

# EASTERN CHURCHES NEWS - LETTER

*A quarterly publication of the  
Anglican and Eastern Churches Association*

*The General Committee does not hold itself responsible for every  
expression of opinion in the News-Letter*

No. 4

DECEMBER 1955

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## THE ANNUAL FESTIVAL 1955

Our 91st Festival was held, as announced in the last News-Letter on Saturday, October 29th at the Serbian Church of St. Sava in Lancaster Road, W.11. Through the kindness of the Archpriest of the Church, the Very Reverend Miloye Nikolich, the Divine Liturgy was sung at 11.30, two Bishops and six Orthodox clergy con-celebrating. There was a good attendance at this service both of Orthodox and Anglican faithful. In the unavoidable absence of both the Bishop of London and Archbishop Athenagoras of Thyateira, the two Presidents, the Right Reverend Bishop H. J. Buxton, vice-President, presided with a chaplain. As has become the custom on our Orthodox occasions at the Divine Liturgy, parts of the service were sung, some in Slavonic, some in Greek and some in English. At the end of the Liturgy a Memorial for the Departed was sung by the clergy for the repose of the soul of the lately deceased head of the Latvian Church, the Metropolitan Augustin.

After the Liturgy about eighty people sat down to a light lunch in the adjoining Church Hall, and at its conclusion, with Bishop Buxton in the chair, Professor Hodges of Reading University was asked to speak. What he said was listened to with deep attention and appreciation. Professor Hodges speaks with authority. Himself an Anglican, he is widely versed in Orthodox thought and spirituality.

He spoke of the Divine Liturgy and liturgical life as an expression of Christian life and conduct, completely and

splendidly in the Divine Liturgy we had just been taking part in, but also in substitutes for the Divine Liturgy by those even who had not the Tradition and yet were consciously or unconsciously seeking it. He instanced the richness and theological depth of the hymnographers of the protestant and Free Church traditions in this country, particularly those who gave expression to the great Evangelical and Methodist revivals.

The Annual General Meeting followed, mainly concerned with a statement by the Chairman of the year's record and the general assent of the Meeting to the revised Constitution of the Association, prepared by a sub-Committee of the General Committee. The resignation of the Revd. P. Hammond as general Secretary was received with regret, and permission for the General Committee to continue to hold the office in commission until a suitable Secretary could be appointed as requested and granted. Officials and Committee were elected for the next three years, and an interim statement of finance made by the Treasurer who sent the Chairman a report.

## ORTHODOX AND OLD CATHOLICS

We British may perhaps be allowed to claim without undue pride, that we have sometimes been privileged in helping people to know one another. Even when we are not specially instrumental in this, we always rejoice to learn that those who are our friends are themselves friends of each other. This is certainly true in the sphere of Church relations.

For over a century the Church of England has enjoyed the happiest relations with the Holy Orthodox Churches of the East. But what is not so generally realised is that for 24 years we have been in full Intercommunion with the Old Catholics. These are (i) The venerable Church of Utrecht, which is the ancient Catholic Church of Holland founded by the Englishman S. Willibrord, and (ii) Those Catholics of Germany, Switzerland, Austria and elsewhere, who were unable to accept the Vatican decrees of 1870 and so ceased to be in communion with Rome.

Since the last war, the Intercommunion established between us has been fully implemented. In the many exchange visits arranged there has been a closer drawing together and mutual intercourse between the clergy and laity of the two Communions.

Sooner or later the question is asked, "What relations if any, exist between the Old Catholics and the Eastern Orthodox?" In two respects at least—the rejection of the Papal claims, with the accompanying appeal to a General Council, and the absence of the 'Filioque' from the Creed, the Old Catholics are already in close agreement with Orthodoxy.

It is not the purpose of this short article to explore their relations in the past. That subject is touched upon by Dr. C. B. Moss in his most informative book 'The Old Catholic Movement.' Nevertheless, it may interest News-letter readers to know that a recent visit to Old Catholics in Holland resulted in the discovery, for the writer, of the following interesting facts.

The Old Catholics, though numerically a small body, are represented on the Netherlands Council of Churches, and indeed the Vice-President of this Council is an Old Catholic, the Revd. P. J. Jans, Principal of the Old Catholic Seminary at Amersfoort. During 1955 a delegation of Dutch Christians visited Russia, and Principal Jans was their leader. The Patriarch of Moscow expressed special interest in the Old Catholics and recalled the contacts made with them in time past.

In the seaside town of Egmond-aan-Zee in a home for old people there is a number of Orthodox, and an Old Catholic pastor visits them periodically, and arranges for them to receive Communion annually at the hands of the Russian Orthodox priest at The Hague.

For the last few years, each summer, Holland offers hospitality to many refugee orphan children from other European countries. The Old Catholics do their share in this, and give a summer holiday to 30 or 40 Orthodox children. They are guests in Old Catholic homes, and expenses in regard to pocket money and clothing, etc. are met out of Old Catholic Church funds. Considering the slender resources of this minority Church, this surely is a most creditable act of service, and a tangible expression of Christian 'Koinonia'.

Finally, it is interesting to record that in Rotterdam a Greek church is being built, quite near to the Old Catholic 'Paradise' Church in the Nieuwe Binnenweg. At present the Greek community in Rotterdam is in the pastoral care of Father Timiades of Antwerp, whom some of us knew when he was in London. It is especially gratifying to know that he is already on friendly terms with the Old Catholic priest, Pastoor G. A. van Kleef.

These are grounds for hoping that the next few years may well see an increasing and fruitful rapprochement of Old Catholics and Orthodox, both in Holland and elsewhere. Anglicans who have such cordial fellowship with both, will undoubtedly watch such rapprochement with deep and prayerful interest.

*Note:* All who are interested in the cause of Catholic reunion are invited to join the Society of S. Willibrord, which exists to make full use of the Intercommunion now achieved between Anglicans and Old Catholics. The Secretary (who is on the General Committee of A. & E.C.A.) is The Revd. J. A. Burley, S. Peter's-in-the-Forest Vicarage, Walthamstow, London, E.17, and he will gladly give full particulars.

HENRY R. STRINGER

## RECENT EVENTS IN TURKEY

It is with a deep sense of responsibility that this short notice of the events of the 6th of September in Istanbul and Smyrna is written. On the one hand, we ought as fellow-Christians and in an Association of Anglicans and Orthodox to make known the desolate plight of the clergy and people in what was once Constantinople, and yet on the other hand be fully aware that it will serve no good purpose, and least of all that of our friends there, to revive irresponsibly the memory of these unhappy and tragic events. This is especially so because the Turkish Government has hastened to deny its complicity in the organised attack that took place in Istanbul and other places in Turkey simultaneously, and to assure those interested that restitution will be made for the heavy damage to property and public buildings that resulted during that night of terror in the beginning of September.

For some reason or other, and not for the obvious one of any kind of Government pressure in this country, the events at Istanbul received little publicity in the Press. With the exception of a very full account of what happened by the correspondent of the "Daily Mail," the matter, of such grave import to all who care for the religious and secular life of the Orthodox in Istanbul, received surprisingly little emphasis.

The facts appear to be that on the night of September 6th organised pillage and destruction began and increased in violence until something after midnight, when authority intervened and martial law was declared. Until then rioters with lists in their hands of what to pillage and what to spare, were left comparatively free of any interference. In that short time hardly the smallest shop or business in the streets of Istanbul was spared. In the city itself the churches were attacked, many of them totally destroyed, leaving only eleven untouched. In addition to this cemeteries and graveyards were desecrated. A large band of rioters attacked the island of Halki, but were driven off with the help of the cadets at the Turkish Naval College on the island.

The results of all this are far-reaching for the Orthodox. Most of their churches are destroyed or unusable, their vestments and ikons and holy vessels gone, and an understandable spirit of desolation and despair is settling down on these people, in whose minds is still fresh the forcible tax on their substance only twelve or thirteen years ago. The punishment meted out to the rioters has been severe and prompt, as well as the dismissal of those officials whose business it should have been to offer protection and maintain order. It happened that more than one international conference was being held in Istanbul at the very time this took place, which indeed makes it unlikely that a Government that is rightly dependent on the goodwill and respect of the world, should have made itself entirely responsible for such acts.

It is not our business to try to solve the enigma of these riots, nor will it serve any wise purpose to do so. But we need to remember our brethren in Christ in our prayers, and if there is any clear way of expressing our sympathy in helping them materially, we must try to do that. We need also to extend our sympathy to His All-Holiness the Ecumenical Patriarch, for whom these happenings are especially heavy in the light of his courageous policy of loyal co-operation with the Turkish Government ever since he ascended the throne—a work that must now begin again from the very bottom. May he and his people have the divine aid and defence they so sorely need.

On November 7th "The Times" made the following statement from its Correspondent in Geneva:

A mission of fellowship sponsored by the World Council of Churches left Geneva by air on November 6th to pay a week's visit to the Christian churches in Turkey. About three-quarters of the Greek Orthodox churches in Istanbul

were destroyed by fire, or otherwise so badly damaged as to be unusable, in the disturbances on the night of September 6th. Other churches were also destroyed or damaged, and according to the World Council of Churches, the material damage is conservatively estimated at \$150 millions.

The members of the Mission are the Bishop of Malmesbury, the Revd. E. R. Hardy, professor at the Berkeley School of Theology, New Haven, Connecticut, U.S.A., the Rev. Tobias, professor at Butler University, Indianapolis, the Revd. C. Westphal, vice-president of the French Protestant Federation, and the Revd. R. E. Maxwell, secretary for Orthodox Churches and countries with the World Council of Churches.

### BROTHERHOOD IN THE LITURGY

The Revd. L. G. WARREN (Episcopal)

*The following article has been sent to us by the Fellowship of the Eastern Orthodox, Polish National Catholic and Anglican Clergy of Detroit, Michigan, U.S.A. It was read in the form of a paper at a recent meeting. The Fellowship was inaugurated and is under the chairmanship of the Rt. Revd. R. S. M. Emrich, Bishop of Michigan*

It seems that any brotherhood we may have in the Liturgy is so intimately wrapped up with, and so conditioned by, our views on the unity of the Church, that it is almost imperative to say something on the latter by way of preface.

A number of attempts have been made to resolve the present state of Christendom into some simile that will be charitable, true, and helpful to clear thinking. One such attempt is that which pictures Christendom today as being the Father's House—in which there are many mansions. Here, first, is the original Household of God, not made with hands; built on the foundations laid by God himself, in the prophets and the apostles; erected by the Master Builder, Jesus Christ; sufficient within itself, yet preserving its members from false pride by the salt of humility which comes from knowledge of our failures; assured of the Divine guidance of the indwelling Spirit, yet not denying the ability of God to work elsewhere.

Yet attached to the four sides of this great House there are rambling wings, obviously the works of men's hands; each wing containing many more or less self-contained rooms, occupied by estranged descendants, each group having carried

with it such features of its birthright as seemed most valuable. These ramifications are no part of the original blue-print; they have been erected in a spirit of rebellion against the order obtaining in the primitive House; or in sheer ignorance, or as a result of historical isolation. Yet none will deny that the Divine Founder passes freely into these sections sincerely dedicated in his Name, and he strives to move their hearts and ours to break down the dividing walls, and incorporate all in the One Body. Whether or not we join with Clement of Alexandria in dubbing these offshoots "Caricatures," we still regard them as separated brethren, and we pray that the cause nearest to our Lord's heart may be speedily realised.

Each of the groups represented here today believes that it is numbered with the saints in the primitive Household of the Faith. The Orthodox are committed officially to the dictum that they, solely, comprise the authentic Household. The Primate of Ireland referred to this stand in his sermon in Dublin on the 900th anniversary of Great Schism, in these words: "What then of the Eastern Orthodox Church? It, with no less insistence and exclusiveness than the Roman Church, claims to be the One, Holy, Catholic and Apostolic Church, and the divinely appointed channel of the grace of God. Its claim to stand today where it has always stood would appear to be justified, when we study its Credal affirmations. The Orthodox Church has made no additions to the official standards of belief of the Undivided Church of the first nine centuries. And we shall do well never to allow to be forgotten, either by ourselves (Anglicans) or those who surround us in Ireland, this dogmatic steadfastness and unchangeableness. The Orthodox Church, which never seeks to proselytise from us, has made plain to us its desire that we should study one another's positions." And it is the experience of the Anglican Communion throughout the world that the Orthodox are always willing to sit in friendly council with those who seem to be working towards recovery in entirety, or wider emphasis upon, the ancient deposit of the Faith.

And it is also true to say that the sons of Hodur and Utrecht and the sons of Canterbury share the view that they, with certain others, have retained the essentials of Apostolic Order and Catholic Faith. We have claimed a corner in the main room of the House.

Whether or not we agree that this is an accurate picture of our separate positions, we will all grant that each of us believes we represent non-papal Catholicism, and on us rests a tremendously important responsibility. And some feel that

we are not moving as fast as we could towards rapprochement between those who hold this view as is Protestant Christendom. While the separated brethren are impatiently knocking on the wall to each other, we are often content to sit in our own corners, too much pre-occupied with marvelling at our own treasures to realise that much of it is common heritage. We who here may not have much of a voice in the councils of our respective churches, but we can be about that which can never be done on the higher levels—and that is to earnestly assist the process of getting to know one another on the local level. We are all aware that we feel somewhat strange with each other; and somewhat self-conscious; and somewhat afraid the others will not realise our unique position, but are these valid reasons for stemming the urge to uncover and recognise the common ground, and learn the reasons for our peculiarities? We do not seem to be ready to talk of organic unity between the three of us yet, but we can condition ourselves for the entry of the spirit of unity by encouraging the growth of familiarity with each other.

They say that if you want to know the *soul* of a Church you must get to know its Liturgy. It is in the Liturgy that the teaching of the Church is seen in its true setting and perspective. Without the Liturgy, dogma becomes arid and merely intellectual; 'lex credendi' really arises out of 'lex orandi' and not vice versa. An understanding of each other's Liturgy might do more to foster the desire to share each other's inheritance than any attempt to work out a synthesis of doctrine will ever do.

How are we to achieve this understanding? Not by textual knowledge alone, but more in the field of experience. This could be brought about by actual participation of us all in our differing liturgies. Let this group meet one time in an Orthodox Church where the Orthodox Liturgy will be celebrated in its proper setting, with the Poles and the Episcopalians as the worshipping congregation, and with an Orthodox priest giving us instruction as the service proceeds. The next time let us meet in a Polish Church, with their own priest celebrating the Mass, and another Polish priest instructing. And the next time in an Episcopal Church, with the like arrangement; and let us keep doing this, so that we shall come to know and value what each holds most dear.

When we ask What brotherhood at present exists between us in the Liturgy, it seems that the answer is best found, not in any tracing of verbal or ceremonial similarities, but rather

in coming to see that we all share certain great areas of thought on the Blessed Eucharist. With varying weight of emphasis, we all think of the Eucharist as—

A SACRIFICE

A COMMUNION

A SPIRITUAL BANQUET

THE GREAT PRAYER OF INTERCESSION

AN INSTRUCTION IN THE CHRISTIAN LIFE

ADORATION

FELLOWSHIP

A CALL TO ACTION

There is only time to say a very little about three of these features, and these will be—Adoration, Prayer, and Call to Action.

## ADORATION

Our Lord gave us the Blessed Eucharist, not least, to be the means of lifting up our hearts to take part in the heavenly adoration. The Church is to be the Worshipping Community. Insofar as we fail in worship, we fail as the Body of Christ, for the prime function of that Body is to offer perfect worship to the Father, even as Christ did offer the perfect worship of his human life. And be our preaching never so eloquent and persuasive, and our doctrine unassailable, and our organisation impeccable and our expansion admirable, it cannot be pleasing to God unless by it we are leading men into the true worshipping of Him. Archbishop William Temple, one of the greatest souls that the Anglican Communion has produced, taught that the chief function of the Church is so to present the Gospel that men will come through Jesus Christ *to worship* the Father in the power of the Holy Ghost and in the fellowship of his Church. The 'Quicumque vult' begins, "And the Catholic Faith is this—that we *worship*. . . ."

We go our ways to our separate altars, but we go in the brotherhood of this belief. Not for us the pulpit, or the soup kitchen as the centre of our devotion, or even as the chief expression of it, but we find our highest level of worship at the Altar-Throne of the Most High.

Once a Methodist told of how he had accidentally entered an Orthodox Church in the middle of the Liturgy. He said it was like walking into a world of which he knew nothing. He was a good man; he went to his church regularly, but he had never before experienced the surge of the spirit towards

God in pure adoration. He had never *forgotten* himself in worship; he had never felt what real prayer is nor found the wondrous Christian experience that utter absorption in worship can be. (Is it not paradoxical that Protestantism, which sought so hard to replace the priest with the minister, in an attempt to remove human intermediaries, has ended up by intruding the personality of the minister between the soul and God more than ever it is possible to do in a Church which is given to liturgical worship?).

Adoration, waiting on God, is an attitude not much in favour in time of great activity, but we who are stewards of the Holy Mysteries are the more called upon to impress its supreme importance. If we lead people into true and deep worship we shall not easily pry them loose from the attempt to lead a Christian life. Men of old emerged from their Eucharist as "Saints in Caesar's household." Today they can as surely emerge as saints in secularism when they have drunk deep at the wellspring of satisfying worship. And our brotherhood, there all the time, is revealed in its strength as we adore our common Father.

### THE GREAT PRAYER THE INTERCESSION

The life, the death, the resurrection and the ascension of our Lord was Prayer. This was prayer in its highest form. The Liturgy in itself is the *making present* of our Lord—bringing him among us, out of history and out of eternity into the NOW. His life becomes available to us; his death we plead; his resurrection and ascension we share, in a living reality. And this is the summit of prayer, for Him and for us; contact with God on the highest level.

There are many similarities between our Liturgies; the pattern is the same, but we do not find brotherhood in like expressions so much as in like obedience. We come, obedient to his Word, to offer the same worship, consecrate the same gifts, receive the same benefits. We come to the River of Prayer at the flood-tide—this Work, this Liturgy—His perfect prayer sweeping on up to Heaven, undenied ever by the Father, and our weak intercessions are caught up in our Redeemer's mighty one and carried to the eternal Throne.

In our three liturgies we come with our Kyrie Eleison ascending in different languages; our Great Ektenia, our Prayer for the Whole State of Christ's Church, our Unde et

Memores, but it is One Liturgy—the One Prayer-Work of our Lord. The tongues of earth are many, but the language of heaven is one.

### COMMISSION TO ACTION

Prayer and Praise, Banquet and Adoration, Fellowship and Communion, all conspire together to send us into action as Brethren.

Isn't it the Abbé Michonneau who tells of the great church in France that has over its altar, instead of a cross or crucifix, in great carved letters, the Latin word 'ITE'—'GO'? The early Christians hurried out from their altars bearing within them the very Life of Christ, intent on carrying this Life into the failing world.

We Anglicans pray that we may go and "*do* all such good works as thou hast prepared for us to walk in." The Polish National Catholic prays that this Holy Offering "may make me a willing servant to do God's service on earth." And the Liturgy of our Father among the Saints, John Chrysostom, calls down a blessing on those who "bear fruit unto good works."

When the Liturgy comes to an end in Church it is the Liturgy in daily life that is beginning. We all go out to declare for Jesus; to leaven the lump; to permeate humankind; to claim the Kingdom for our King.

The implications of the Liturgy thus throw us against one another. The Commission to Action is to be fulfilled not only in the world, but also in the Father's House of many mansions. We may feel helpless when we mark the hideous dismemberment of Christendom, but we who take of the Bread of Unity take also the charge to seek fellowship with one another. We come to see through our union with Him, that we are bound by his sacramentum, his mysterion, to carry his Gospel of reconciliation abroad, and bring the brotherhood of man to the sons of God.

## FATHER G. M. GALDAU

*The following letter has been received from Fr. Galdau, and is of general interest to us all. We wish him every success in his new work in New York. The Association has reason to be grateful to him for the many occasions on which he spoke for it at Meetings and his unfailing friendliness and interest*

St. Dimitru Roumanian Orthodox Church  
New York

July 27, 1955

My dear Father Oakley,

I have just received the Gibraltar Diocesan Gazette and your very kind expressions about the farewell party which both my British and Romanian friends gave me before I left for New York. I am really very grateful to you and should like to thank you very warmly.

I was just as graciously received here by my Romanian parishoners and many of my former American friends. My work is extremely interesting, and it is much more pressing than in London. With God's help I hope to be able to do my duty as best as one could expect.

Two weeks ago at the annual convention of the Romanian Orthodox Episcopate of America I was appointed as the Dean of the Romanian Orthodox Theological Seminary "Andrei Saguna," and to represent our Church in connection with other international religious bodies. Although I refused to accept such an honour, at last I could not refuse it since the other friend of mine who represented our Church is no more able to do so. For the time being I do not know exactly what I will be able to do. At any rate, I am trying to organize and train, in conjunction with the Pan Orthodox Seminary of Columbia University a few American boys of Romanian origin who would like to study for the priesthood. We have here the necessary means to do so, and we shall start with only three or four young men who have completed their college education and would like to be trained for priesthood. If things will go on properly next year we intend to have at least 10 to 12 boys.

You will realize much better than anyone that our task for the future is not a very easy one. We know not how things will change. We pray God that our Church in Romania, which suffers so greatly at present for defending the true Christian faith against the godless ones, will soon be free and independent. This, however, will create a lot of

problems, not only for our parishes here, but also for the future leadership of our Church in Romania. We know that if present circumstances continue against the Church, most of our present Church leaders will be forced either to resign or to retire to a monastery, if able to survive the change. Although you may not realize this, those who have accepted collaboration with the Communists will have a very difficult task.

I should like to thank you once more for your kind co-operation and understanding while I was in Great Britain. Please express the same gratitude to all those who have been so kind and understanding to me while amongst you.

I hope you will kindly remember me in your prayers. With God's blessing.

Yours sincerely,

G. M. GALDAU

## PILGRIMAGE TO ATHENS IN 1956

The Association hopes to organise a pilgrimage to Athens early in the Spring of 1956. In this will be included a Conference of a few days. The programme, the arrangements for travel, as well as application forms and full information and dates will be included in the next number of the News-Letter. The itinerary suggested is by train to Venice and by fast boat to Athens: 3½ days in all. The cost of travel for those who join in the Pilgrimage will be at specially low rates (as well as the accommodation in Athens itself), making this great opportunity possible for the ordinary traveller.

## THE CHRISTIAN EAST

Although we have been compelled to suspend publication of this quarterly review for the present, back numbers are still available and may be obtained from the Reverend Austin Oakley, 63 Ladbroke Grove, W.11. A very few complete sets of the new series, 1950-54 may still be had at a price of £2. The two volumes contain many articles, translations and reviews of permanent interest and importance.

Readers of this *News-letter* are asked to note that, Association publications apart, we have at present no facilities for selling or lending literature about the Orthodox Church, though we are always happy to furnish information and suggestions.

The 'Reunion Library' which is being formed at Lambeth Palace Library is open to those who wish to consult it. A large number of Association books and pamphlets has been lent permanently to this collection, and is at the disposal of members of the Association.

### INTER-CHURCH TRAVEL

We have received a pamphlet issued by the Youth Travel Club with special reference to inter-church travel. This organisation is run on a non-profit-making basis with the object of facilitating friendly relations between the peoples of various countries. The Inter-Church Travel branch (Hon. Secretary: the Reverend A. E. Payton, 47-49 Lime Street, Liverpool 1) is working in co-operation with Inter-Church Aid. Should any of our readers be interested, and ask for arrangements to be made for visits to Orthodox countries, we feel certain that they will meet with advice and help. 1954 was the first year of operations on any scale and was apparently a most successful one, visits being arranged to countries which included Holland, Germany, Norway, France and Switzerland.

THE ANGLICAN AND EASTERN ORTHODOX CHURCHES ASSOCIATION, which was founded in 1864, exists to unite members of the Anglican and Eastern Orthodox Churches for the following objects:

To promote mutual knowledge, sympathy and intercourse.

To encourage the study of Eastern Christendom.

To pray and work for the restoration of the visible unity of the Church.

The Presidents of the Association are the Lord Bishop of London and the Metropolitan Athenagoras of Thyateira.

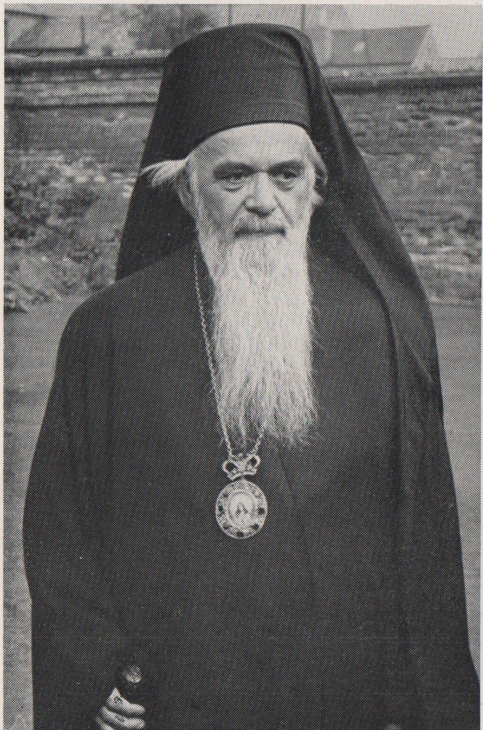
The normal annual subscription is 10/-, but none will be excluded from membership solely on account of inability to pay this amount, while it is hoped that those who can afford to pay more will do so. All members are entitled to receive the *Eastern Churches News-letter*, which is published quarterly.

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**Please note that until further notice, all correspondence, subscriptions, etc., should be addressed to the Reverend Austin Oakley, 63 Ladbroke Grove, London, W.11.**



A PLAN  
*to commemorate*  
BISHOP NIKOLAI OF ZICHA



*by establishing*  
A PERMANENT HOME  
*for*  
SICK & AGED SERBIAN EXILES  
IN BRITAIN

## A HOME FOR EXILES

In the aftermath of war few peoples have suffered more than the Serbs. Nazi persecution was followed by Communist repression and thousands of Serbs found themselves homeless refugees in Western Europe, where neither their language, culture, nor form of faith was understood.

In 1947 over nine thousand Serbs sought refuge in Britain and made their homes here with us. Many of them were already growing old and knew that they would never leave this country again; many of them were ailing. The great problem now is to see that these suffering people do not end their days without human comfort and sympathy as well as without a country of their own.

Those who are ailing in body and mind require skilled care and treatment; but few can speak their language and they themselves are no longer capable of assimilating a new tongue. Scattered over Britain they are far from the ministrations of their priests and the help of interpreters.

There can be only one practicable solution to this problem: facilities for the proper care of those in dire distress must be provided. What is needed is a home where some of these old and tired people can end their days in company with one another, where the comforts of their religion can be brought to them, and where interpreters are near at hand to overcome the difficulties of medical diagnosis and treatment.

*And that is the plan which, with your help, will now be put into effect. We ask for donations so that a house can be bought in London for use as just such a home.*

In his teaching of the faith, Bishop Nikolai was insistent upon the social aspect of the Gospel—over and above its primary and personal relevance. He renewed the ancient custom of Christians gathering together to visit a friend's

house for prayer. This social prayer extended over an area far beyond his diocese of Zicha; it attracted national attention, and he became famous. Then his good work was obliterated by the horrors of the Nazi occupation. Now perhaps it can be revived on a small scale and in a far-off country, by bringing together in one home those who are solitary and suffering. It is a plan that would have appealed greatly to Bishop Nikolai, and it is fitting that the home we shall establish should be in his memory.

† HAROLD BUXTON  
*(formerly Bishop of Gibraltar)*

### BISHOP NIKOLAI OF ZICHA

Nikolai Velimirovic, Bishop of Zicha, died on the 18th of March this year at the Russian Monastery in South Canaan in the U.S.A. at the age of 74. People of many denominations followed his hearse to the grave, for he was a notable figure in Christendom.

When the news of his death had been announced in Belgrade all the bells of the city tolled simultaneously. There was grief and agitation even in public places and a sense of great personal loss in every Orthodox Serbian home. In England, too, he was mourned, for he was greatly loved here.

He spoke English well and during the first World War did much to strengthen the friendship of the Church of England with the Orthodox churches. The Bishop of London at that time wrote: "Father Nikolai

*Continued overleaf*

