

Eastern Churches NEWS - LETTER

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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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CONTENTS:

Editorial/Secretary's Notes

Some recent Trends in the Church of Greece

The Faith and Order Commission

The Archbishop's Pilgrimage

Orthodox Liturgy, Landmarks of Rebirth

Home News

Finance

News from Abroad

 Moscow Patriarch in Near East

 Ecumenical Patriarch's Christmas Message

 News from Greece and Egypt

 Orthodox in Rhodesia

Correspondence: "What the Church of England could do."

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ASSOCIATION**
founded in 1864

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EDITORIAL—SECRETARY'S NOTES

Owing to the departure of the Editor with an Inter-Church Travel Party to Greece, I am seeing the material of this issue into the press, so I hope readers will pardon any temporary lapse they may detect in the general arrangement. But we are at least producing an April number even though it may be late in appearance.

The attendance at our meeting on January 21st (elsewhere reported) was most encouraging. It certainly indicates that some members are able and willing to support such ventures. As far as work permits I will try to arrange more. Meanwhile we hope for a good response to our Northern gathering on September 30th.

I have had the privilege of addressing meetings recently at Southgate (C.E.M.S.), St. Mary's Hospital, Paddington, and at Becontree. On all occasions, a real interest in Orthodoxy was shown, and questions asked.

May I underline the words of our Treasurer, Mr. Ullmer, under the title "Finance". One of my many defections of duty has been the failure to send out individual reminders of subscriptions due. This I hope to repair as soon as possible. Would all members who are in arrears please do what they can about it? Records will show the extent of arrears, and we will gladly notify on application!

I should like to say how much we are indebted to Dr. Witt for the improved production of the News Letter, and to express the hope that his present visit to Greece will be both pleasant for him, and of advantage to our work.

SOME RECENT TRENDS IN THE CHURCH OF GREECE

All clergy in Greece, whether of the seven thousand married, or of the five hundred unmarried clergy, are divided for purposes of remuneration by the State into four categories, according to the degree of education which each man may have received. In ascending order, a grade four man is one who left school at the age of twelve (that is, at the completion of the six year course in the Demotic school). He will of course be able to write and to read the speech of the people, but his understanding of the services which he has to read, and of the better type of Church publication, will be limited, as the "katharevousa", or "pure style" of polite conversation etc. is not taught at the Demotic school. However, about ten years ago, it became illegal for any Bishop to ordain a man with so little education (other than a cloistered monk that is), and so the unlettered clerk is already on the way out in Greece.

Grade three comprises those clerics who have completed both the six year Demotic course, and the six year Gymnasium course. These men are in better state than the former, since the Gymnasium course includes a considerable amount of Ancient Greek, Theology, and Ecclesiastical Music, this latter being an indispensable requirement in Greece (on the whole performed by magnificent voices). There are many Grade three priests in Greece doing excellent work, but their days, too, are numbered; in the course of 1960 it became illegal for any Bishop to ordain a man with so little training. At least two years at a theological college are required to bring a man into the second category of clergy; consequently there is at the moment a great expansion of theological colleges in Greece, to accommodate the "bulge" occasioned by this new legislation.

One very interesting experiment is being tried out in Salonica, though it has not yet been running long enough to estimate its success. There is, in Queen Olga Road, a College which provides a three year course for men who have completed the Gymnasium, at the end of which they will be able to qualify both as Priests and as Schoolmasters. It must be realised that, although in Greece there are twice as many clergy per head of the population as there are in England, there is a serious shortage of priests. The reason for this is that so many Greek parishes are tiny little villages, unable to afford a Priest; or a schoolmaster for that matter; but they might be able to afford both in one. And again, many men who at present reject the call to the sacred ministry on the grounds of the appalling poverty which it so often involves in Greece, may now find the way to respond. Altogether, the Archbishop of Salonica's new college is a very interesting venture, and one looks forward with anticipation to the emergence and future of its first alumni, this summer.

Grade one clergy are those who have completed the theological course at the University of Athens or Salonica, or are graduates of the Patriarchal Theological Academy in Constantinople (Halki). The greater part of the unmarried clergy belong to this class, and so of course do all the Bishops. The lay theologians also, of which there are many (more than there are jobs for in fact), would all come into this grade were they to be ordained, which explains why they are so highly esteemed of the people, and a little feared by the lesser clergy. These are of course the people who really discharge the teaching office of the Church; no Gymnasium would be without its "theologos" any more than it would be without its Maths master, or its "philogos" (Greek teacher). Every Gymnasium student is given a thorough instruction in Church

History and Dogmatics, and of late there has been an increasing emphasis on reading the Bible (now available to all in really splendid cheap editions, thanks to the movement called "Zoë"). In the great city Churches on Sunday mornings, it is the lay theologian, more often than the priest, who preaches; and for this reason the sermon does not follow the Gospel as it ought to (and does when the celebrant preaches), but coincides with the Communion of the clergy (behind the doors, now generally closed at this point only in the whole service).

There is said to be a movement among the lay theologians, for the "modernisation" of the clergy. It is felt that the shapeless gown, the untrimmed hair and beard of the monk, together with the "stove pipe" hat, all of which the Greek Priest is compelled to wear at all times, are relics of an age which is gone, and ought to be discarded. These laymen claim that were their clergy allowed to dress with the freedom enjoyed by the Anglican clergy (and by their own in America), a great barrier would have been removed between clergy and people, and that consequently many of their own number would seek ordination. On the other hand, there is a strong reaction, accusing the laymen of "westernising", destroying the National heritage, and so forth, and so the argument continues.

Finally, a word about the perpetual deacon. Whilst we in England are talking so much about this person, he is quietly dying off in Greece. There are still one or two old Deacons at work (one especially magnificent octogenarian at the Russian Church, next to our Church in Athens), but no ordinand—or Bishop—in Greece today would ever regard the diaconate as an end in itself. It is a step to the priesthood, and with priests in such short supply, a step on which no man lingers long. For the married man, a diaconate of a few weeks would be normal (though canonically, it need not be more than one day). For the unmarried, it tends to be longer; his sort are usually engaged on administrative work in the diocesan offices, members of the episcopal household, who will remain in the order of Deacons as long as they are needed.

J.T.W.

WORLD COUNCIL OF CHURCHES

*Minutes of the Faith and Order Commission held at
St. Andrew's, Scotland, August 3rd to 8th, 1960*

From the point of view of a member of the Anglican and Eastern Churches Association two things stand out in the

minutes of the discussions at St. Andrew's last August. First, the discussion about the future of Faith and Order, including the meaning of "Churchly Unity", and secondly, the presence at the meetings, for the first time, of representatives of the Moscow Patriarchate. This is not to say that the rest of the volume is irrelevant for Anglican and Orthodox Christians—far from it. Attention may be drawn especially to the report of the devoted Secretary of the Faith and Order Commission, Dr. Keith Bridston, with its claim that Faith and Order has been a realistic, a radical and a rebellious movement. Dr. Bridston will shortly, to the general regret of his friends, lay down his present office, but he leaves with the status of Faith and Order considerably enhanced.

Now a brief comment on the report of the Commission on the future of Faith and Order which has been submitted to the Central Committee with the recommendation that it be sent to member churches for consideration and comment. The most significant single item in this report is the definition of the unity for which all Christians should seek. It is "one which brings all in each place who confess Christ Jesus as Lord into a fully committed fellowship with one another through one baptism into Him, holding the one apostolic faith, preaching the one Gospel and breaking the one bread, and having a corporate life reaching out in witness and service to all; and which at the same time unites them with the whole Christian fellowship in all places and all ages in such wise that ministry and members are acknowledged by all, and that all can act and speak together as occasion requires for the tasks to which God calls the Church".

This definition of the nature of the unity for which Christians ought to pray and work will cause considerable interest, and perhaps perturbation, among many outside the Faith and Order Movement. But it is a fine reassertion of the ideals of the Movement and it represents a protest, conscious or unconscious, against the idea that the goal of the Ecumenical Movement is a loose federation of Churches as they exist today.

The short speech of Professor Vitaly Borovoy, who spoke on behalf of the Russian Orthodox Church, will repay attention. There is little new in what he had to say—except, indeed, that it was the first time that a meeting of Faith and Order had been addressed in the Russian language! For the rest the Professor expounded the classic Orthodox position, i.e., that the shortest, surest and simplest way to unity lies in the assimilation by all Christians of the heritage and experience of the Orthodox Churches.

Another item of considerable interest in these minutes is

the address of Father Jerome Hamer, who spoke on behalf of the Roman Catholic observers present at St. Andrew's, and gave information about the theological dialogue between Roman Catholics and other Christian Churches.

To a youth delegate the meeting of the Commission at St. Andrew's seemed something "dangerously close to sophisticated intellectual exchange—not a gathering of brothers together in total commitment to face the shame of our divisions". On any fair interpretation of the continued work and witness of the Faith and Order Movement that is an unfounded and a superficial judgement.

R. R. HARTFORD.

THE ARCHBISHOP'S PILGRIMAGE

A fascinating report on the recent pilgrimage of the Archbishop of Canterbury to the Orthodox East was enjoyed by Association members in the well-filled Hall of the Serb Orthodox Church of St. Sava, on January 21st.

The Revd. J. R. Satterthwaite spoke extemporaneously and with authority out of his own personal knowledge about the visit. It had been truly a pilgrimage, a prayerful undertaking. Even the journalists had shown some perception of this, for on the plane they had "swotted theology" and asked questions about such dogmas as the Procession of the Holy Spirit.

The warmth of the greeting at Bethlehem had been shown both by the pealing of the bells and by the repeated kissing of the Archbishop by his brother prelates. From there he had been "borne along by the vast crowd of Christendom to Calvary.

The formal calls on both the Orthodox and the Latin Patriarch had been more than superficial interviews (Dr. Lang when visiting the Latin Patriarch had been "hustled in and out"!). His Grace had presented a copy of the Book of Common Prayer with the comment that "it might well help in liturgical studies". He had met the Armenian Patriarch "upon Mount Sion" and had been taken to see "the Custodian of the Holy Places".

A lighter note was struck with the story of the camel which growled when the Archbishop tried to make friends with it at Samaria. His Grace remarked "I don't think you like me. You must be an infidel".

At Beirut the Greek Orthodox Archbishop was obviously not afraid to meet members of other churches socially. There was growing friendship between the Greek Orthodox and the (Uniate) Catholics.

In Istanbul the Archbishop was the guest of His All-Holiness the Oecumenical Patriarch. He had been present at a service in the Anglican Church at which Roman Catho-

lics, Orthodox and Armenians were all seated together in the Choir. His visit coinciding with St. Andrew's Day, the Patronal Festival, he had attended the Liturgy in which every member of the Holy Synod participated.

THE ORTHODOX LITURGY—LANDMARKS OF REBIRTH

Every Liturgy is an actual demonstration of our Saviour's sacrifice for the salvation of mankind. The yearly festive cycle tends to give a particular colour and meaning to the golden chain of Sundays and liturgies. More especially, the cycle of the Lord's feasts, the feasts which refer to our Lord Jesus Christ, contains a deep meaning. It is the "crown of the year of the Lord's goodness" which goes round the never-setting Sun of righteousness. The great feasts of the Lord adorn this festive garland like precious fragrant flowers: Nativity, Circumcision, Reception (Candlemas), Epiphany, Transfiguration, Crucifixion, Resurrection, Ascension, Pentecost.

The purpose of all these great feasts which we celebrate is to present to us the living Lord, his life on earth, and his redemptive work; to show us with illustrations that is indeed the Way, the Truth and the Life. Is there a better teaching than this? How deep is the symbolism of each of the Lord's feasts for each one of us!

Nativity calls us to a spiritual rebirth. His Circumcision urges us to circumcise our passions. His Reception invites us to receive Him in our arms as Symeon did. His Baptism in the river Jordan reminds us of the great importance of our baptism. "For as many of you as have been baptised into Christ have put on Christ." Who can describe the inexhaustible richness of the lessons we draw from His Crucifixion! "I am crucified with Christ" is its main slogan proclaimed through the mouth of Paul! While the Cross of our Lord incites us to crucify the "old man", His Resurrection urges us to rise with Him to an entirely new life. In Transfiguration we see a similar symbolism. Risen and transfigured to a new kind of life, we must follow Him as men or women completely renewed. No less important to a Christian is the Ascension of our Lord. Through it the God—Man has lifted our human nature to heaven and glory. And last but not least, at Pentecost He sent us the Paraclete to be the eternal companion and helper of the Church and of every soul.

But there is something important to be born in mind. All these feasts are not mere commemorations of past events as is the case with other, e.g. national feasts. The celebration of each of these great and sacred events is made chiefly

through the divine Liturgy. How else should we celebrate Christmas and Easter? We should celebrate, of course, with flowers and candles and songs, etc., but above all with the supreme sacrament of the Holy Eucharist. This Sacrifice, this Supper brings again before us the baptised or crucified Saviour, present at the mystical table. And only when we receive communion and become partakers of the same Supper, then we can really celebrate the great feasts of our Lord.

Therefore, the cycle of feasts from Christmas to Pentecost is not a mere commemoration of important events, a spectacle or celebration. Their purpose is to join us mystically with Christ. The chief aim of each one of the Lord's feasts is incorporation with Christ. Each of the big feasts of Christianity constitutes a landmark in our way to Christ. To celebrate means to become a devouter and stauncher Christian. Every time we celebrate Christmas or Easter we must be one with Christ, follow the steps of our Leader, come into closer contact with the Head of the Church. If the main purpose and objective of our life is to imitate Christ we can achieve it in an excellent way by participating in the divine Liturgy, especially on these great feast-days. The centre of all these feasts is the royal sacrament of the Holy Eucharist. In it our Spiritual life is perfected. Through it we become partakers of the life of Christ; the Lord's image is engraved in our hearts; the mind of Christ and "a new heart" take shape within us. We discover our real self and return to our true origin.

Great is, therefore, the meaning of the yearly cycle of the Lord's feasts whose centre is Christ and His sacrifice. Happy and blessed are these who can feel it in all its depth and breadth and take part in it with living faith. Enormous and invaluable benefits may be drawn from these great feasts. To those who take part in them, these feasts are landmarks of spiritual supply and rebirth in their agonising march towards the Creator. Let us all, full of divine zeal, run, as does the hart after the water brooks, to drink and be refreshed and quench our thirst with unspeakable delight and joy from the waters of these life-giving fountains.

Very Rev. ELIAS MASTROYANNOPOULOS.

HOME NEWS

Reception at Lambeth Palace.—At the kind invitation of the Archbishop of Canterbury, following his pilgrimage, there was a reception for the Association at Lambeth Palace on Thursday afternoon, January 12th. The guests were welcomed by the Archbishop and Mrs. Fisher, the Bishop of London

the Anglican President, and the Revd. Austin Oakley. The Greek, Lebanese, and Polish Ambassadors also attended, and among the 300 guests was a Servite Father. The Archbishop spoke about his visits to the Holy Land and Constantinople, and mentioned some of the things that had impressed him—the countryside of the Holy Land, the unembarrassed and uninhibited Christian brotherhood he had found on his tour. The Archbishop said that since his return he had received letters from all over the world. After the Archbishop had spoken, Bishop James of Apameia, a Vice-President, representing the Archbishop of Thyatira, the Orthodox President, expressed his warm admiration of Dr. Fisher's undertaking. Bishop James went on to say that he hoped His Grace would be able to visit other parts of the Orthodox Church in future years.

Dr. Fisher's retirement.—The news of the retirement of Dr. Fisher from the see of Canterbury came to us all with sorrow after his oecumenical pilgrimage to the Holy Land, Constantinople and Rome. His Grace has always shown a kindly interest in the Association and has ever been ready to help us. We hope and pray that his retirement will be long and happy and that he will still be able to help the work for Christian Unity.

Retirement of the Anglican President.—We also express our thanks and good wishes to our Anglican President on his forthcoming retirement from the see of London. The Association is most grateful to the Anglican President for his interest and help. Ever since his acceptance of office, he has attended the Festival Liturgy in person each year.

Festival at Durham.—A meeting and a Unity Pilgrimage to the shrine of St. Cuthbert in Durham Cathedral is being arranged for Saturday, September 30th. We are very grateful to the Dean and Chapter for their kindness in giving us this privilege, and also to the Bishop of Durham for his permission to hold the pilgrimage which His Lordship has expressed a personal wish to attend.

There is a good number of members in the North of England who are rarely or never able to attend the London Festival and meetings, and so it is hoped that as this event is to be on a Saturday, more members and friends will be able to attend. Those from the South who wish to be present should notify the General Secretary. We hope that all our Orthodox members in the North will make a point of coming so that they can take part in the procession to the shrine of St. Cuthbert after Evensong. Prayers will be offered at the shrine both by Orthodox and Anglicans for the unity of our Churches. More information will be found in the July **News-Letter**.

Parties of people might be able to come by 'bus or coach. Please book the date: **Saturday, September 30th.**

FOUND, at Lambeth Palace after the Association's Reception on Thursday, 12th January, a silver brooch of Middle East workmanship with turquoise stones. Please apply to Miss M. V. Wallace, Church of England Council on Inter-Church Relations, 222 Lambeth Road, S.E.1.

FINANCE

The Officers and Committee of the Association are taking every opportunity of widening and publicising its work. In particular the "News-Letter" has been expanded and, we hope, made more interesting.

This, inevitably, costs money. For example, the last issue of the "News-Letter" cost precisely two shillings for the printing of each copy. Simple arithmetic will demonstrate that an annual subscription of 10/- will not cover the bare cost of printing and posting four copies of the "News-Letter" annually, which is our aim.

The annual subscription has been deliberately fixed at a low level so that none may find it beyond his or her means. Many subscriptions however, are in arrear. Will you please bring them up to date? The subscription is intended to be a minimum. There are already some members who send more. We shall be more than grateful if that number can be increased.

Will you also try and interest the authorities of your own Church in making an annual collection for the work of the Association? We already receive some help in this way but more would be most welcome.

We believe that the Association has a vital and definite part to play in the important field of modern relations between the Churches. Please help us.

NEWS FROM ABROAD

MOSCOW PATRIARCH CONCLUDES NEAR EAST VISIT

(By kindness of the Ecumenical Press Service.)

Patriarch Alexei (Moscow), head of the Russian Orthodox Church, has returned home after visiting Orthodox leaders in Greece and the Near East. During his three-day visit to Athens, the Russian Patriarch joined the Greek Primate, Archbishop Theoklitos, in declaring their "unshakable faith in the fundamental principles of Orthodoxy and its holy institutions".

A joint statement released at the end of the visit pledged that the two Orthodox bodies would attempt to strengthen unity between their own churches. It declared that such unity would aid in preserving world peace.

The Russian Patriarch told Athens newsmen that he favours an exchange of theologians, joint services and pilgrimages with the Greek Church. He further recommended that permanent contacts be made within Orthodoxy concerning the matter of Christian unity, and advocated rapprochement between Orthodox churches and those in the West.

Stressing that the Russian Church would never recognise the Pope's claim as head of the Church, the Patriarch indicated that his church is still examining its attitude towards the World Council of Churches "in a spirit of goodwill".

Meanwhile, Bishop Nicodemus, head of the foreign department of the Moscow Patriarchate, told a press conference in Athens that efforts to bring about the union of all churches were both "admirable and genuine". But he insisted that any union should not distort the essence of Orthodoxy.

While in Athens, the Patriarch received several honours from government officials and members of the Holy Synod. He awarded the highest decoration of St. Vladimir to Archbishop Theoklitos, and invited the Greek Primate to pay a return visit to Russia.

Orthodox theologians attach great significance to the visit, believing it to be the beginning of future contacts. On this occasion the Patriarch and Archbishop Theoklitos agreed that a common attitude should be followed by their churches relative to contemporary ecumenical and Pan-Orthodox issues.

Earlier the Patriarch visited Constantinople. His two-day stay represented the first time since 1589, when the Russian Patriarchate was established, that the Patriarch of Moscow paid a visit to the city.

In the course of his conversations with the Ecumenical Patriarch Athenagoras, the Moscow church leader again pointed to the need for greater unity and closer contacts among Orthodox bodies.

On Christmas, the two Patriarchs, assisted by 18 Archbishops, Bishops and other prelates, celebrated the Holy Liturgy. The service, attended by the Soviet consul general, was sung in Russian and Greek.

For the first time the General Consuls of the USSR, Roumania, Bulgaria and other countries attended the service. After the liturgy the Ecumenical Patriarch welcomed Patriarch Alexius and underlined the importance of this unique event. Since the 16th century no Russian Patriarch has been

in Constantinople, as the country was under Ottoman occupation for four centuries. On this occasion His All Holiness Patriarch Athenagoras I presented the Patriarch Alexius with a magnificent set of pontifical vestments. Answering the Ecumenical Patriarch, Patriarch Alexius expressed his joy at being at the seat of the Ecumenical Patriarchate, the mother church, which filial relations unite with the Church of Russia. He expressed thanks for the most cordial welcome, which was granted to him and to his suite, and transmitted the greetings of the Russian people to the Ecumenical Patriarchate. He offered a golden chalice and a paten as symbols of the sacramental communion in Christ between the two churches. Again the Ecumenical Patriarch underlined his own extreme gratitude and that of most of the people for this historical event in Orthodoxy of having the most beloved head of the Russian sister church among them. He drew attention to the great importance in our disturbed days of such personal contacts among Orthodox leaders for the unity of the churches and for prevailing peace in the world. At the official dinner which was offered in honour of the Russian guests speeches in a brotherly spirit were exchanged.

In the ecclesiastical circles of Constantinople this visit is considered highly important for the future development of closer co-operation between the Orthodox churches. It was agreed that in the coming years Patriarchs and Archbishops should more often make visits and coordinate their efforts for the witness of Orthodoxy in the alarming situation of rapid social change and of a common attitude towards the ecumenical movement.

ECUMENICAL PATRIARCH'S CHRISTMAS MESSAGE

(By kindness of the Ecumenical Press Service.)

The following are excerpts from the Christmas message of His Holiness the Ecumenical Patriarch, Athenagoras I, released by the Greek Archdiocese of North and South America in New York:—

"The greatest responsibility faced in our day by the Church and by all the faithful who bear the name of Christ, is that of accomplishing Christian Unity. The Church would be able to exert immeasurable influence upon the fate and destiny of the people dwelling on earth, if she were united and not divided. The existence of many Churches under the name of Christ, and their separate efforts, have weakened the social and cultural activity and mission of the Church, and have jeopardized the coordination of these efforts. Consequently, the results of division have been made manifest in our day by the reverses that the Church has had to endure

and continues to endure, not only from without, due to the rapidly changing course of world events, but also from within the Church itself. No one can deny that this condition presents grave dangers that can no longer be ignored or underestimated by the Church of Christ.

"It is fortunate, however, that in these recent times this very condition has produced in the bosom of Christianity a gratifying awakening, demonstrated especially in the field of inter-church relations. From the time the Mother Church, the Ecumenical Patriarchate, extended to all one year ago the invitation to unite, there began a series of contacts and visitations between the leaders, entrusted with the supreme responsibility and authority of the several Churches. We note with humble gratitude the example of His Beatitude Alexios, the Patriarch of Moscow, who made visits to Church leaders in the Middle East and to us, and the example of His Grace, Dr. Geoffrey Fisher, Archbishop of Canterbury and Primate of the Anglican Church of England, who visited Jerusalem, this Holy See, and the See of Rome, wherein His Holiness the present Primate of that See, has also designated a special congregation for Church relations. These direct and indirect contacts and communications indicate that the Churches have begun to emerge from the confines of isolationism in which they had hitherto lived, by virtue of the inexcusable determination to remain irreconcilable and refrain from approaching one another as sister Churches. On the other hand, the most consoling aspect of the gratifying attitude towards unity expressed by those in responsible positions is the fact that it has met with the understanding approval of the Christian faithful.

"On this holy night, in which the bells of the Churches toll the glad tidings of great joy, and as our hearts are filled with light and grace, let us humbly pray on bended knee before the cradle of the Holy Infant, that our spiritual unity in Christ may be furthered and developed into a real, living, and perfect Christian Unity. Let us also pray for true brotherhood among men and nations, and for the restoration of world order, according to the Divine Law of Justice and love, so that the nations of the world may fulfill their divinely appointed missions, and so that men may receive equally of the rich endowment, guaranteed to all by the love of God."

EPS, GENEVA.

NEWS FROM GREECE

(Ekklesia, Official Journal of the Church of Greece.)

Besides containing the official record of meetings of the Hierarchy and of the Governing Holy Synod and of the work

of the Apostoliki Diakonia, as well as Citations and Summons and Official Notices, this paper contains news from all parts—different Greek dioceses, other Orthodox Churches, the Roman Catholic Church, the Anglicans, and the Protestants. There is always an opening "leading article," usually signed by the Editor, except when (as in No. 1, of 1 January) its place is taken by the text of the Archbishop's Christmas or Easter Letters, to the Patriarchs and other Heads of Churches. The bulk of the paper is taken up with special articles of a theological or historical nature, and with accounts of special events and the contingent speeches, and with a series of short comments on matters of topical interest.

No. 1, of 1 January 1961, begins with the Archbishop's Festal Letter to the Ecumenical Patriarch and his Pastoral Letter to the Church of Greece at Christmas. Then there is a full account of Patriarch Alexios' visit to Athens from 26 December to 29 December, after his tour of the Eastern Patriarchates. His Beatitude was received with full honours and his visit followed the normal protocol: from the airport he went straight to the Cathedral for the solemn Doxology during which he was formally greeted by the Archbishop and made a speech in reply. There followed formal calls by the Metropolitan of Attica and the Russian Ambassador, and in the evening the Archbishop gave a dinner party in the Patriarch's honour, at which His Beatitude said, *inter alia*: "...In the course of my pilgrimage to the Holy Places I have arrived in Athens, where the holy Apostle Paul taught the Word of God: I am following in his steps. In your country the stones speak of the majesty of Christ. The Russian Church was early to recognise the autocephaly of the Church of Greece and rejoices at her development.

We should like the unity of our Churches not to be confined to prayers and the sacred canons but to be extended to scholarly and ecclesiastical contacts and to exchange of personnel between the two Churches. Such contacts would contribute much to the work of drawing closer together the Orthodox Churches and the Christianity of the West..."

On 27 December the Patriarch had a long discussion with the Archbishop on many topics, whilst his entourage did some sightseeing and visited the Apostoliki Diakonia at Moni Petraki. All went to an official lunch in the monastery of Penteli. Later Bishop Nicodemus gave a Press conference, the Patriarch received the Professors of the Theological Faculty of Athens University, and then the Russian Ambassador gave a reception at his residence: later the Greek and Russian theological professors had a discussion at the University.

adopted the Conciliar Text of the Creeds of 323 and 381 and declared that that was what we meant by "The Creed commonly called Nicene", we should seem to have thrown in our lot with the East. But that is the reason why it would not be possible to do such a thing without raising theological questions.

The proposal made in 1689 was that "a note" on the Nicene Creed should be written, "with relation to the Greek Church, in order to our maintaining Catholic communion". The proposer was Burnet and the word "maintaining" is interesting from a historical point of view. But the "note" does not seem to have been drafted. Burnet probably wanted to state that the omission of the Filioque in the East was not a defect and could not be a bar to communion, since the original text of the Creed had no such clause. At that time many people in the West did not know this.

The modern equivalent of such a proposal would be a declaration that, in the Lambeth Quadrilateral, where we refer to "The Creed commonly called Nicene", we mean the Creeds of the Councils of Nicea and Constantinople without any additions. Even although we continue to use our own version, we say to those who want to begin to use Creeds after not using them (in North India and Ceylon for example), that they are free to use the shorter Eastern text, if they so desire. It seems to me that we ought to do this in Asia and elsewhere. Otherwise we are imposing on Asia and Western European tradition. Omission may follow. But how it is to be done without raising any theological issues I do not see.

3. We are to make a synodical declaration about the Mysteries. There would be no difficulty, I imagine, in getting this kind of declaration; "Grace is conveyed in the Mysteries to those who worthily receive them". That would be true and the Orthodox would agree with it, as far as it goes, but they would say: "We always knew you believed that and so do the Protestants who have such rites, whatever they call them. That is not what we want to know." It is not the Eastern Orthodox belief that the sacraments make us good magically; they may do terrible harm to unworthy recipients. But, for good or evil, the mysteries operate unconditionally. Is this an idea with which "no responsible Anglican theologian" quarrels?

But the real difficulty lies in the making of any synodical declaration on doctrine whatever, unless unanimity is certain. A majority vote is useless, unless the minority accepts it afterwards, which is unlikely in any matter of principle. When the time comes and terms of re-union are agreed upon between us or our representatives, the Orthodox want from

the Anglican synods an assurance that the declaration by which they accept the terms of re-union is an authoritative statement of the doctrine of the Church, as held and taught in our particular churches. If there is to be re-union all Anglicans and all Orthodox must agree.

Behind Eastern insistence on this, besides logic, there are practical considerations which we often forget. The number of Anglicans residing in countries where the Orthodox Church is predominant is very small indeed. The number of Orthodox living permanently in the British Commonwealth and the United States of America is very large and is increasing. The practical question before the Orthodox is this: Must we struggle to maintain the Orthodox Church in every part of the world forever, or are there parts of the world where the dispersed Orthodox could, without any sacrifice of principles, be entrusted to the care of the Episcopalians? Any answer to that question which really amounts to saying, "It depends on the churchmanship of the individual Episcopalians they meet", is of very little practical use. We have not got many people who are compelled to join the Orthodox Church by circumstances, because they live near Orthodox Churches and have no Anglican Church to go to. The Orthodox have thousands who are inclined to regard the Anglican Church as, "The next best thing"; and all newspaper articles and talk about re-union tend to encourage that attitude. Eastern criticism of that attitude is inevitable. It might perhaps be intensified if we did some of the things which Dr. Moss proposes, although that is no reason why they should not be done.

Yours faithfully,

Canon E. EVERY.

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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.

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