

# Eastern Churches NEWS - LETTER

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

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

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**THE ANGLICAN & EASTERN CHURCHES  
ASSOCIATION**

**founded in 1864**

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The Bishop of London

*Orthodox President :*  
The Metropolitan Athenagoras of Thyatira

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EDITORIAL

In accordance with the policy laid down in the last issue we have included as wide a variety as possible of articles relevant to the work of the Association.

Some editorial ambitions remain as yet unfulfilled. We still await letters for publication in our projected "Forum." We have yet to establish a column devoted to News from Abroad. We still need reviewers to provide a regular commentary on the theological periodicals received.

Readers are urged to contribute correspondence. If you find yourself at variance with views expressed in a particular article you will help us by writing to state your reactions.

Of the periodicals to be reviewed are the following (in English) St. Vladimir's Seminary Quarterly, The Russian Orthodox Journal, the Greek Orthodox Theological Review, Orthodox Life, Orthodoxy and the Bossey News; (in German) Alt-katholische Kirchenzeitung and Amtliches Kirchenblatt; (in Greek) Anaplasia, Ekklesia and Pantainos.

During a recent holiday in Athens the Editor took the opportunity of visiting friends new and old who are actively engaged in work for Orthodoxy. Professor Tsirintanis was one. An outstanding leader in the Greek effort to achieve a Christian civilisation, he is the main inspirer of the revival movement in Greece. For the next issue of the News-Letter he has promised an article on Facing the Crisis in the Modern World. Coming from the pen of the editor of the well-known publication AKTINES this article will be doubly welcome.

A fruitful talk was held with the Royal Chaplain, Professor Cotsonis, who pleaded strongly for a realistic approach in inter-Church discussions. As a direct result of this an article appears on the question of Intercommunion.

A visit was paid to the headquarters of the ZOE Brotherhood where much kindness was experienced at the hands of Fr. John Alexiou. A tour was made of the printing works in the company of a most helpful friend, Mr. Perris. An article was promised on the future objectives of the Brotherhood.

Finally contact was established with Fr. Angelos Nissiotis, leader of the Orthodox Christian Unions. At the Offices of the Movement Fr. Nissiotis, whose son is so well known in the World Council of Churches, gave valuable information about Sunday Schools and other church work among young people.

The Inter-Church Travel Association is hoping to organise another tour to Greece in the Spring of next year. Particulars can be obtained by writing to the Editor of the News-Letter.



THE GREGORY PALAMAS FESTIVITIES IN  
THESSALONIKE \*

At the 600th anniversary of the departure in the Lord of St. Gregory Palamas, Archbishop of Thessalonike delegates from the Churches of Constantinople, Alexandria, Antioch, Jerusalem, Russia, Serbia, Cyprus and Greece and many other Orthodox dignitaries took part in the celebrations.

When His All-Holiness the Metropolitan of Thessalonike Panteleimon received the delegates the bells of every Church in Thessalonike were ringing out a joyful peal.

The opening service was celebrated in the Church of St. Gregory Palamas. The service was attended by all the delegates, the Secretary General of the Ministry of Northern Greece, the Mayor of Thessalonike, representatives of various authorities, the clergy and crowds of people. The first address after the service, during which the opening of the festivities was proclaimed, was given by the Metropolitan Panteleimon. This was followed by addresses from many of the official delegates representing the various churches and institutions. All speakers stressed the importance of the festivities in strengthening the bonds among the various Orthodox Churches and congratulated the Metropolitan of Thessalonike on whose initiative they were organised.

Next came a night service lasting until next morning and followed by a Liturgy. The first meeting was held in the hall of Apostoliki Diakonia at the Monastery of St. Theodora. Professors H. Alivizatos, Chr. Constantinidis and J. Calogirou spoke about "Unity in the Orthodox Church." In the afternoon the foreign guests visited the Byzantine monuments in the town under the guidance of Mr. Laourdas, director of the Institute of Studies in the Balkan Peninsula. The delegates were later the guests of honour at an official dinner given by the Mayor, Mr. Papailiakis.

During an official ceremony at the University the Metropolitan of Thessalonike Panteleimon, the Bishop of Catane Cassianos, the Rev. George Florovsky, Professor at Harvard University, Professor H. Alivizatos and Mr. George Sotiriou, a member of the Academy of Athens, were proclaimed Honorary Doctors of Divinity.

A second meeting took place at the Apostoliki Diakonia. The speakers were Prof. A. Fytrakis, of the Athens University, and Theoklitos Dionysiatis, an Agiorite monk, who discussed "the Monastic Life in the Orthodox Church." The last speaker was the Metropolitan of Chios Panteleimon, who dealt with "Monastic Life in Modern Church Work." The guests attended Evensong (Esperinos) at St. Gregory's Church.

On the Saturday, St. Gregory's Day, the Liturgy was celebrated at St. Gregory's by the Metropolitan of Thessalonike, assisted by other Metropolitans and Bishops. Later a lecture was given at Apostoliki Diakonia by the Rev. George Florovsky. His subject was "Gregory Palamas and the Orthodox Tradition." At 4 p.m. on the same day the Relics of the Saint were carried, in a magnificent and solemn procession, from St. Gregory's to St. Sophia Church where Evensong was observed, followed by a sermon preached by the Metropolitan of Chios. In the evening the delegates were the guests of honour at a dinner given by the Secretary General of the Ministry of Northern Greece, who deputised for the Minister.

The Sunday was the last day of the festivities. The Holy Liturgy was celebrated at the Church of St. Demetrius (the patron saint of Thessalonike) by several Metropolitans and many priests and deacons. The Liturgy was attended by crowds of people. After the Liturgy the guests heard the "ceremonial oration" given in the Hall of Ceremonies by Prof. Panagiotis Christou, Professor of Church Literature at the University.

The final feature of the festivities was a farewell luncheon given at the Mediterranean Hotel, where the Metropolitan of Thessalonike thanked all the delegates for their participation in the festivities and wished them unity in Christ and the blessing of God. The Metropolitan of Chios thanked His All-Holiness on behalf of all delegates, wishing him long years of health and service to the apostolic Church of Thessalonike for the glory of God. The festivities closed with the singing of the "apolytikion" of St. Gregory Palamas.

\*For the translation of this article the Editor is indebted to Mr. G. A. Perris of Athens.

SECRETARY'S NOTES

For some years now the secretary's work has had to be combined with that of a London parish, with the consequence that work which should be rewarding and full of interest becomes instead so often frustrating through being sometimes entangled with parish responsibilities.

A.E.C.A. is now in its 96th year, and was the pioneer body in the sphere of Anglican/Orthodox relations. My regret is that its progress today is in part hampered by the above situation. Nevertheless, I have long been of the opinion that the old-established special relations of our two communions ought to be maintained and fostered, and this indeed is the *raison d'être* of the Association.



Would all members, and especially clergy, have this in mind when the subject of Christian reunion is raised in their parishes and elsewhere? We are in honour bound to point out to our fellow church members that Eastern Christendom with its ancient yet living tradition claims the love and interest of Anglicans no less than do other Christian bodies. Please pray for the Association and its work, please write to the Editor or myself with suggestions, and especially with requests for speakers on Orthodoxy, illustrated by slides if desired.

I should like to record my profound appreciation of our Chairman and former General Secretary, Fr. Austin Oakley. I was his assistant priest for over five years, as well as Assistant Secretary of the Association, and I owe to him a great part of whatever knowledge of Orthodoxy I possess. He has recently found it necessary to relinquish the office of News-Letter Editor through pressure of parish work and somewhat poor health. We all hope to have the benefit of his deep knowledge and wise counsel for many years to come.

It is also a matter of thankfulness that we now have an Assistant Secretary in Brother Cuthbert, O.S.B., of Nashdom Abbey. He is a keen and ready helper in our work and has the progress and extension of our Association very much at heart. I am also most relieved to have some office assistance in the person of Miss Kirkland, who very kindly comes to "the office" in my vicarage every week to help me deal with routine affairs.

I do hope we shall have a good attendance of members and friends at our Annual Festival this year. Please mark the date, Saturday, 12th November. Much work and planning go into this event, and it is essential that it should be well supported. It must be "R.S.V.P." for lunch, to facilitate catering. While only members in London and the Home Counties receive an invitation card, all members are of course welcome. Hence this note in the News-Letter.

Some subscriptions are long overdue. If yours is among these would you let us have something, if only an instalment of your arrears?

In spite of difficulties, there are signs of encouragement. I can report a number of new members, and some enquiries about our work. This awakening of interest needs to be fostered by our combined efforts—not only of officers and committee, but of all members. Thus as its century approaches, our Association, in the changing conditions of today, may be increasingly effective in its prayer and work "for the stability of the Holy Churches of God, and for the union of all."

H. R. Stringer.

## 96th ANNUAL FESTIVAL.

### THE DIVINE LITURGY

in

The Russian Orthodox Patriarchal Church,  
Ennismore Gardens, Kensington Rd., S.W.7.

on

Saturday, 12th November, 1960, at 11 a.m.

in the presence of

THE LORD BISHOP OF LONDON,

followed by Buffet Lunch and

Annual General Meeting,

Speaker the Revd. Peter Bide,  
Sec. of Faith and Order Dept.

in The Hall of Holy Trinity Church, Brompton

(by kind permission of the Vicar, the Revd. Prebendary  
P. N. Gilliat)

Underground: Knightsbridge.

'Buses : 9, 46, 52, 73.

R.S.V.P. for Lunch.

The General Secretary,  
S. Stephen's Vicarage,  
25, Talbot Road,  
Bayswater, W.2.

### HENRY JOY FYNES-CLINTON, 1875-1959

Henry Joy Fynes-Clinton, 39 years Rector of St. Magnus the Martyr by London Bridge, died on December 4, 1959. The very large and representative congregation which filled the Church of St. Magnus the Martyr for his Requiem included an old and esteemed friend, James Virvos, Bishop of Apameia, and testified to the respect and affection in which he was held.

The 84 years of his long life, which he devoted to the cause of Unity, covered a period in which the Catholic Movement had to face and overcome many trials and much opposition until it consolidated itself and secured toleration.

In recent years the very hard and devoted work which he put into developing the relations between the Anglican and Orthodox Churches has been, perhaps, not a little obscured by his equally hard and persistent effort to tackle the difficult problem of relations with the Church of Rome. This has led many to misconceive what manner of man he really was.



The son of an Anglican Parsonage, brought up at King's School, Canterbury, under the very shadow of the great Metropolitan Cathedral, and then at Oxford of the 19th century, he was far too well grounded, rooted in the tradition of Anglicanism to regard the Church of England, with all its faults, as other than the possessor of an inheritance not lightly to be bartered away. Of this conviction he often spoke.

His love and attachment to the Orthodox Church, and in particular, to that which never ceased to move him, the supreme beauty of her public worship as exemplified in the Divine Liturgy, he never lost or indeed ceased to admire and commend to others. He always dated this from his early days in Russia where he was tutor in a family of noble connections. Everywhere abroad he was well respected and liked.

Time has passed and two World Wars have erected a barrier difficult to cross, and a generation has come into being which knows little of the days when he was Archbishop Davidson's right hand in connection with Orthodox affairs and acting in the capacity of General Secretary to the Eastern Churches Committee. He remained always a great admirer of the Archbishop, from whom he received much kindness and to whose sagacity he attributed much of the success which attended his own efforts.

Up to 1920 he guided the Anglican and Eastern Churches Association. Naturally he built up a very extensive knowledge of the Orthodox Church. He did much for the Serbian students resident here after the first World War and was an intimate friend of the distinguished Bishop Nicolai Velimirovic. He also was a much appreciated member of the Russian Clergy and Church Aid Council, where his knowledge and experience in Orthodox matters was valued. He it was who secured the collaboration of the late Canon J. A. Douglas, that indefatigable labourer in the cause of Unity between East and West, in the reconstitution of what became the Anglican and Eastern Churches Association. The two men made their final plans under a railway bridge at Lewisham! Despite some very real misgivings on the part of John Birkbeck and the late Mr. Athelstan Riley, to both of whom the advancement of Anglican relations with the Orthodox owes much, the newly constituted Association prospered and much good work was accomplished in familiarising the Church public with the cause.

Without the hard work and drive put into it by these two priests the existing friendly relations between Anglicanism and Orthodoxy could not have been brought about, and so a foundation laid upon which later bodies such as the

Fellowship of St. Alban and St. Sergius have been able to carry forward the work among students and a younger generation of Laity.

Right up to the very end of his life and in conversation Father Fynes-Clinton continued to speak often with affection and respect of the Orthodox Church and of the many friends within its Communion and to invoke the Blessing of God that the work for Reunion might be carried forward and prosper.

For him it was possible to behold this Vision only from afar but not to enter upon the promised land . . . for us, the duty is to march on toward it. Loquere filiis Israel proficiscantur.

Ivan R. Young.

#### REVIEW

Under the Wings of their Prayers. Margaret L. Lisney. Basil Blackwell. Oxford, 1960.

This manual of aids to eucharistic devotions has the subtitle of "The Holy Communion Service with prayers for private use taken from Eastern sources," which describes it. It is a valuable and scholarly little book. The excerpts are mainly from the Divine Liturgy of St. John Chrysostom, of St. Basil, some from the Syriac and the Chaldean Liturgy, and is inserted in the 1662 Order of the Anglican Communion Office. It is refreshing to find a faithful translation of "Let all mortal flesh keep silence," which however is described as a "Hymn for Holy Saturday" rather than a prayer at the Great Entrance, and is inserted between the Consecration and Act of Communion. The prayer "O heavenly King, the Paraclete," so greatly used by the Orthodox, is rightly in its place in preparation for Communion before the service, but is weakly translated and abridged, which is something of a loss.

The author, no doubt, has chosen the Anglican norm of worship because it is fully authorised, and still probably the most widely used by Anglicans, but it may well be a loss that no mention is made either of prayers for the faithful departed, nor the prayers of Our Lady and the Saints, without which the wings of the prayers of the Orthodox Church are sadly curtailed. One may venture to suggest Anglicans need to have their devotions enriched by the age-long prayers of the Orthodox, which are also the prayers of the Undivided Church.

A. O.



THE ANGLICAN AND EASTERN CHURCHES ASSOCIATION RECEPTION FOR THE ORTHODOX OLD CATHOLIC AND ANGLICAN DELEGATES TO THE MEETINGS OF THE WORLD COUNCIL OF CHURCHES IN ST. ANDREWS

The Association wishes to express its grateful thanks first to the Lord Bishop of St. Andrews for acting as host on behalf of the Association and for all the kind help which his Lordship gave in helping in arranging the reception. The Association is most grateful to the assistant priest of St. Andrew's Church in St. Andrews for all the work he did in arranging the reception, and also we express our warm thanks to the Rector of All Saints Church in St. Andrews for kindly letting us use his beautiful parish hall. To the ladies who made the hall ready for the reception and saw to the needs of our guests we extend our very warm thanks for all their kind help; without the help and co-operation of all our kind friends in St. Andrews we would not have been able to arrange the reception. Once again we say thank you very much for all your kindness and warm welcome which was given to everyone.

The Association gave a reception on Saturday afternoon, August 13th, at 5.30 in the parish hall of All Saints in St. Andrews to the Orthodox Old Catholic and Anglican delegates to the meetings of the World Council of Churches in St. Andrews. The Lord Bishop of St. Andrews, acting as host on behalf of the Association, welcomed the guests. It was indeed a very happy occasion and we were pleased to see quite a number of our friends from the Scottish Episcopal Church at the reception. This made us feel that the Association really was expressing its title and that its members are from the Anglican Communion all over the world and from the Orthodox Church all over the world. We are one big family in Christ. The Bishop in welcoming the guests expressed his thanks to the Association for asking him to act as host on its behalf and welcomed the guests there in the name of the Association. He went on to say that the Association worked for the unity of the Anglican and Orthodox Churches and that the World Council covered a very field in Ecumenical work. He wished the delegates every blessing in their meetings. He then asked the Very Reverend Archimandrite Timiadis, the representative of the Ecumenical Patriarchate to the World Council of Churches, to express a few words of thanks for the Orthodox guests. Fr. Timiadis thanked the Bishop for the kindness which had been shown them in the reception. Fr. Timiadis said he could recall the work of the Association in former years and

here he paid a warm tribute to the life and work of the late Canon John Douglas and the Reverend Austin Oakley for their work through the Anglican and Eastern Churches Association in helping to bring the two Churches closer together and to understand one another. In closing, Fr. Timiadis said that the Association could be the means whereby parishes could come to know about the Orthodox Church by the Association helping in arranging liturgies, sometimes Orthodox and sometimes Anglican. This was one of the very best ways of Christians getting to know and understand one another better.

We were very pleased to welcome among the number of guests who attended the reception the General Secretary of the World Council of Churches, Dr. Visser T. Hooft. May we here express our warm thanks to the General Secretary for all his interest in the work of the Association. The reception at St. Andrews will long be remembered and may well be a turning point in our contact with our sister Church in Scotland. The Assistant Secretary was grateful to the number of friends who made suggestions to him about our future work in helping our brethren in the Scottish Episcopal Church to come to play their part in the work of the Anglo-Orthodox Relations. Let us pray God richly to bless our work together for the good of His Holy Church.

C.F.

SUMMER CONFERENCE OF THE FELLOWSHIP OF SS. ALBAN & SERGIUS,

29th August—12th September, 1960.

1. St. Stephen's College, where since 1956 the Fellowship has enjoyed the hospitality of the Clewer Sisters for its Summer Conference, is set on the hill-top directly above the North Foreland, with air as good as any in England. Nor do you go to Thanet *en route* for anywhere else. So the move from Abingdon has naturally increased the tendency to combine conference with summer holiday. Numbers, further from thoroughfares, have not been so large, and a necessary change of date from the beginning to the end of August has been an insurmountable obstacle for some. But the sense of the Fellowship as a family has been intensified, especially for those who have stayed for the whole time or nearly. However, a fortnight is on the long side for a conference, and inevitably a number of our principal speakers can only spend a day or two with us, do not overlap with each other, and are gone just when we seem most to need them. This year it might have meant much in constructive policy for the Fellowship had our President, the Archbishop of York, and Fr.



George Florovsky been able to meet, instead of giving us two, days each (well employed and well appreciated though they were) in separate weeks. But there may be advantages in having to rely mainly on the rank and file for continuity. And at no point in our conference did our leisure seem more than our minds required.

Our general subject in 1959 having been the Holy Spirit, we moved naturally this year to that of "Holiness in the 20th Century." Our chief desire was to bring ourselves face to face with the urgencies of the present day, and our call to holiness. In the first week, Dr. Nicolas Zernov gave us a moving picture of life in convents in Yugoslavia where he has been staying during the past year; Dr. Methody Kussev spoke, from his experience, on the question of Holiness in Secondary Education; and the American Dr. Barr on Holiness in the Universities (illustrated by his own experiences in Chicago); while the French Jesuit Père Viatte, who had been a friend and collaborator of Teilhard de Chardin, set before us the present-day meeting of Religion and Science. But the first week was focussed around two talks on consecutive evenings, by Bishop Antony Bloom and the Archbishop of York, with a valuable discussion on the future of the Fellowship sandwiched in on the morning between. Both prelates brought us to the present urgency, Bishop Antony stressing the absoluteness of the call to that dedication to God which is the meaning and preliminary condition of holiness in man, while Dr. Ramsey, starting from St. John XVII, was insistent on Holiness and Truth ("sanctify them in Thy Truth") as inseparable from true Unity.

A talk on Saturday evening on "Prayer in the 20th Century," in which Dr. Mascall excelled himself, provided a right bridge to the second week, which was focussed again around two talks, by Fr. Gilbert Shaw and Fr. George Florovsky—the former, on "Transformation according to St. Paul," leading on inevitably to the latter on "Theosis." Other important papers included one from Dr. Amand de Mendieta on Mt. Athos, while one from Donald Allchin on Grundtwig provided a preface to three valuable contributions from Lutheran visitors—a Swede, a German, and a Dane—which set off our debate against a markedly, if sometimes subtly, contrasted attitude, and explained the sub-title, Justification and Sanctification, given to this week's paper. But it was the two main talks that brought us back to the present urgencies in our lives and in the world; while Professor Hodges, who had stayed through the whole conference, summed up inimitably once more on the Friday evening, speaking on the three terms, "Righteousness," "Holiness," and "Perfection."

Hardly less valuable than the papers were the discussions and seminars wherein, for instance, the issues of marriage and celibacy were ventilated, and the problems involved in assistance of Orthodox and Anglicans at each other's worship were broached more seriously than they had been for some time.

And that brings us to what must always be the heart of our conferences—the liturgical worship in which we seek, to the limit of what is spiritually possible, to share each other's treasures, and to grow together in Love—"Let us love one another that with one mind we may Father, Son and Holy Ghost, consubstantial, undivided Trinity." The number of Anglicans is growing for whom the experience of the Orthodox Liturgy at our conferences provides food to strengthen and deepen our own worship through the year.

The proportion of Orthodox at our conference is not as large as it once was. This is perhaps inevitable, though regrettable: in particular, we could wish for a larger representation of Greeks and other non-Russians. But there is real value in the presence of a number of English members who, by various routes and from various origins, have found their way into the Orthodox Church. Perhaps it is indicated that our work now, if we are to save ourselves from becoming a *coterie*, is to do all we can, up and down our country, to open to others, who may be far more ready for it than we know, that door of the knowledge of Orthodoxy which has been opened for us.

Derwas J. CHITTY.

2. A fortnight's conference inevitably lacks the stamp of a concentrated one, but gains in a sense of timelessness. There is leisure to stand back and look at everything, one's personal problems included, from a fresh point of view, if not from a disengaged one. Indeed, one mark of the Conference is that we willingly expose ourselves to a whole new set of personal relations: stresses and strains are not absent, but they come in new places, and refreshment arises from renewal and stimulation rather than rest. Any Ecumenical gathering must involve strain. Willingly and lovingly accepted, strain becomes gain.

We heard how prayer has been, and is, taught by practical learned priests. We contrasted the rigorous traditional asceticism in a communistic country of the Serbian convents described by Dr. Zernov, with Dr. Kussev's account of his struggle to teach the Faith in the secular, distracted world of a modern English secondary school—pushing the Faith into, alongside, against a modern idiom. Another set of problems came into view with Dr. Barr and Père Viatte—the Way



taught and lived in the world of learning at two different levels.

Of the daily services, again I hardly dare to speak. There were fewer Orthodox services, but there was one particularly magnificent Liturgy with a Bishop and three Priests; and all the Orthodox music was most beautifully conducted by Michael Fortunato. There was one highly experimental Anglican Liturgy, deeply interesting; and please I always want to say how well we Anglicans sing as a congregation—swank, of course; but perhaps there is something in it.

Mary CHITTY.

#### ON THE POSSIBILITY OF INTERCOMMUNION WITH ORTHODOXY

First of all we must make clear what is the meaning of the term "intercommunion."

Intercommunion, from our point of view, is first the possibility of a mutual participation in the Lord's Supper; secondly, the mutual recognition of the validity not only of the Eucharist but also of all the Sacraments of the other Churches, in such a way that an Orthodox might avail himself of the Sacraments of the other Churches as if they were his own (and conversely the possibility of dispensing the Orthodox Sacraments for the benefit of members of other Churches); and thirdly, intercourse in all other fields.

In the first and second cases an indispensable prerequisite for intercommunion is the integrity of faith. If this integrity be lacking everything else will be useless. Suppose a Church proves the apostolicity, i.e., the uninterrupted succession of its hierarchy, and its integrity in Church Order and worship. If it could not prove also its integrity of faith, the Orthodox Church could not establish inter-communion with it. In plain words, the Orthodox Church would not recognise the Eucharist and the other Sacraments of such a Church as valid *per se*, not even "by economy." Only in cases of conversions of members of that Church to Orthodoxy would be Orthodox Church examine the possibility of recognising "by economy" the Baptism or eventually their Orders as valid. But this is not intercommunion—whether by "exactness" or by "economy."

More especially in regard to the Sacrament of the Holy Eucharist, this if performed by a heterodox cannot be considered as such either "by exactness" or "by economy." Accordingly, members of the Orthodox Church are in no way permitted to receive it. Vice versa, the heterodox are

not allowed to take part in the Holy Eucharist performed canonically by Orthodox priests, since owing to their lacking integrity of faith their Sacraments (especially their Baptism) lack validity *per se*.

This rule may seem severe to many, but in the Orthodox view sacramental intercommunion ought to be *the result of* and *not the means for* a dogmatic and "all in all" union.

As regards intercommunion in other spheres of worship, the marriage of an Orthodox to a heterodox spouse may "by economy" be permitted if performed by an Orthodox priest. Since the last century permission has also been given for the burial of heterodox by Orthodox priests (but not vice versa) and also the mutual availability of churches for the performance of Divine Worship, the exchange of preachers, the mutual attendance at church ceremonies, and the giving of Blessed Bread (Antidoron) at the hands of Orthodox priests to heterodox Christians. On the other hand, as regards intercommunion in the broad sense of the term, participation of the Orthodox in conferences and discussions in which the heterodox take part is not only permitted but also demanded.

The general conclusion is that the Orthodox Church allows intercommunion neither in Sacraments nor except in certain cases in Worship, whereas apart from Worship intercommunion is allowed (besides what has been mentioned above) in co-operation on matters of more general missionary and charitable interest.

This conclusion would lead us to some practical applications, which would help us to be more realistic in our efforts to promote mutual Church benevolence. Efforts to achieve sacramental intercommunion with the Orthodox Churches without previously securing the integrity of faith, are void. Even if intercommunion with Orthodox individuals or groups were in some cases achieved without the attainment of the integrity of faith it would create confusion rather than understanding. For it would be misleading and would lead to the belief that intercommunion also can be obtained in the same way. The only result would be that these Orthodox would be liable to canonical sanctions and perhaps suffer excommunication from their Church. The realistic approach to the matter would be to try to promote Church intercourse (for this is feasible) and at the same time to try to learn from each other's faith. The best means, however, for better Church relations would be to attempt to return to the golden basis of our faith, which is the common faith of our fathers, i.e., the faith of the undivided Church.

Prof. Dr. Arhim Jerome J. Cotsonis



## CONTINUING EDUCATION OF AN ANGLICAN IN THE WAY OF EUCHARISTIC WORSHIP

As a schoolboy I had learned vaguely a "Branch Theory" (as it was described to me) of Christ's Church on earth, the "branches" being the Church of the Roman Obedience, the Anglican Church and "The Eastern Church". One could find out something about Roman Catholicism, for neighbours were of that category and their Churches could be visited and their propaganda literature purchased easily. But to a schoolboy and a youth "The Eastern Churches were dim and distant."

My closer acquaintance with the Holy Orthodox-Catholic Apostolic Church came in 1913 when I spent some months at Wiesbaden in Germany. On the Neroberg above that beautiful town stood the Greek Chapel with golden domes built there by the last reigning Grand Duke of Nassau as a memorial to his Russian wife who was buried therein. Duke Adolf of Nassau lost his throne and Bismark annexed his territory to Prussia. Though services were infrequent, my interest was aroused in Orthodox Christianity, and at that period my contact opened my eyes to the vision of the Church Catholic which included the Holy Angels and Archangels and all the company of Heaven. "Sursum Corda" and the "Sanctus" in our Anglican Rite took on a new aspect. I discovered the real meaning of the Communion of Saints. Till then I had thought that only Roman Catholics ever invoked the Saints and that, as regards Our Lady, Anglicans often seemed somewhat unwilling to call her "blessed". (To refer to her as "Saint" Mary had seemed to me to be "dangerously High Church".)

The First World War came, and in 1918 I became a Prisoner of War in Germany. I was then an Infantry Junior Subaltern. At a P.O.W. camp at Rastall in Baden were many Russians. Anglicans used the hut which had been made their Chapel. A Mirfield Father who was a prisoner like myself taught us a lot about our Orthodox fellow-prisoners' religion. In 1920 I entered our Scottish Episcopal Theological College in Edinburgh and soon learned why our Scottish Liturgy is different in form from the English 1662, and other Communion Rites, and of the way in which Eastern Orthodox worship and theology had affected Anglican worship in Scotland.

Political adherence to the Jacobite cause lost Scottish Episcopalians their place as the Established Church in Scotland, and the adhesion of many Episcopalians to their political loyalty in the 1715 and 1745 risings brought severe

political persecution, while the Church of England (less its non-Juring seceders) went fairly calmly on its way. Contact with English non-Juring scholars, and some correspondence with the Eastern Church—a minority, subject to none too sympathetic Moslem rulers in the Middle East—brought into use the Scottish Liturgy in its 1764 form. There the Epiclesis was introduced and the Canon was made to commemorate not only the death of our Saviour, but his Risen and Ascended Life with a looking forward to His second Advent as King and Judge.

Visitors to U.S.A. will find that because of this the Liturgy of the Episcopal Church there has more in common with that of our Scottish Prayer Book than with England's 1662 rite. That is because America's first Bishop, Dr. Samuel Seaburg, secured Scottish Episcopal consecration in 1784 and took with him our Scottish rite influenced by Eastern Orthodoxy.

As a Scottish priest I have worshipped with our Orthodox brethren in Damascus, Jerusalem and other places in the near East, while in 1936 in Hamburg, amongst Russian refugees there, I was permitted to be present (along with two German Old Catholic priests) right beside the Altar during the celebration of the Holy Mysteries. Thus I have seen a little more of the Eastern Liturgy than some visitors to Orthodox Churches abroad.

May I conclude with another matter of some interest. The Scottish Prayer Book has a short Litany based in Eastern Orthodox Services. It is quite possible that a Provincial Synod soon to be held in Edinburgh may permit (for experimental use) the saying of this Litany in place of the present "Prayer for the Church" which in the Scottish Rite follows immediately after the Prayer of Consecration.

Very Rev. Dr. W. H. de Voil,  
(Dean of Brechin).



### Aims of the Association

To unite members of the Anglican and Eastern Orthodox Churches for the following objects: (1) To pray and work for Reunion; (2) To promote mutual knowledge, sympathy, and intercourse between the Churches; (3) To encourage the study of Eastern Christendom.

### Some Methods of Helping the Work

1. By joining the Association and getting others to join.
2. By arranging for a meeting in the neighbourhood, when a lecture may be given on the Eastern Churches and Reunion, and the objects of the Association explained.
3. By asking the Parochial Authorities to promise a Sunday collection every year either in the service or afterwards at the doors.
4. By uniting in local centres for the study of Eastern Christendom, and for Intercession for Reunion.

Lectures—with or without lantern illustrations—can be arranged by writing to the General Secretary.

### Subscription

The normal annual subscription is 10/- (Life-membership £5), but none will be excluded 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 receive the Eastern Churches News-Letter which is published quarterly.