iraqi who is a trustee of Iraqi Christians in Need (ICIN).

GREGORY CAMERON has been the Bishop of St Asaph in the Church in Wales for the last decade. While he was Deputy Secretary General of the Anglican Communion between 2003 and 2009, Gregory was ex officio Secretary of all the Anglican ecumenical bilateral dialogues, especially during the period leading up to the publication of “The Church of the Triune God”, and is currently Anglican Co-Chair of the Anglican-Oriental Orthodox International Commission. He studied icon painting during his sabbatical this Summer, bringing a long standing ambition to fruition.

TOM MUMFORD is Assistant Curate of Sudbury in the diocese of St Edmundsbury and Ipswich. He was part of a group that represented the Church of England on a recent visit to the Russian Orthodox Church. Having previously been in Cambridge, Tom now lives in Sudbury and is a member of the Nikaeen Club.

LOUISE WILLIAMS is the Rector of St Andrew’s and St Peter’s, South Showbury, in the Diocese of Chelmsford . She was the recipient of an AECA grant which enabled her to travel to Ethiopia on pilgrimage.

News and Notices

Appointment and enthronement of new Archbishop of Thyateira and Great Britain

Following the retirement of H.E. Archbishop Gregorios, H.E. Archbishop Nikitas was elected on 12th June 2019 and enthroned at the Cathedral of the Holy Wisdom in London on 27th July. The new Archbishop was born and brought up in the USA and brings a wide diversity of gifts in scholarship, ecclesiastical experience and languages. The AECA is delighted that he has agreed to become the Orthodox President of the Association. A fuller biography can be found on the official website: www.thyateira.org.uk.



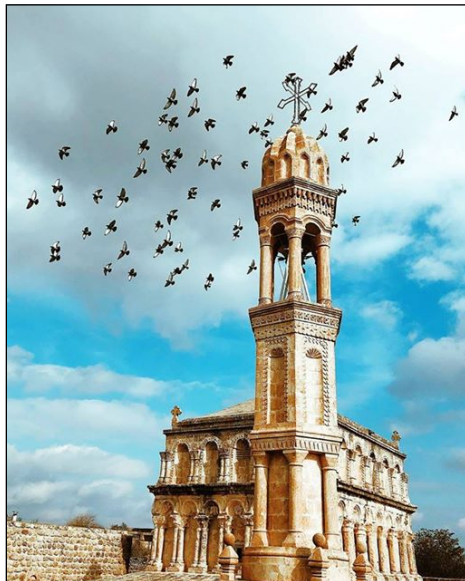
New Secretary for AECA



After many years of service, Janet Laws has stepped down as the Secretary of the AECA and a new secretary has been appointed – Dr Dimitris Salapatas. Dimitri has been a member of AECA and on the Executive Committee for a number of years, and therefore knows the Association well. He also runs the Facebook group (search ‘Anglican and Eastern Churches Association’) and assists with the website – www.aeca.org.uk. The Chair of AECA would like to thank Janet for the tremendous work she did for the Association between 2000 and 2019 and we wish her a long a happy retirement.

*Pilgrimage 2020:
Syriac Christianity in Eastern
Turkey*

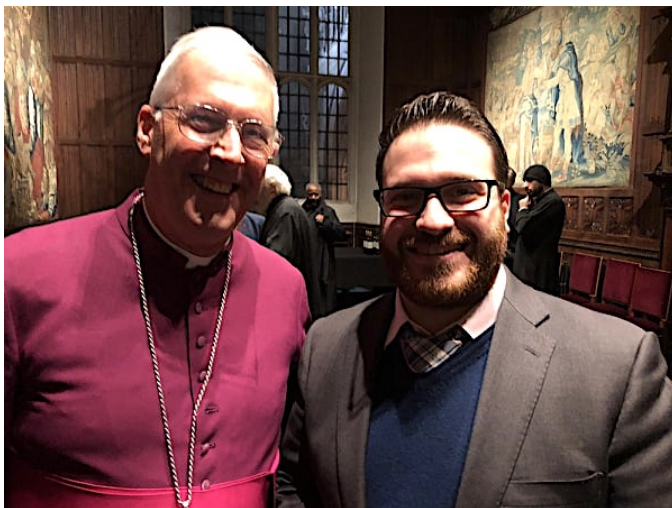
The AECA is pleased to announce our 2020 pilgrimage taking place from 17-25 October led by Bishop Christopher Chessun (Bishop of Southwark) and Mar Polycarpus (Syriac Orthodox Archbishop of the Netherlands). The exciting programme visits the ancient Christian communities and churches of the region. We do hope you will consider joining us – details can be found at the back of this issue of Koinonia and on the website. Requests for brochures can be made to the Secretary.



*Church of the Mother of
God in Hab, Tur Abdin*

AECA Annual Reception for Orthodox Leaders

On Thursday 7th November, Orthodox leaders from a large number of churches were welcomed to Choral Evensong at Westminster Abbey followed by a reception in the historic Jerusalem Chamber. The AECA are grateful to the Rev'd Canon Jamie Hawkey, Canon Theologian, who hosted the evening – one of the few occasions when Anglican and Orthodox clergy are able to gather together and meet one another as a sign of our friendship and mutual support (pictures overleaf).



Bishop Christopher Chessun with our new Secretary, Demetris Salapatas



Welcome from Canon Jamie Hawkey

Can Anglicanism learn from Orthodoxy?¹

GREGORY CAMERON

LAST SUMMER I fulfilled the ambition of a lifetime. For many years now I have been quite an iconodule, an admirer of icons, and the bishop's chapel at Esgobty is adorned with a wide range of icons that have been acquired over the years – a range of icons of a even wider range of quality, from the amateur to the highly professional, from a tiny Coptic icon of the archangel Michael to the large icon acquired in Thessaloniki of the three holy fathers. Each icon carries its own story, but the underlying truth is that I have discovered icons an indispensable aid to my prayer life. Since my mind wanders as easily as a restive camel, when I tether my prayer to a holy image I find that I can focus the mind and engage the soul.

In any event, trusting that I may aspire to a slight measure of artistic inclination, albeit suffering from the fact that I am almost totally colour-blind, I have for many years believed that I would benefit from training in the art of icon painting. Whether it be perusing the pages of ecclesiastical journals, or browsing religious sites on the internet, from time to time I would come across advertisements for icon painting courses and retreats, which I would sadly dismiss since, I would argue to myself, I had neither the time nor the resources to attend the given school.

Not so this summer. My metropolitan, the Archbishop of Wales, granted me a sabbatical – I had the time: and the Church in Wales provided me with a sabbatical grant, so I had the funding. When I came across an icon painting retreat advertised in the summer at Belmont Abbey near Hereford, I knew that my hour had come and that it was time to sign up.

Admittedly, this was an icon retreat in a Benedictine monastery, to be taught by an experienced, but Western, iconographer, but Dom Alex Echeandia is one who has been trained by some of the best contemporary Orthodox iconographers, and has been appropriately inducted and imbued in the tradition.

Over the course of a week, labouring in prayer and painting for six hours a day and for six days – how very scriptural is that? – I joined a small class of ten other disciples as we gathered around our master, and step by step followed

¹ The Constantinople Lecture, delivered 21 November 2019 at St Sophia's Greek Orthodox Cathedral, London.

him in prayer and in the crafting an icon of Saint Paul, my own copy of which now graces my study.

It was not easy – my teacher, Dom Alex, uses the membrane method of icon painting favoured by the iconographers of Ukraine – in which layer upon layer of the most delicate egg tempera is laid upon the gessoed board to create an icon which has an inner light by which the brilliant white gesso shines through to illuminate the whole.

When I was modelling the face, the use of green, red and yellow was difficult as I could barely distinguish between the first two colours, and I had frequent recourse to the course director and to my fellow students to check whether the flesh of St Paul was proving to be too ruddy or too sallow. Layer by layer, however, I was able, by the patience of my teacher and not a little, I am sure, by the grace of God, to produce what I think works as a passable icon.

As I have mentioned, we were a suitably small group, and there were eleven aspiring iconographers watching, marking, learning and inwardly digesting the methods and technique of our master as he led us through each stage of the process. Some of us were complete beginners, others had perhaps attended the course in a previous year, and caught the bug, still others were already professional artists.

What was of particular interest to me was that the course was probably most difficult for the professional artists, and not the beginners, and this occasioned some reflection. My conclusion is that there is a chasm set between the Western artistic tradition and the tradition of icon painting.

In the West, art has become a channel of self-expression: the artist must draw on the deepest reserves of his or her talent and insight into the reality of the world to use all the forces of creativity at his or her command to create some new insight or commentary – something novel, something different, something unique. A quick trip to Tate Modern – as I am hoping to do tomorrow morning – will demonstrate to you that Western fine art has become incredibly diverse. The most disparate body of materials and wildest forms of self-expression give rise to forms of art, which are designed to challenge as much as inspire, and to stimulate the general public to consider the nature of human existence and its often brutal realities in new ways.

In the Orthodox tradition of icon painting, however, if I understand it correctly, exactly the opposite is true. All the creative powers of the artist must be narrowed down and subjected to the discipline of the tradition. The object of the icon painter is not to produce something new, whether it be some original insight into the nature of the Annunciation or the holiness of a saint, but

to reproduce the sacred image as it has been handed down in the Church. There is of course scope for talent and creativity – the icon that the master produced in our workshop far surpassed the work of his pupils – but the discipline is not to create something original, but by an act of the will to conform to what is ancient and to express new life as a flowering from the tradition – created by the very conformity of the artist to the tradition.

That was why our professional artists found the icon painting so difficult. They wished to branch out – did the eyebrows of St Paul really have to be portrayed by three parallel lines? Yes, they did. Would it be possible to place that vivid white dot in the eyes of a portrait that brings most portraiture in the Western tradition to life? Absolutely not, in the iconic tradition such a thing is wholly unthinkable and impermissible. (I hadn't actually realised that and have been checking out every icon I have encountered since. It is true.)

In Western art, creativity and individuality is admired and rewarded. In Christian art of the East, discipline and the submission of the individual so that he or she is completely immersed in the tradition – one might almost say baptised in the tradition – is the mark of the great iconographer.

Now in a lecture entitled “Can Anglicanism learn from Orthodoxy?”, you might forgiven for wondering why the lecturer has begun by wittering on about his summer retreat, even if it is on the subject of icons.

It occurs to me that the encounter of eastern and Western artistic traditions that were played out in the tiny arena of a workshop in Belmont Abbey, can actually stand as a powerful analogy of the counterpoint between the Anglican and Orthodox traditions.

The distinctive Anglican tradition was born in the sixteenth century Reformation, which itself was stimulated by the fifteenth century Renaissance, that great awakening of the Western artistic tradition and the cult of the individual, so that it stands in direct counterpoint, I believe, to everything I have experienced of the Orthodox tradition. Although it is not true of Anglicanism at all times and in all places – nothing is – on the whole, Anglicanism has come to favour diversity and comprehensiveness almost as its defining characteristics.

Anglicanism today is probably more diverse than at any time in its history. Not only is there the legitimate diversity of inculturation in over a hundred and sixty nations across the globe, but Anglicanism almost delights in what might be called the eccentricity of its eclecticism. Within the compass of this great city, for example, one may find Anglican churches in which ritual redolent of nineteenth century ultramontaniam adorns the eucharistic liturgy,

while in other quarters, it is Geneva and the spirit of Calvin which is exalted. Each of these traditions will claim that they represent the authentic tradition of Anglicanism at its best, a fact which is only belied by the sheer eccentricity of the amalgam of elements which are often sown together into a new and startling synergy.

Yet other churches and ministers in this city achieve a certain fame, even notoriety, by shifting away from any expression of worship which is older than the 1980s, embracing modernity and cultural expression in all the diversity of its forms, except in its common dismantling of any dogmatic magisterium, claiming that in its very contemporary nature, the authentic power of Jesus and the true liberty of religion are proclaimed.

Even the Anglican theological academy delights in originality, and some of its most celebrated theologians, who have become on occasion the scandal of the tabloid newspapers, earn their fame by their ability to proclaim radical new understandings, whether it be in the search for the historical Jesus, or some new way of reading the Gospels - or at least their ability to recycle in novel and exciting forms on Channel Four ideas that first shocked the late nineteenth century.

In my own opinion, this vibrant creativity may not be unequivocally positive, but neither is it unconditionally negative, for the faith which is engendered by new insights and perspectives is undoubtedly passionate and able to animate and revive genuine discipleship and worship.

Anyone who spends any time with the Orthodox, on the other hand, will discover the paradox that Orthodoxy has become hugely diverse even as the Orthodox themselves desire to remain eternally the same. The Armenian liturgical tradition today may look very different to the Ethiopian, yet in both schools of theology and liturgy, I believe that the analogy of the icon painter holds good. There is that same orientation towards intentionally inhabiting and submitting to the tradition, which is found in the iconographer, whereby faithful Christian discipleship is bounded by the discipline of the apostolic tradition, which in turn facilitates mutual recognition. For some years, the great Metropolitan Bishoy was my co-chair in the Anglican Oriental Dialogue, and I never ceased to marvel at the way in which, for him, the entire corpus of the canons of the Council of Nicaea were a contemporary and living reality.

Eastern Orthodoxy may employ different languages in its worship, and respond instinctively and symbiotically to its particular ethnic or national inculturation, but it still self-consciously strives to maintain the traditions of the

first millennium in a way which is recognisable from patriarchate to patriarchate.

So the thesis that I wish to test in this lecture is whether the discipline of icon painting can throw light upon the different natures of Anglicanism and Orthodoxy, as the one blossoms into centrifugal diversity and the other restrains itself in centripetal conformity. Is this true; and if it is, can Anglicanism learn from Orthodoxy?

There are two areas of life on which I would like to test this analogy in this lecture: first, the linked topics of theology and polity, in which Anglicanism developed a polity which it likes to label with a term stolen from Orthodoxy, “autocephaly”; and secondly, in a relatively modern context for Anglicanism, but ancient for Orthodoxy (and its experience in the Middle East and in Egypt especially, and more recently, also in the Western world) of being a religious minority, alongside the development of modern martyrdom.

I have already remarked upon the diversity of Anglicanism, but let me probe it a little closer. It is no secret that for some years now, Anglicanism has been agitated by a revisionism, arising in certain parts of the Communion, of the traditional sexual ethics which had hitherto been espoused in common by all the Christian traditions. The subject remains highly charged, contemporary and prominent in the public eye, and there will hardly be anyone in the audience who will need a summary from me now as to what I am referring, and perhaps even a suppressed groan that this topic is mentioned at all.

However, what intrigues me for the purposes of this lecture is not the debate about sexuality, which is for another place and another forum, but what the debate has highlighted about Anglican theology and polity.

There will be many here who well acquainted with the organisation of the Anglican Communion. The evolution of Anglicanism into a global Christian fellowship was in fact rather unintentional and piecemeal – not unlike the manner in which the different Orthodox polities are now undergoing evolution into world communions in a parallel way.

Empire originally exported Anglicanism away from Britain and Ireland, and an intense missionary commitment in the late nineteenth century, driven independently from both the British Isles and from north America, created a myriad of dioceses which spanned virtually every continent. In the face of this expansion, the evangelical wing of the Church perceived a need to harmonise missionary endeavour, while the Catholic wing instinctively felt its way towards seeing Anglican diversity as a universal expression of episcopal Communion,

and these two impulses resulted, in the late nineteenth century, in the creation of the Anglican Communion as we know it today.

I more than suspect that a great deal of the fine-tuning of the polity of the Anglican Communion was influenced not by idea of a universal Church as espoused by Roman Catholicism, however, since at the time most Anglicans, even of a broadly Catholic sympathy, still rather defined themselves against Roman Catholicism. Instead, there is reason to think that the prevailing model was the Orthodox model of autocephaly. It is not without significance that one of the earliest and strongest advocates of the development of an Anglican Communion was Bishop Horatio Southgate, who advocated such a development in the 1840s. Bishop Southgate was the Episcopal Missionary Bishop “in the Dominions of the Sultan” – a somewhat marvellous assignation – and was in close contact with the Ecumenical Patriarchate, with the opportunity to observe Orthodox polity at close quarters.

However, there was also the political reality that a family of Churches, some of which acknowledged the supremacy of the British Crown, and others of which gloried in their hard won independence, were hardly likely to embrace the model of a single jurisdiction.

From the first Lambeth Conference in 1867, there was fierce repudiation of the creation of such a single jurisdiction, which meant that the Anglican Communion had to find other expressions of unity, and those largely resided at first in the idea of common faith. Thus, the Lambeth Conference of 1920, defined the nature of the unity of the Anglican Communion in the following way: “The Churches represented in the Communion are indeed independent, but independent with the Christian freedom which recognises the constraints of truth and love. They are not free to deny the truth. They are not free to ignore the fellowship.”

This seems to me not unlike the forces which bind the various families of the Orthodox world together. The Eastern/ Byzantine Orthodox family of churches are enabled to hold together because they recognise one another as belonging to the Church of the Seven Councils. While questions of polity and jurisdiction frequently result in arguments of a hugely angry and raw nature, it is rare for faith to be in question, so that any rupture is seen as being temporary rather than definitive. A contemporary example of such tension is obvious in the current dispute concerning the status of the Ukrainian Orthodox Church.

The Oriental Orthodox family has been able to be drawn into a deeper experience of unity in the course of the twentieth century, once the restrictions

of geography and isolation had been overcome, by a mutual recognition that they hold a shared faith centred on the first three ecumenical councils, and by the common experience of knowing that it was definitions and anathemas of the Council of Chalcedon which had occasioned their alienation from the Byzantine and Catholic churches to their north and west.

However, the story of twentieth century Anglicanism has been growing theological diversity and ethical practice, and the question has to be articulated as to whether the old nostrum that there is a common faith in which Anglicans share holds good.

Although Anglicans, like the Orthodox, acknowledge the ecumenical councils, they have a set of documents from the sixteenth century which are generally held to be foundational – the Thirty-Nine Articles, the Book of Common Prayer as published in 1662 and the Ordering of Bishops, Priests and Deacons – but their hold on Anglican life has in truth been becoming more and more tenuous.

The Virginia Report of 1997 sought to salvage the unity of the Communion not by theological harmony, but by institutional means – the Churches of the Communion could recognise that they shared “four Instruments of Communion” in the affectionate primacy of the Archbishop of Canterbury, in a universal conference of bishops (the Lambeth Conference), in a Council which drew together key Anglican leaders of episcopal, presbyteral and lay character in the Anglican Consultative Council, and with a focussed meeting wherein the senior Primates of the Anglican Communion could meet together for “leisurely thought, prayer and deep consultation”. What defined Anglicanism, said one Archbishop of Canterbury, is that “Anglicans meet.”

The Windsor Report of 2005 tried something more substantial: would it be possible to write a brief account of Anglican faith, which drew upon the common foundations of Anglican faith and experience, and to which all the Churches of the Anglican Communion could give assent as the basis of future participation in full Communion. The Anglican Covenant project began well, but its reception did not survive being weaponised as a potential instrument of expulsion and control.

So can Anglicanism learn from Orthodoxy? At local level, Anglicanism is now so incredibly diverse that even hardened Anglican advocates must begin to wonder what actually holds us together. Anglicans are unlikely ever to choose to be defined as a Church of the Three, Four or Five Councils, to which Anglican theologians have traditionally claimed allegiance, but is there a common loyalty to any mutual understanding of the revelation of God in Christ

Jesus which enables us to be received by one another? What is the irreducible Confession of Faith that enables one Anglican Church to receive another in full communion?

This is, of course, not merely a pressing question for the Anglican Communion, but, as Father Ted would say, that would be an Ecumenical Question. Anglicans may believe that they answered this question definitively when they defined the Anglican Quadrilateral in the councils of the late nineteenth century, but there is a real question about how far Anglicans still consider themselves bound by these four provisions.

In terms of my analogy of icon painting, I believe Orthodoxy is still held in communion by the confession of one tradition of the Faith – at least in its two families – but what is the tradition concerning the icon of Christ that the Churches of the Anglican Communion are irrevocably committed to transmit? Do we even still wish to have one? Can Anglicanism learn from Orthodoxy?

The second area to which I wish to apply this analogy is the reality of a world in which Christianity, though still the largest world religion in global terms, is fast becoming in parts of the world, both a minority faith, and a persecuted faith. The Orthodox are familiar with such a world. Even the Greek Church, which lived for a millennium under the protection of the Byzantine emperor, and the Russian and Serbian Churches, which knew a similar paternalism from the Tsar, have known what it is to be a persecuted minority, during the period of the Ottoman or the Communist hegemonies.

For millions of Orthodox today, living as a potentially persecuted minority is an everyday reality, whether it be in war-torn Syria, or in the multi-cultural pot pourri which is India, or in countries with a simmering background of Islamicist extremism.

At the risk of presenting an oversimplified generalisation, the same has not been true of Anglicans, by and large. Anglicanism is far from being a majority religion in many of the countries in which it has been seeded, and it has its own catalogue of modern martyrs, whether it be the Ugandan martyrs of the nineteenth century which it shares with the Roman Catholic Church, or the Melanesian Brotherhood martyrs, whose suffering and witness the whole of the Anglican Communion came to revere in the late twentieth.

However, I would still wish to argue that Anglicanism is among those Christian denominations who have been born with a silver spoon in their mouth, sponsored by monarchical favour, and protected by the nascent British and American empires as they expanded into what is now a fading global hegemony. Even in countries where the Anglican Church has become fully indi-

genised, and subsists as a small minority, there remains the shadows of an overhang of historical connection with the power and might of the British Empire. Whether it be the Anglican Cathedrals in Singapore, in Chennai, or in Jerusalem, to name but a few, they are each a perfect icon of the great gothic Cathedrals of “the home nation”.

Here in the British Isles, my own home and my chief experience of Anglican faith, we are only now adjusting to a mindset which acknowledges that we are not the predominant faith, but martyrdom remains for us still an exotic experience, and conversations about persecution are really limited to concern about the dismantling of Sunday trading laws, the secularisation of Christmas or the removal of the right to wear jewellery with a Christian reference in the workplace.

Not so for the sharp and existential experience of persecution, and even of martyrdom, experienced by the churches of the Orthodox tradition. Every year, the communique of the Anglican-Oriental Orthodox International Commission remembers the abducted bishops of Aleppo, Metropolitan Mor Gregorios Youhanna Ibrahim of the Syriac Orthodox Church, and Metropolitan Boulos Yazigi of the Greek (Rūm) Orthodox Church of Antioch, abducted in 2013, and of whom no certain information has been heard since. And while we hope and pray that their names are not yet added to the roll of martyrs, their plight stands as just one example of the lived fragility of Christian communities in the Middle East.

For myself, I was particularly struck by the response of the Coptic Orthodox Church to the murder of twenty-one Coptic men on the shores of Libya in 2015. Anglicans reacted in many ways, expressing appropriate horror in reaction to the crime, and solidarity with the suffering of our brothers and sisters in Christ, but there was not, dare I say, that focussed response schooled in the tradition of the Church that was expressed by the Coptic Church itself.

The video of their deaths by decapitation was released by the Islamicist group ISIS on 15th February, 2015. Six days later, Pope Tawadros formally declared them to be martyrs, and very quickly an iconography was developed which showed the martyrs facing their deaths, welcomed into heaven by Christ, and with angels bearing crowns descending from heaven. I don't think that any observers would deny the status of martyrs to them, but what impressed me was the full-blooded adoption of the 21 as martyrs by the Coptic Church with the full panoply of the attributes of martyrdom. There was nothing nuanced or implicit in this commemoration.

In conversation with Archbishop Angaelos, he and I explored this process of reception, and His Eminence pointed out to me the way in which the Coptic tradition has sustained and celebrated the tradition of martyrdom in continuity throughout its life. Not only does the Coptic calendar begin with the year of the start of Diocletian's persecution, but the celebration of the martyrs is a feature of everyday Coptic life and even domestic faith.

In a remarkable book (*The 21. A journey into the Land of the Coptic Martyrs*), the journalist and author Martin Mosebach, records the visits that he made to the families of the martyrs. In all cases, what he encountered was less anger than pride at the constancy of the faith of their martyred family member, less recrimination but the celebration of their victory in Christ, and the seal of their companionship with Christ in dying as witnesses to their faith. For me, this inversion of defeat into victory, which stands at the heart of Christian faith, typifies the way in which Orthodox consciously conforms itself to the tradition in which it subsists.

It behoves Anglicans to pay attention to modern Orthodox martyrdom. These are our family. The Roman Catholic monk and priest of Douai, Fr Hugh Somerville Knapman, has written in his book "*Ecumenism of Blood*" that the Coptic martyrs are martyrs for the oikumene, for the whole of the Christian world. To accept them as such is not cultural appropriation, an illicit co-option of the tradition of our Coptic brothers and sisters, but a recognition that the tradition of martyrdom teaches us something fundamental about the faith we all share, and from which we may learn. It is a witness which is humble, persistent and grounded in love, even when it is costly. It is a witness that does not seek protection or privilege, but which is loving even in its vulnerability, and faithful in suffering even at the grassroots.

It is a tradition in which Anglicans may learn again from Orthodox about the costly nature of our witness to Christ, even as we move, in the West, from a place of dominance to the margins. Can Anglicanism learn from Orthodoxy?

I am well aware of the limitations of my words. They are born out of personal experience, and may not survive unscathed from a more learned perspective. I am also very conscious that it is very dangerous to generalise – that Anglican AND Orthodox experience is very diverse, and in the quest for a straightforward thesis in a short lecture, oversimplification is an ever present peril.

Nor will the lessons all be one way. I am a faithful Anglican, and intend to remain so, and, for all its occasional frustrations, I believe that Anglicanism

offers a way of learning to be a follower of Jesus which has its own authentic contribution to make, not only in its contribution to the mission of God, but in the pattern of Church life which is commendable to its ecumenical partners. Perhaps Orthodoxy can learn from the respect for individual conscience and new insights and understanding that characterise Anglican theology. That is for another lecture, and another lecturer.

But there is a reality after which this lecture has sought to strive. The Church catholic is called to be an icon of Christ; to delineate the features of the love of God to the modern world, and there is a powerful witness to that Incarnate God which is strengthened by a focussed conformity to the tradition, by its emphasis of the revealed faith of the early centuries, and by its contemporary patient suffering, which the vast and varied Orthodox world lives out in its vocation to follow the Lord. That example has, I believe, much from which Anglicans may learn.

As the icon painter narrows and sharpens his or her artistic skill to conform to and transmit an image of holiness in the saints which can illuminate our contemporary life and prayers, so Anglicans have the opportunity to learn from the traditions of Orthodoxy to be bold and united in the confession of the one faith - a confession which is sharpened and refined by the knowledge that martyrdom is a living reality in which our sisters and brothers suffer, and yet in which all of us are implicated.

The Hope of Eucharistic Hospitality

TOM MUMFORD

THIS YEAR was the third Russian Summer Institute, where representatives of The Church of England are hosted by the Patriarchate of Moscow. A programme fundamentally in place to build relationships between our two churches, it is hard to see how this year's visit was anything other than a success. As one of the messages I received on Facebook said, following an add from a priest of the Moscow Theological Academy: "your visit will be the start of fruitful communication between our Churches!"

Though, this was not just a fruitful visit for the two Churches in general, but especially for the young clergy and ordinands that participated. At a time when ecumenism isn't exactly en vogue, experiences like these really help you to recalibrate. One of the thoughts that has really stuck with me, for example, following conversations in Russia, is of the Church as sacrament. That is, a sacred sign of Christ body in and to the world. How much more urgent the call to unity is in that light. More opportunities like these, especially for those early in their ministry, is surely good for the health of the Church Universal.

The Church of England cohort is lead and organised by the Bishop of Ebbsfleet Jonathan Goodall, Dr Jamie Hawkey, Canon Theologian of Westminster Abbey, and Fr Andrei Petrine, parish priest and Pilgrimage Secretary of the AECA. This year however, they were also joined by Canon Hugh Wybrev of Oxford and, as it turned out, Russian Orthodox fame (more on this later). The other participants and pilgrims were a diverse group, comprising ordinands and curates, women and men, and representing the whole theological tradition within the Church of England. This provided great opportunities for theological exchange both with our Orthodox brethren and within our own church.

We began our programme in St Petersburg with a visit to the stunning Church of the Saviour on Spilled Blood. This vast temple, decorated entirely by mosaic, was erected on the site where, in 1881, Emperor Alexander II was fatally wounded. Its construction was funded by the Imperial family, but following the Russian Revolution of 1917 it was badly damaged and eventually used to store potatoes. Its incredible revival and restoration was a foreshadowing of what was to come in almost every aspect of our Russian experience.

One of the highlights of the St Petersburg leg was a visit to the city's Theological Academy. Hosted by its Rector Bishop Siluan, we had a marvellous



tour of their site and facilities. Many theological college principals in England would be green with envy, but such appears the Russian commitment to formation and theological endeavour. This was affirmed in a fascinating round table discussion with the Rector and Vice-Rector, where we learnt, among other things, of how the English pastoral tradition inspires their Church to this day. The visit ended, as it did in every place, by an exchanging of gifts. Ours for them was particularly well received: a Russian translation of Rowan Williams' book on Feodor Dostoevsky. Bishop Rowan, we were told, had even visited the academy unofficially, and is obviously a theologian highly regarded here.

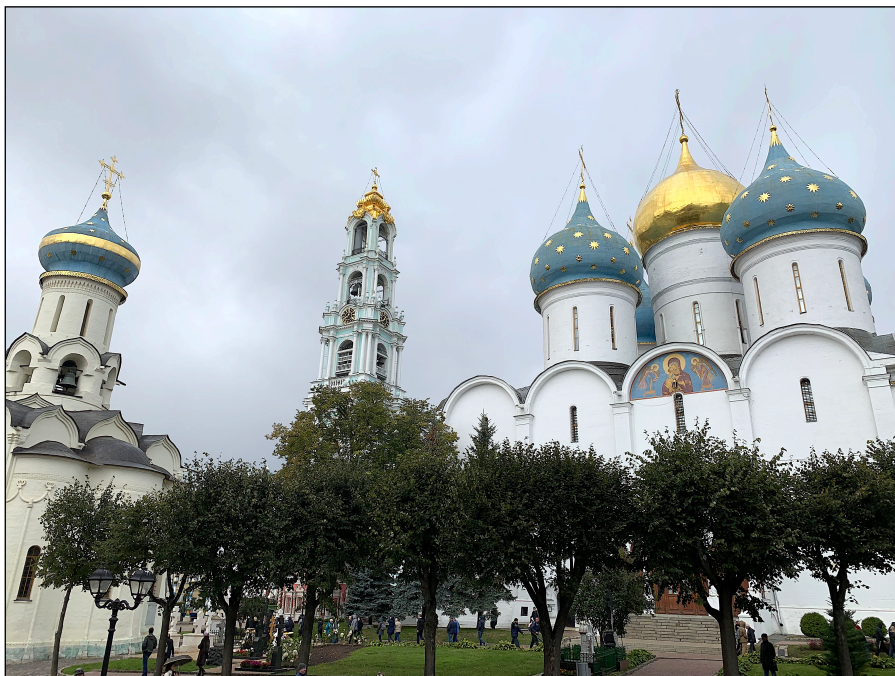
The next leg of our journey was one that none of us will ever forget. It began with a six hour drive through the vast Russian countryside, followed by a two and a half hour ferry ride on the Lake Ladoga, the largest in Europe. For context, this lake is only a little smaller than Wales. Our destination was the island monastery of Valaam, the sort of place where you run out of superlatives. This is an island of indescribable beauty, infused with prayer and bursting with the presence of God. This emanates not only from the landscape but from the warmth of the monks and islanders. It radiates from their smiles and the generosity of their hospitality. For them, this is not just a demonstration of a faith

firmly held, but of a faith lovingly lived out. We were propelled heavenward by their liturgy and inspired by their commitment to holiness and the religious life. We spent much of our time being shown different sketes and hearing of their inspiration. Our hosts were demonstrating how worship is the foundation to Christian life.

Many of us were sad to see Valaam disappearing behind us on the vast ocean-like lake, but the excitement of Moscow drew us on. We took the fast train from St Petersburg the next day, after a visit to Kazan Cathedral and a brief peek at the winter palace. The contrast between the two big cities is immediately noticeable. St Petersburg, a European city in all but location, differs from Moscow which has something more distinctly Russian about it. Our home for the final five days was the rather grand looking hotel inside the official residence of the Moscow Patriarch, known as Danilov Monastery. It lacked the intimate and personal feel of Valaam, but allowed us to experience the imperial-like grandeur and status that comes with the leader of the Russian Orthodox Church.

From our base we first headed out to Sergiev Posad, home to one of the largest monasteries in Russia, Holy Trinity Lavra. Here we were given the opportunity to learn of the life of St Sergius of Radonezh who founded the community here in the 14th century. While here we observed the sheer number of tourists visiting, and interestingly that the vast majority were from China. This was an increasing trend, according to the monks, seemingly representing Russia's rumoured pivot to the East. While we were in Sergiev Posad we also visited the Moscow Theological Academy. Here we had more conversations and opportunities to learn from each other, and we ended with a tour of their growing, state of the art, library. On our way back to Moscow, we also paid a brief visit to the memorial site of Fr Alexander Men. A reminder of the all too recent brutal soviet persecution of Christians. It hit home hard.

The next day included visits to the Synodal Department for Relations between the Church, Society and the Mass Media, the Church of Christ the Saviour and Sretensky Seminary, all fascinating places with much to observe and learn. The following day was also a real highlight. Beginning in the Marfo-Mariinsky Convent, we got a real sense of the residual holiness of its founder Grand Duchess Elizabeth Feodorovna, now known as St Elizabeth of Russia (interestingly granddaughter to Queen Victoria and great aunt to Prince Philip). There is a real commitment to the poor here, as well as to children with disabilities, demonstrated in its hospital and school. The reality of St Elizabeth's life is one clearly lived out by the nuns today. The next visit, to the



Kremlin and its armoury, had a rather different feel. Here was got a taste of the Russian state and its grand, though turbulent history. We ended the day with a visit to the Church of St Cosmas and Damian where we heard more of the life and legacy of Fr Alexander Men, and learnt more about inner city parish life.

On our final full day we visited the Novopassky monastery, where we experienced yet more warm and generous hospitality. Here one of the monks reminded us that although we were yet to break bread together in church, we needn't be scared of one another. For them, he said, the dinner table is the second altar, and we could feast together there. And he was right. For over such banquets (and they really were!) we were able to listen to one another, to learn, and to grow in love. These are, after all, the fruits of real eucharistic hospitality. Later we visited the impressive SS Cyril and Methodius Theological Institute of Postgraduate Studies and spent time discussing pressing theological issues with students from all over eastern Europe and Russia. The day was then topped off by a wonderful evening with the Anglican Chaplaincy in the city. The final day included breakfast at the Ambassador's residence, hosted by his deputy and diplomatic colleagues. This gave us the opportunity to hear some candid reflec-

tions on Anglo-Russian relations, and to hear the important role the church can play in helping improve understanding between our two countries. A role, we were told, not to be understated.

Our final experience, just before leaving for the airport, was a special one. We were greeted and welcomed personally by Metropolitan Hilarion, chairman of the Department of External Church Relations. Here we learnt a real lesson in the fruits of ecumenical relationships. As mentioned earlier, we were lucky enough to have Canon Hugh Wybrew with us. Unbeknown to him, he has become quite a name in the Russian Orthodox church thanks to a publication on the orthodox liturgy, timely published and translated into Russian just as the Soviet Union collapsed. His book, one of the only available on the liturgy after years of theology being illegal, has become a mainstay in Russian seminaries. One of those whom it influenced was Metropolitan Hilarion. As he entered he recognised Hugh from his time studying in Oxford, where they had become friends. Immediately he offered the gift of his latest book where, he said, Hugh was cited – a real recognition of not only his work in writing, but years of ecumenical endeavour across the Orthodox world. Such commitment to relationships, combined with a warm heart and good humour, are lessons to all of us seeking unity in Christ's Church.

Pilgrimage to Ethiopia

LOUISE WILLIAMS

SUPPORTED BY a grant from the AECA I was fortunate to join a pilgrimage¹ travelling to Ethiopia in September 2019. Led by Archdeacon Mark Stedman and with a local guide, Yohannis, we visited orthodox monasteries, churches and a school for trainee Deacons. We witnessed the Meskel bonfire, a huge national feast day which celebrates the finding of the true cross. We also visited the Simien mountains, a formerly Falasha village and saw the Blue Nile falls. It was a superb trip in which each participant gained new insights into the Ethiopian Orthodox church. We joined in worship early one morning where we heard the liturgy in Ge-ez and received a blessing from a priest. It was deeply moving and I have been pleased to share some of this with my congregations here at a recent 'Ethiopia Evening'.

Whilst we were in Ethiopia I celebrated the 25th anniversary of my ordination to the priesthood. It was an occasion of personal thanksgiving and reflection and I was honoured to be asked to preside at the Eucharist in the open air, high up in the Simien mountains. At that service I gave a short homily, the essence of which follows. Our Gospel reading was from John 13, the account of Jesus washing his disciples' feet.

In the past few days I have been reflecting on the nature of priesthood, both the life to which I am called but, more widely, the priesthood of Christ and the priesthood of the whole people of God. I have been deeply moved by the experience we shared at Lalibela and those who have helped us.

Visiting those ancient, beautiful, rock cut churches were a bit of a challenge for some of us! The steps are steep and uneven, in places worn smooth by the feet of countless worshippers. We have found it a struggle to navigate some of the pathways. But we were on a pilgrimage: we wanted to visit these holy places. How would we manage?

The answer lay in three helpers, two men and a woman. Kind, strong, gentle, they worked as a team. Neither was in charge, nei-

¹ <https://www.mccabe-travel.co.uk/>

ther was more important than the other. When we needed support they held our hands; for those whose laces were getting a bit much, they helped us on and off with our shoes; when the way was steep they stood behind us to keep us safe; when we appeared to be close to giving up, they urged us on. For those among us who are more physically able, we were challenged to share in the helping, the encouraging, the urging on. But this wasn't for the sake of it. It wasn't to make our guides feel special or important. It was because we had a goal. We had a destination. It was to reach the holy place, the place of encounter with God. Our guides were determined that none should be lost en route! And indeed, with their, help we all made it into every church.

When Jesus washed his friends' feet it wasn't for the sake of it. Aside from any symbolic lessons he wished to make, I have no doubt that he washed their feet because they were dusty and tired and needed a wash. His life-giving sacrifice on Calvary was similarly offered because it was needed. As the priestly people of God we are called to wash feet, to stand alongside, to urge and encourage and serve, not for the sake of it, but because it is needed. Both in our churches and in the places in which we live and work, many people need our accompaniment if they are to find the presence and mercy of God. That trinity of Ethiopian guides has shown me anew, what it is to be a priest in God's church. Their kindness and strength spoke to me of the compassion of Christ. Their example reminded me that priesthood is not the preserve of those of us who wear dog collars. It is the shared ministry of all the people of God. For that, I give heartfelt thanks.

The clergy we met in the various churches were always happy to meet Christian groups and to bless us. On two occasions we shared in saying the Lord's Prayer. They were a little bemused by the presence of a number of ordained women. The Deacons school, consisting of around 200 young men and boys, found the idea of women priests hilarious!

It has been a privilege to share in worship and fellowship with Christians whose practice is so different from my own but whose devotion to Christ and immense kindness transcended those differences.

Review of *A Child in the Caravan* Presentation

JOE BAHOSHY

A YOUNG man born in the mountains of Northern Iraq on a date still unknown gave a moving and at times amusing presentation in English of his experience at St John's Notting Hill parish over the last three months.

Those of us lucky enough to have attended this presentation at St John's Notting Hill last Thursday 19th September 2019, saw the impact first hand of what is believed to be the first formal ecumenical exchange between the Iraqi Chaldean Catholic church in Ankawa, Erbil, Northern Iraq and the Church of England in the UK.

Deacon Milan Kokone, a seminarian due to take Holy Orders in Spring/Summer 2020, spent the last three months as a deacon serving the community of St John's Notting Hill under the guidance of its vicar Canon Dr William Taylor. Upon arrival to London, Deacon Milan was given the full support of the staff of St John's and the love of its community. He was invited to take part in various services both English and Filipino held at the church, invited to Walsingham and asked to join in by no less than the Bishop of London! His response was always warm and positive and totally unhindered by his somewhat limited vocabulary, the latter greatly helped by lessons from a parishioner, a Miss Elizabeth. During the presentation, Deacon Milan spoke about his role in the Chaldean church of Ankawa and its seminary, the plight of adults and children in the caravans of Northern Iraq and the uncertainty facing those Christians in the region united by their love and faith in Our Lord. Towards the end of the presentation, Deacon Milan thanked everyone for their love and hospitality; at times, it was very moving. The presentation ended with a Blessing given by Canon William and many of the congregation after which refreshments and a dinner prepared by Deacon Milan himself was shared by all – truly, an evening to remember!

Canon William is no stranger to Northern Iraq or the plight of its Christians having visited the region at least twice, in 2014 and 2018. His role as Chairman of Anglican & Eastern Churches Association and as patron of the UK-based charity Iraqi Christians in Need¹ gives him a unique insight and access to those on the front line of Christian affairs in Iraq. Indeed, it is in re-

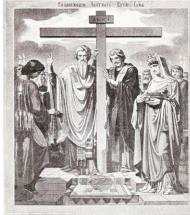
¹ <https://www.icin.org.uk/>

sponse to Archbishop Bashar Warda's appeal to the Synod of Anglican Bishops last year for action and not just words, that this visit came about.

May this be the first of many visits between the Anglican and Iraqi Catholic church and while the Christians of Iraq and Syria seek to re-establish their lives in homes and villages destroyed by Daesh and with a future full of uncertainty, the love of their fellow Christians in the UK is much appreciated.



McCabe
PILGRIMAGES



Syriac Christianity in Eastern Turkey with the Anglican and Eastern Churches Association

17-25 October 2020

A nine day pilgrimage to Tur Abdin, Eastern Turkey
led by The Rt Revd Christopher Chessun, Bishop of Southwark
& Mar Polycarpus, Syriac Orthodox Archbishop of the Netherlands





A PILGRIMAGE TO THE SYRIAC CHURCHES OF EASTERN TURKEY WITH THE ANGLICAN AND EASTERN CHURCHES ASSOCIATION

17-25 October 2020

We are delighted to be leading this pilgrimage to the holy places of south-east Turkey. This area has played an important part in Christian history. After the First World

War, Turkey became a mainly Muslim country, but we will visit the flourishing Syriac church of Tur Abdin, an area which after decades of decline has shown signs of dynamic growth.

We will share in the life of two monasteries, with their classical Syriac worship, as well as visiting towns and villages where Syriac Christianity is central to people's lives. We will also see the ancient cliff-side Monastery of Mor Augin, re-opened after decades of being abandoned.

We shall stop at many holy places, to pray and to reflect, listening both to the voice of history and to the people we encounter along the way. There will be formal times of worship, but also space to be still.

TOUR INFORMATION

The cost is £1,775 per person sharing a twin/double room with ensuite bathroom.

This pilgrimage is on half board; breakfast is included daily and dinner at our hotels with the exception of arrival and departure days.

Flights are with Turkish Airlines from London Heathrow and all airport taxes and charges are included.

We will be accompanied by a local guide/tour manager throughout and will travel by private air-conditioned coach.

All entrance fees to sights mentioned are included as well as tips to guide, driver, hotels and restaurants.

Not included

Travel insurance: our recommended insurance policy is £65 per person aged up to 75 years at the time of travel and

£115 per person aged 76-90. A special feature of this policy is that you do not need to declare medical conditions (see back page). We require all travellers to have adequate cover for the trip and you may have annual or another suitable insurance.

The single room supplement is £445 but please read 'Travelling Alone' overleaf if you would like to share.

Any special requests should be noted on the booking form.

A deposit is payable now with the balance payable eight weeks prior to departure. Your final travel information will be sent two weeks before departure.

A Turkish visa is required for this trip. This is available online for \$20/£16. The process is very straightforward but can be done on your behalf for a fee of £25. Full details will be sent with your final invoice.



TO MAKE A RESERVATION

To reserve your place, please complete the booking form and send it with a deposit of £200 plus the relevant insurance premium, to the tour organiser. Cheques are payable to 'McCabe Pilgrimages' but if you prefer to pay by card, please make a note on the booking form and McCabe staff will contact you to take payment over the phone.

Rev'd Andrei Petrine
38 Claremont Road
Basildon
SS15 5PZ

Tel : 07723 026925
Email: pater@me.com

DAILY PROGRAMME



Saturday 17 October | [DIYARBAKIR](#)

We meet at London Heathrow. Turkish Airlines flight TK1980 to Istanbul departs at 11:30 and arrives at 17:20. Transfer to flight TK2610 to Diyarbakir departing at 19:30 and arriving at 21:40. **Overnight at the Novotel in Diyarbakir (no dinner).**

Sunday | [SANLIURFA & MARDIN](#)

Drive to Sanliurfa (ancient Edessa) for a city tour including Balıklı Göl (sacred carp) in the old town, the Church of St Petrus/St Paulus (Reji Church) and the Archaeology Museum, one of the best in Turkey. Continue to Mardin to visit the Church of 40 Martyrs (Kirkklar Church). **Dinner and overnight in Sanliurfa at (hotel TBA).**

Monday | [MARDIN & DARA](#)

Today we visit Deir ul Zaferan, one of the most important centres of the Syriac Church, as well as the recently excavated historic town of Dara. **Dinner and overnight in Mardin.**

Tuesday | [MIDYAT](#)

We drive towards Nusaybin (Nisbis) where we visit St Jacob's Church (Mor Yakup). Continue to Midyat where we spend **five nights at the Turabdin Hotel.**

Wednesday | [MIDYAT](#)

Today we visit Mor Augin, one of the oldest Syriac churches, and Mor Melke as well as the village of Haberli, once home to over 25 churches and schools which produced a wealth of priests and bishops. Mor Dodo, the most impressive building here, is a fortified Syrian Orthodox church dating back to the 7th century.

Thursday | [MOR GABRIEL](#)

Today we visit Mor Gabriel, the world's oldest surviving Syriac Orthodox monastery believed to have been built 1,600 years ago.

Friday | [MIDYAT](#)

A free day to explore Midyat. It's not a tourist town and you will find the locals very friendly and hospitable.

Saturday | [HASANKEYF & KAFRO](#)

Located on the Tigris River, Hasankeyf has a fascinating history with plenty to see. It's considered to be one of the oldest sites of Mesopotamia. The cliffs that surround the city contain thousands of caves as well as rock cut churches and mosques and ancient cemeteries.

We visit the village of Kafro which, according to tradition, had its origins before the birth of Christ. During the Assyrian genocide, its entire population fled to the nearby monasteries and it was abandoned for many years until the population slowly returned in the latter half of the 20th century.

Sunday 25 October | [DEPARTURE](#)

Transfer to Mardin Airport. Turkish Airlines flight TK2675 to Istanbul departs at 10:25 and arrives at 12:55. Connecting flight TK1971 to London Heathrow departs at 14:50 and arrives at 16:15.



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Cancellation charge for each person cancelling

57 days or more
56 to 29 days
28 to 8 days
Less than one week

Deposit
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1	Double	<input type="checkbox"/>					
	Twin	<input type="checkbox"/>					
	Single	<input type="checkbox"/>					
2	Double	<input type="checkbox"/>					
	Twin	<input type="checkbox"/>					
	Single	<input type="checkbox"/>					
Correspondence Address:					Special Requests Please note above any of the following: special diets, mobility issues, hearing aid wearer, connecting flights. Write below or attach an additional note if we need more information.		Do you require our recommended travel insurance? Please circle Yes / No We assume everyone named will join applicable optional excursions unless indicated otherwise here Yes / No
Post Code: _____					Please tell us here where you heard about McCabe Travel or the tour?		For Office Use DEP
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The McCabe Educational Trust is an independent charity which helps those in need we meet on our travels. In the Holy Land, we support a children's home in Bethany and a school for the blind in Bethlehem. In India we look after fifty boys at a home in Nawabganj.

We invite you to participate in our work.

We will add a £15 **voluntary** donation to your invoice. If you choose to participate, your donation will be **doubled** by a matching contribution from McCabe Pilgrimages. Together, we aim to leave a positive footprint on the paths we travel.

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Pilgrimage Secretary

The Revd Andrei Petrine
The Rectory
52 Epping Road
Toot Hill
Ongar
Essex CM5 9SQ
Tel: 01992 524 421
email: a.petrine@mac.com

Editor of Koinonia

The Revd Stephen Stavrou
St Michael's Vicarage
39 Elm Bank Gardens
London SW13 0NX
Tel: 07801 551 592
email: stephenfrancisstavrou@gmail.com

*The views expressed in Koinonia do not necessarily reflect the views of the Editor
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Cover Photo:

AECA Annual Reception for Orthodox Leaders. Left to right: Canon Jamie Hawkey, Bishop Christopher Chessun, Archbishop Nikitas, and Canon William Taylor, Chair of AECA.