

# EASTERN CHURCHES NEWS - LETTER

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Anglican and Eastern Churches Association*

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

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## GENERAL NEWS

### THE LAMBETH CONFERENCE:

The Association held a Reception for Orthodox and other visitors to the Lambeth Conference on Monday, June 30th, at the Church House Restaurant in Great Smith Street, Westminster, at 4.45 p.m. This Reception was attended by a goodly number of members of the Association, of the Fellowship of St. Alban and St. Sergius, the Society of St. Willibrord, and of our invited guests. The Orthodox President, the Metropolitan of Thyateira, along with two of his assistant Bishops, assisted in welcoming the guests. A strong Russian contingent, led by the Archbishop of Minsk, and one from Roumania, led by the Metropolitan of Moldavia, were welcomed, and also spoke later in the course of the Reception, Archbishop Rinkel, Archbishop of Utrecht, represented the Old Catholics, while from overseas, from among the members of the Lambeth Conference, the Archbishop of Brisbane, the Bishop of Nassau and the Bahamas, and the Bishops and Gibraltar and Fulham were able to come. Bishop Scaife, of the American Episcopal Church, and a number of old friends of the Association, who are serving the Church on the Continent, were there. The atmosphere was friendly and informal, and the hall was sufficiently crowded to make the Reception a success.

The preliminary events of the Conference were attended by Representatives of The Oecumenical Patriarchate, and the Churches of Russia, Roumania, and Bulgaria, also the Old Catholic and Armenian Churches. The General Secretary was privileged to attend upon our Orthodox President, the Metropolitan of Thyateira, the Representative of the Oecumenical Patriarchate.

After the paying of formal calls by the visitors, the week opened with the Association's Reception in Church House Restaurant.

One of the outstanding functions which they attended was the official service of welcome on Thursday in Canterbury Cathedral, the Mother Church of the Anglican Communion.

On the Friday the visitors were taken to Nashdom Abbey in Buckinghamshire, where the party was most hospitably entertained by the Lord Abbot and the monks. A brief but

rewarding visit was made to the Augustinian Sisters at Burnham Abbey. On the way home we visited Greenford Old and New Churches, and were received to tea by the Rector of Greenford and Mrs. Towndrow in the Rectory garden.

The next day the visitors were formally received by the Conference in full session at Lambeth Palace, and a Garden Party followed. On Sunday, 6th of July, they were present at the opening service of the Conference in S. Paul's Cathedral.

U.S.A.:

We refer with grief, to the recent death of the Orthodox Archbishop of the Americas, Michael. As the Great Archimandrite here in London at the Greek Cathedral of the Holy Wisdom for many years, he was a friend and active member of the Association, and is remembered with affection by many of our older associates. On the occasion of the republishing of the "Christian East" in 1950, he wrote a letter of welcome and encouragement to the Editor, which was published. He knew the English scene very well, and was thoroughly conversant with our Anglican problems and stresses. We shall miss a good friend in him. May his soul rest in peace.

Since our last issue, two other Orthodox personalities have also passed to their rest: Archbishop Timothy of Australia, and His Beatitude, the Patriarch of Antioch. For them too our prayers are offered.

THE FESTIVAL 1958:

The Association proposes to hold the Festival this year on October 18th at St. Stephen's and St. Luke's, Westbourne Park, the Church and parish of our General Secretary. It has long been our custom to alternate with an Orthodox Holy Liturgy and an Anglican Eucharist at the Festival. Eucharist will be sung at St. Stephen's at 11.30 at which the Bishop of London will preside, followed by the Annual General Meeting in the Parish Hall. The Right Reverend the Bishop of Apameia, who has lately returned from a visit of eleven weeks to the Orthodox Church in America, will speak to us of his impressions and experiences there. Notices will be sent to members in London and the Home Counties.

## GREECE VISITED

A desire of many years was fulfilled this year when I set out for my first visit to Greece. I was enabled to spend two and a half weeks there through arrangements kindly made for me by Mr. David Tustin, who was in Greece for about a year as Philip Usher scholar. Greece had long exercised a strong fascination for me, chiefly because it has been a home of Eastern Orthodoxy for the whole of the Christian era.

The journey by train across Europe was a tiring one of three days, but naturally for me the final stage was the more enjoyable. Among my fellow-travellers there was much exuberance as we crossed the frontier at Idomeni, and one young Greek woman rushed to the carriage window that she might see 'Hellenika grammata.'

At Thessaloniki a number of Greeks left the train — having successfully and adroitly — satisfied the Greek customs officials, and our third night was thus a little less crowded. Travelling through the night, we missed the sight of Mt. Olympus, but later on, the view from the window enabled us to savour more fully Homer's phrase 'the rosy-fingered dawn.'

A pleasing feature of a train journey in Greece — in contrast to Yugoslavia — was the opportunity we had of buying food at almost every wayside station, although I once narrowly missed a sudden and unprepared death under the Istanbul express!

Athens was reached fairly punctually on the 4th day. There I was met by Mr. Christopher King, secretary in Athens of the World Council of Churches. To him I should like to place on record my gratitude for his kind offices on my behalf during my stay.

For a week I lodged most comfortably with David Tustin in a flat in the suburb of Patissia, and soon began to find my way about Athens. I met some of the lay theologians of the University, and had an audience of the Archbishop of Athens. I also called on Archbishop Panteleimon of Thessaloniki, who was to have been one of the delegates from the Church of Greece to the Lambeth Conference, and was leaving the next day for an official visit to the Patriarchate

of Moscow. To all whom I had the privilege of meeting I spoke of our Association, and of the deep longing in the hearts of many Anglicans for union with the Holy Orthodox Church.

While in Athens I met Fr. Jerome Cotsonis, chaplain to the Greek Royal Family, and a leading figure in the great Zoe Brotherhood. I learned something of the activities of this great movement, and also of the similar movement, 'Apostoliki Diakonia' or 'Home Mission of the Church of Greece.' At the latter I was most interested to meet two of the African students from the Orthodox Church of Uganda, one of whom was the writer of the article about that Church which appeared in a former issue of the News Letter.

During this week I enjoyed some pleasant relaxation by taking the 'bus to the coast, and bathing in the warm Mediterranean at Phaleron Bay. The day before I left Athens, we went to the island of Aegina. The 'Elektrika' railway took us to Piraeus and there we embarked on the boat for the hour's trip to the island. There we rested and bathed and visited two of the churches, one of which was the tiny church of S. Nikolas, right on the quay — gleaming white against the deep blue of sea and sky.

The next day, having sent the bulk of my luggage in advance to Thessaloniki, we set out by train for Kalavryta. At Diakophto we had to change on to the narrow-gauge mountain railway, and it seemed as though the whole nation was bent on the same thing! It was the day before Election Day, and apparently all were going to vote 'every one into his own city.' With characteristic kindness and an unerring ability to pick out a 'xenos' (foreigner or guest, it means the same) a policeman led us to the front of the crowd and placed us in the best and foremost seat of the tiny carriage (the antique-looking little engine pushing at the rear). Packed so that movement among us was literally impossible, we set out on the one and a half hours' journey through breath-taking mountain scenery and came at length to Kalavryta. Then after a meal, we decided to climb the four miles to the monastery of the Lavra. At a bend in the road we met monks to whom we introduced ourselves. 'O yes, the Anglican Church,' said one, 'that's the Church that's nearest the Orthodox Church, pass on, we'll put you up for the night.' Another monk led us indoors, lit a paraffin lamp,

and set before us bread, goats-milk cheese, olives, and a carafe of retzina. We sat and talked, David Tustin translating for me. . . . of course the Cypriots should be given their freedom, it's only common decency, to say nothing of Christianity . . . — replenishing our glasses the while! Compline in the dimly-lit church followed, after that, bed about 9.30, and to sleep — lulled by the sound of distant sheep bells. The monastery bell (or was it a semantron?) woke us at 4.30 a.m., and we attended Matins and Liturgy, which lasted till about 8. After an early lunch we set off on our return journey to Kalavryta, and thence again to Diakophto and eventually to Patras.

Here I said goodbye to David, and continued alone by 'bus northwards via Agrinion and Arta to Joaninna. There I stayed with the team of 'Aid to Greek villages,' which is doing splendid agricultural work in some Greek villages at the invitation of Archbishop Spyridon and through the Inter-Church Aid Division of the World Council of Churches. Thus I saw something of the Greek countryside, touring each day by jeep in some quite remote parts.

Another long 'bus ride took me to Larissa, where I joined the main line train and went as far as Katerini — close to Mt. Olympus — and renewed acquaintance with the Metropolitan of Kitrous and Katerini, whom I had met ten years ago when as a priest he came to England.

My last few days were spent in Thessaloniki. There on the Sunday I attended the Divine Liturgy in the Cathedral, visited some of the churches, and met theological professors of the University. My stay in Greece was all too short for me. Too short to see and learn all I could have wished. But long enough to afford memories which will never fade, and to impel me to return at the earliest opportunity.

General impressions are — Firstly, that Greece is an essentially Christian country. With 98% of the population belonging to the Orthodox Church (Roman Catholics and Protestants together form a small minority), I found the people invariably friendly and tolerant, everywhere I was treated with kindness and courtesy, whether or not they knew I was an Anglican and a priest. This I think is significant. It cannot be said — in Greece at any rate — that Orthodoxy in religion produces bigotry or intolerance among the people

towards others. Secondly, that the Church is alive and vigorous, and in close contact with the daily life of the people. Churches I found well-attended and cared for. That the Church is in need of a certain measure of reform cannot be denied, and is clearly recognised by its leaders. Thirdly, many Christians of other traditions are doing excellent practical work in Greece. I feel free to say that it is a pity there are not more Anglicans among them, for they would be welcome. If those who have experience of agricultural, medical, educational or other social work, could spend a year or two in Greece, giving their services in return for their 'keep,' they would be not only rendering valuable assistance to the Greek Church and Nation, but contributing vitally to the cause of Anglican/Greek Orthodox relations. In view of the present situation, that cause was never in more need of support than it is today.

H. R. STRINGER.

#### THE SIGN OF THE TEMPLE A STUDY OF SCRIPTURAL TYPES

[The following study owes almost everything to Fr. Daniélou's book, "Le Signe du Temple," and is indeed a commented summary of it. — A.O.]

Most of us are probably somewhat shy of what is called Biblical typology, that is the study of scriptural types, similes and metaphors. It is itself a fascinating study, but at times it seems barren of spiritual results. Yet along with the use of 'myth', it is bound up closely with the teaching of both Testaments, and figures largely in the Fathers. Typology also shares with the use of myth, the allusive analogical powers of expressing spiritual truths that are otherwise beyond human expression (although not beyond human experience) since they belong to the invisible, interior spiritual world.

The Sign of the Temple. It is a sign in the sense of St. John's use of the word in the fourth Gospel, translated somewhat misleadingly as 'miracle'. Always it is something more than a parable, because it is founded on an existing actual fact and set in history, becoming an image and illustration. In the case of the sign of the Temple, it runs throughout the Bible, being progressively manifested and developed. It is the main stages of this development that we

are to consider. And as is so often the case in the Bible, the progressive unfolding of the type is accumulative, until the whole process is gathered up into its climax and fulfilment. It is in short the history of God's dwelling-place, of His presence among men.

If we take the book of Genesis, in which the principles and foundations of man's commerce with God are laid, it is clear that for the story of Adam and Eve and their descendants, for Noah, and ever for Abraham and the Patriarchs, and during the sojourn in Egypt, God is thought of as present in the whole universe, yet delighting to be with Man in the Paradise of Eden, where before the Fall, there is free intercourse and communion between God and man — the 'freedom to speak' so greatly regarded even by the ancient Greeks as one of the signs of freedom, as against the methods of approach to the oriental monarch and tyrant, and the exaggerated claims of a semi-divine kingship. When worship is mentioned during this first stage, it is the whole Creation that is regarded as the Temple of God. "Heaven is His Throne, and earth is His footstool," as Our Lord himself taught. And even the dread altar set up on Mount Moriah, when Abraham prepares to sacrifice his first-born and only son is cosmic in character. Moreover, those early altars that were raised were made of unhewn stone, piled up roughly of material found on the spot. It is the general sense of the holy, the numinous, that mankind has never forgotten, but which in the true revelation of God is never a worship of nature in itself, however wonderful and beautiful or awe-inspiring, but a reverence for the whole universe as the sign of God's creative power. This persists through all the stages of the progressive revelation of God's presence, and clearly has its loftiest expression in the Psalms.

In the second stage, from Moses onwards, for the cosmic temple is substituted the one only Tabernacle in which God rests invisibly in the Holy of Holies. This great step forward (for it is a true progression) is the culmination of that honeymoon of God with His People, that taking them aside in their sojourn in the Wilderness, which is expressed in the book of Deuteronomy as being born aloft on eagles' wings and brought into the presence of God. Here in the terrors of Mount Sinai, the thunderings and the flames of fire, Moses receives the Law, which includes the directions for the mak-

ing of the Tabernacle, and of the moving pillar of cloud and flame, that was both the sign of God's presence and the guarantee of His guidance and protection. In the Holy of Holies, on the Mercy-Seat between the Cherubim, borne up by them and over the Ark of the Covenant, God rests among His holy ones. This is, it would seem, the prototype of all Temples for God's people, and historically finds its climax in the Temple of Solomon, the Temple of the Restored Remnant after the Exile, and Herod's Temple, to which Our Lord came in the days of His flesh. We may regard this new definitive stage of the Sign of God's Presence from more than one aspect, as a progression: Firstly in view of the end that God purposed, namely the establishing of an earthly Tabernacle of His Glory. This will be made clear later. Secondly, the One Temple at which (at least in the more highly developed Judaism from the 7th century B.C. onwards, and especially in the wholesale recensions of law and ritual that follows the return from Babylonia) the One only God was to be worshipped as invisibly present in the Holy of Holies, without figure or form or image or representation. Only the presence of the Cherubim appears to have pointed to a *human* fulfilment of that Presence. God is unique, the only God, and the ordered sacrificial worship must take place only 'in the place that He shall choose.' He is revealed in His essence as quite other than man, as He Who alone truly lives, and as the source of all life. All this teaching is tirelessly driven home by the prophets, especially by Isaiah, to a people continually drawn aside to heathenism and idol-worship, but who in the Holy Remnant that returned to rebuild Jerusalem as a ritual city, finally and of set purpose, putting aside idol-worship, wiping out every trace of it from the earlier expressions of Jewish religion, and who before legalism and rigorism set in (as it had done by the time of Our Lord) fashioned a sacred nation, a theocracy, with a city built literally to fulfil the exigencies of the Law, with its centre in the Temple on Mount Zion.

We reach now the third and indeed the central stage of the Sign of the Temple, to which all evolution and progress of the idea is directed, and round which all Christian thought and worship is clustered — the Incarnation of the Son of God, in which with the coming into the world of Jesus Christ,

His Humanity is the true Temple in which God dwells. "Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body thou hast prepared me. In burnt offerings and sacrifices for sin, thou hast no pleasure; then said I, Lo I come (in the volume of the Book it is written of me) to do thy will, O God." (Hebrews 10:5). It may be noted at this stage the place in the divine economy of the great Angels, the Archangel Gabriel of the Incarnation, the Angels of the Nativity, of the Temptation, of the Agony in Gethsemane, of the Resurrection and of the Empty Tomb. They are always in the background as a surrounding bodyguard, coming forward at the great moments of the divine drama of the God-Man, underlining and contrasting the humble and servile character of the self-emptying and self-outpouring of the Divine Son with the splendour and power of Him of Whom it is said "And let all the angels of God worship Him." Thus the Humanity of Jesus the Son of Mary, the Messiah, the Christ, becomes the Temple of the Divinity, the dwelling-place on earth of the divine Glory. The real purpose of all former adumbrations of the Presence of God is now given substance and fulfilled. The true meaning of Emmanuel, "God with us," is made clear, and God dwells for ever with His people in the grace and truth that comes through Jesus Christ. The Burning Bush, the uncreated light of the Pillar and the Cloud, of the Tabernacle in the wilderness, of Solomon's Temple, of the glory of the Nativity and the effulgence of the Transfiguration, is centred in Our Lord, the Day spring from on high, the brightness of the Eternal Light, the Sun of Righteousness.

In the final stage of revelation of the Sign of the Temple, the presence of God is manifested after Pentecost in two ways, which establish a distinction rather than a difference: the indwelling of Christ in His Church through the Spirit, the Temple of the Church, and the indwelling of Christ by the same Spirit in every Christian through union with Our Lord as a member of His Body the Church. "Know ye not," says St. Paul, "that ye are the Temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16). "What, know ye not that your body is the temple of the Holy Ghost, which is in you which ye have of God?" (1 Cor.

6:19). Here is, as it were, the perpetual application and manifestation of the true Temple of God, for it is now the truth and substance and no mere type, metaphor or simile.

It is useful at this point to stress the structure of the typical Temple itself on all its stages. There was always a three-fold distinction: the outer Court, the Holy Place, and the Holy of Holies. The first is for the "*laos*," the sacred people of God, the Church, the *naos* for the central mystery, and lastly the Holy of Holies. We know that at the climax of the offering of the Divine Sacrifice on Calvary, the veil that separated the Holy of Holies from the Holy Place and the rest of the Temple, was rent from top to bottom, signifying the abolition of the former separations and the new access to the very presence of God through the veil of Christ's flesh, now torn and rent in death, but about to be raised up by the power of God in Resurrection. At the same time the symbolism has other meanings: for instance, the people of God, gathered out of humanity and redeemed by Christ and in Him, are both kings and priests, having the prerogatives of both corporately, and the old separations are also in this way consummated in the unity of the Body of Christ, the Church. The mystery also of the indwelling of the Holy and Undivided Trinity in the individual Christian is the material for much teaching that can only be symbolic: The redeemed human being represents in himself the typical divisions of the Temple.

- (i) The outer courts correspond to the exterior man, called to purity of the moral life.
- (ii) The Holy Place is the life lived in Grace by Faith, Hope and Love.
- (iii) The inner shrine, the entry of the Christian into the very core and centre of his life, which entry is a movement from a largely exterior life into the innermost abyss (the darkness to the senses and the mind, the radiance of the heart, of St. John of the Cross) that is in every human being, where God dwells in mystery, silence, incomprehensibly, without image or representation.

Two considerations may conclude these very short notes on a great subject. The Sign of the Temple exhibits very clearly the fundamental unity of the Bible, of the Canon of

Scripture of both the Old and the New Testament, in the sense that one can see the development, the progress and the application of the truth for the Christian life. At the same time, it is also clear that the essential truth of each stage persists and is substantially preserved, sublimated and transformed rather than destroyed as the stages develop. In the picture of the blessed Celestial City that closes the Apocalypse, there is no Temple, for the Lord God Almighty and the Lamb is the Temple thereof, and its everlasting light. So the circle comes full, and the end contains all the richness of the beginning of the course.

The other consideration is one that has particular relevance to great multitudes of Christians today, in captivity, under persecution, subject to a secular government that is the declared enemy of Christianity and God. As far as one can see, at the beginning of Christianity, of the Church, there was understandably little emphasis on the actual place of worship. The institution of the divine Eucharist took place in the upper room of a house, and such places for the 'gathered Church' were the norm for New Testament times. Yet the houses in all probability became more splendid (the influence of the Synagogue was doubtless powerful here) and eventually with exceptions even earlier, after the Constantinian Peace of the Church, stately churches arose, and the right and proper custom of a building set apart by consecration for and by the Mysteries, has become the rule. But, as has been noted, the true Christian temple is a living temple, and Christians are being built up as living stones in a temple built of God, of which Our Lord is the chief corner-stone and the Apostles the foundations. The enemy doesn't understand this; again and again, and up to this very hour, he thinks that if he can destroy the churches and monasteries and shrines of Christianity, he can destroy the Christian religion. Our strength is that if every Christian church in the world were destroyed tomorrow, that would not destroy the church built as Paul Claudel says:

"A temple new, where Satan's rage  
Will never quench the burning lamps,  
Nor split the adamantine roof."

AUSTIN OAKLEY.

## SECRETARY'S ANNOUNCEMENTS

1. **SUBSCRIPTIONS.** Many members have not paid their subscriptions for some considerable time. Nevertheless the News Letter has been sent to them, and we are reluctant to delete their names from our list. To all whom it may concern, please let us have your subscription as soon as you can, and so help us to maintain our work.

2. **LOCAL MEETINGS.** The Association is willing to provide speakers on Eastern Christendom for both large and small groups of people — of parishes or societies. For information apply to the General Secretary.

3. **NEWS LETTER.** By an unfortunate oversight, we are completely 'out' of No. 5 of the News Letter — for May 1956. If any members still have this copy, and have no special further use for it, would they kindly send it to the Secretary?

**THE ANGLICAN AND EASTERN 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 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.

Please note that all correspondence, subscriptions, etc., should be addressed to the Reverend H. R. Stringer, St. Stephen's Vicarage, 25, Talbot Road, London, W.2.