

# 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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*Orthodox President :*

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**EDITORIAL : SECRETARY'S NOTES**

**The Archbishop of Canterbury.** We very respectfully offer the newly-enthroned Archbishop of Canterbury, Dr. Michael Ramsey, our congratulations and the assurance of our prayers. We have every reason to believe that the cause of Christian unity is one which he has much at heart, and we are confident that Anglican-Orthodox relations will prosper still further under his wise and sympathetic guidance.

**The Metropolitan of Myra in Lycia.** We offer our sincere congratulations to Professor Chrysostom Konstantinides of Halki Theological College on his elevation to the Episcopate as Metropolitan of Myra in Lycia. He is General Secretary of the Ecumenical Patriarch's Committee for Ecumenical Co-operation, and is an old friend of the Association.

**The Revd. John Wilkinson** was the author of the article entitled "A College in Jerusalem" in the last issue. We apologise for the omission of his name, and thank him warmly for his contribution.

**A Selection of Eikons** is available, printed in colour on paper or card, about 5in. x 4in., and 4in. x 3in. They are quite inexpensive, and would make attractive Christmas cards. Samples and prices supplied on application.

**Subscriptions.** Many members, and News Letter subscribers, are in arrears. I fear I am in part to blame for not sending individual reminders, but nevertheless mention has been made in general from time to time in the News Letter. If you are behind in yours, would you please send us something? Every publication of the News Letter has been sent you, and if these are unpaid for there is a loss to the Association.

**Bother Cuthbert, O.S.B.,** our Assistant Secretary, travels to Greece in October. It will be his first visit, and he will make fresh contacts as well as renew long-standing ones. Our prayers and our good wishes go with him.

**Pilgrimages to Greece and the Holy Land** are being arranged by Inter-Church Travel and Pan-Anglican Tours for next year. The cruise to the Holy Land is from 23rd April to 13th May. London-Venice-Lebanon-Bethlehem-Dead Sea-Jerusalem-Jerico-Rhodes-Athens-Crete-Venice. Inclusive cost ranges from £110 to £250 according to class.

Two parties leave for Greece as follows :

1. Dep. Thurs., 26th April, for 16 days (includes Orthodox Easter).



2. Dep. Sat., 12th May, for 16 days.

Inclusive cost in both cases 75 guineas. Includes air travel to and from Athens, excursions and board.

Further particulars of these and other tours can be obtained from me or direct from Inter-Church Travel (incorporating Pan-Anglican Tours), Fulham Palace, London, S.W.6. (RENowN 6477.)

H. R. STRINGER.

### 97th Annual Festival

#### The Divine Liturgy

in

The Greek Orthodox Cathedral of S. Sophia

on Moscow Rd.

W.2.

Saturday 21st of October, 1961, at 11 a.m.

followed by Sandwich Lunch and

#### Annual Meeting

in the Church Crypt.

Members and friends are invited to bring their own sandwich lunch. Tea and Coffee will be available.

**A Selection of Old and New Slides  
of Orthodox Churches will be shown.**

Speaker :

**The Revd. J. Innes,**

who is at present collecting material for  
a Film-Strip on Orthodoxy.

#### The Annual General Meeting

will then be held for the conduct of business. Elections are due this year, and nominations of officers and members of committee may be sent in to the Secretary beforehand, or may be made at the meeting.

Underground : Bayswater, Inner Circle.  
Queensway, Central Line.

*Note : Members are asked to accept this as notice of the Festival. No other notices will be sent.*

### ENTHRONEMENT AT CANTERBURY

The enthronement of the Most Reverend Arthur Michael Ramsey as one hundredth Archbishop of Canterbury was the occasion of one of the largest gatherings of Orthodox churchmen in this country for many years.

Representatives came from many Patriarchates including Metropolitan Maximos of Sardis, accompanied by Deacon Gabriel Premetides from the Phanar; Metropolitan Meletios of Reggio; Metropolitan Spiridon of Rhodes; Metropolitan Parthenios of Carthage, representing the Patriarch of Alexandria; Archbishop Nikodim, recently appointed to the See of Jaroslav and Rostov, accompanied by Archpriest K. Ruzhitsky from Zagorsk and Monsieur I. Orlov (member of the Russian Baptist Church acting as interpreter), representing the Patriarch of Moscow; Metropolitan James of Mitylene; Metropolitan Justin of Moldavia, representing the Rumanian Patriarch, and Metropolitan Joseph of Varna, representing the Patriarch of Bulgaria.

On June 27th the visitors went by special train to Canterbury for the enthronement. With them were Archbishop Athenagoras of Thyateira who represented the Oecumenical Patriarch, the Patriarchs of Antioch and Jerusalem and the Archbishop of Cyprus; Bishop Anthony of Sergievo of the Russian Orthodox Church (Moscow Patriarchate); Bishop James of Apameia representing the Archbishop of Athens; Archpriest Nikolich representing the Serb Patriarch; Bishop Matthew of the Polish Orthodox Church, and Bishop Nikodem of the Russian Orthodox Church in Exile. Bishop Toumayan of the Armenian Church was present as the representative of His Holiness Vasgen I, Supreme Catholicos of Etchmiadzin.

The visitors robed in the crypt and moved in procession by way of the cloisters, the West Door, and the Nave, to seats in the choir for the enthronement service. After the service the visitors were guests of the Dean and Chapter at a Reception held in the Hall of the King's School.

On Wednesday, June 28th, the visitors took part in excursions to centres of church life near London. One group was made up of the Metropolitan of Sardis, Deacon Gabriel, and the Metropolitans of Rhodes, Carthage and Mitylene, accompanied by chaplains. This group travelled by car to Stacklands Retreat House, West Kingsdown, Kent, where they were received by the members of the Oratory of the Good Shepherd, who were holding their General Chapter there. On arrival they were received in Chapel by the Superior of



the Oratory for a Te Deum and a formal exchange of greetings.

After lunch the party went on to St. Mary's Abbey, West Malling, where they were received by the Lady Abbess. In the beautiful Barn Chapel the Sisters sang a selection of Orthodox Church music as a welcome.

From Malling the party went to Rochester Cathedral, where they were welcomed by the Dean, the Rt. Revd. W. Stannard, and members of the Chapter. They were present in the choir for the singing of the first Evensong of the Feast of St. Peter and were afterwards entertained to tea in the new Deanery.

The second party was made up of the three Russian visitors and the Lutheran Bishop Smemo of Oslo, accompanied by chaplains. This group travelled by way of Crawley New Town to Holy Cross Convent, Haywards Heath. They were received by the Reverend Mother and members of the Community and were present in the Chapel during the singing of the Office of None. At the conclusion of the Office Archbishop Nikodim and Archpriest Ruzhitsky stood before the High Altar and sang a hymn in honour of the Holy Cross, and in conclusion the Archbishop blessed the Community and congregation. After an exchange of gifts the party drove off to the Retreat House, where they were given lunch before leaving again for Guildford Cathedral. At the Cathedral they were welcomed by the Rt. Revd. Bishop F. F. Johnston, Assistant Bishop of Guildford representing the Diocesan Bishop, the Revd. E. O. Ware the Precentor, and members of the congregation. The party was shown round the Cathedral, and one of the Anglican Chaplains purchased a brick which, duly inscribed with the visitors' signatures, will be built into the fabric of the tower. Standing before the altar of the Cathedral, Archbishop Nikodim and Archpriest Ruzhitsky sang a hymn in honour of the Holy Spirit. When it was explained to them that such dedications were rare in this country, they replied that they are rare also in the Russian Church. After tea in the Refectory Hut the party left again for London.

The following day the visitors were present in Westminster Abbey for the Sung Eucharist for the Feast of St. Peter. At the conclusion of the service they moved in procession through the high altar screen into the Chapel of St. Edward the Confessor, where, as the party stood round the shrine of the saint, commemorative prayers were said by the Dean, the Very Revd. E. S. Abbott. That afternoon the visitors were guests of the Archbishop and Mrs. Ramsey at a Garden

Party in Lambeth Palace. The same evening they were present at the annual dinner of the Nikaeen Club held in the Guard Room at the Palace. Amongst the guests were the Archbishop of Utrecht, Dr. Rinkel; the Roman Catholic Archbishop of Liverpool, Dr. Heenan; Dr. W. A. Visser't Hooft; the Archbishop of Upsala, Dr. Hultgren; the Bishop of Oslo, Dr. Smemo; Dr. Kurt Scharf, President of the Synod of the Evangelical Church in Germany; and leaders of the English Free Churches.

M. HALLIWELL.

#### "NEW DELHI"

The Third Assembly of the World Council of Churches meets at New Delhi in India from November 18th to December 6th this year. There will be nearly 1,500 participants, of whom 625 are official delegates of the Churches. The Church of England "team" will be headed by the two Archbishops; we have 18 official delegates and another dozen or so members of the Church of England will attend as consultants, staff members, youth delegates, and so on. A simple prayer card has been prepared which lists our participants by name, and is obtainable at 9d. per dozen from the Council for Ecumenical Co-operation, Church House, Westminster, S.W.1.

An Assembly is basically a business session of the Churches' common instrument, not a latter-day Sinai from which new revelations may be expected. A bad habit has grown up of trying to glamorise world conferences, "summits" and the like, by raising expectations that they will solve all or most, or anyway, one or two of our problems for us. A truer view of a W.C.C. Assembly is given in Archbishop Lord Fisher's remark about the Church Assembly: "It is a glorified P.C.C." The job of any representative body of Christian men and women—whether the P.C.C. of a village or town or housing estate or the Assembly of a great national Church or Council of Churches—is to seek the will of God and then do it. The doing will involve all manner of tedious detail. Our fidelity is tested by how honestly the will of God is sought, how thoroughly the detailed work done. If in addition it is given to us to see visions and dream dreams, this is an extra gift, not to be demanded beforehand.

The Assembly's theme is "Jesus Christ the Light of the World." (Is He? For Scientific humanists, militant Hindus? And how do we persuade them?) It will dig into the meaning of the theme under the headings of the Church's *service*



in Christ's name, the Church's *witness* to Christ, and the Church's struggle to manifest Christ's *unity*: and in the light of all this it will then plan the work that, taught by the Holy Spirit, the member Churches entrust to the World Council of Churches. An outline version of all this agenda has been published in the illustrated booklet *Jesus Christ the Light of the World* (obtainable as above, 3/- each) in order that ordinary people in the Churches may join in, as it were. They are doing so to some effect, as is evidenced by the sale, in Britain alone, of 75,000 copies of the booklet and the correspondence and meetings and study groups that have resulted.

This bare summary will have to suffice for the agenda as a whole; but there are some matters of particular interest to readers of the *News Letter* which can be mentioned at a little more length.

First, the Basis of the World Council. The existing basis reads: "The W.C.C. is a fellowship of Churches which accept our Lord Jesus Christ as God and Saviour." As a result of the urgings of the Orthodox, of Norwegian Lutherans and of American Congregationalists, the following fuller, decisively trinitarian formula has been arrived at and will be put to the Third Assembly: "The W.C.C. is a fellowship of Churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son, and Holy Spirit."

Second, the integration of the International Missionary Council with the World Council of Churches, to become the W.C.C.'s Division of World Mission and Evangelism. It will be remembered that before the Rhodes meeting of the Central Committee of the W.C.C. in 1959, the Orthodox Churches had grave misgivings about integration. These were largely allayed at Rhodes. Orthodox fears were notably absent at St. Andrews in 1960; the Greek Church is appointing bishops to represent it at New Delhi; and above all, the Russian and the Bulgarian Churches have applied for membership. These facts mean that the Orthodox confidence in the W.C.C. is *greater* than ever before.

Thirdly, the membership and therefore the nature of the W.C.C. is decisively affected by the adhesion of the Moscow Patriarchate and the Bulgarians (the Rumanians are sending official observers, as of course is Rome). We enter a new epoch, of which we have no experience, when *one of the very largest member Churches is both Orthodox and from Eastern Europe*. It has also to be noticed that the number of Asian

and African member Churches is steadily increasing (our own new Anglican Province of Uganda will be admitted along with the Russians and Bulgarians); and this Assembly will be the first that has met in Asia. It is likely that Orthodox, East European, and Afro-Asian voices will be heard more loudly in a Council which has hitherto been Western European and North American, and Anglican and Protestant.

To be sure, the World Council has never been "Pan-Protestant." Charles Gore, Edward Stuart Talbot, Walter Frere, Herbert Hamilton Kelly were all at the World Missionary Conference at Edinburgh in 1910 which was the source of the Ecumenical Movement, and neither they nor the Ecumenical Patriarchate which in its famous 1920 Encyclical first suggested a "league of Churches" would thank you for calling them "Pan-Protestants." But it is true that the majority of member churches have been Western and Protestant, and the Orthodox in particular have sometimes seemed ill at ease in conversation whose assumptions were dictated by others and in planning activities which presuppose a ministry and a church life of the western pattern. (This is a subtle matter, but not so much of theology as of the area indicated by "good with young people," "good visitor," "CEMS," "MU" and so on in the advertisements for curates in the *Church Times*.)

Can we look now for a wider, deeper, and truer ecumenical conversation in which the Orthodox take *full* part, which *doesn't* presuppose the conditions of Western Europe and North America, and which will be increasingly "open" to the Church of Rome? If we go—and this conditional sentence is really a request for your prayers—to New Delhi in that mood, perhaps we may be given by God to see something really fresh and creative.

DAVID M. PATON.

## NEWS FROM ABROAD

### FIRST PAN-ORTHODOX SYNOD IN THIRTY YEARS

This article arrived after the last issue of the *News Letter* had gone to print. We feel that our readers will be interested to read about the forthcoming Synod of all the Orthodox Churches.

Plans for a meeting of Orthodox leaders, the first of its kind in over thirty years, has been announced by His Eminence Maximos, Metropolitan of Sardis, head of the Pan-Orthodox (ecumenical) Department of the Ecumenical Patriarchate of Constantinople. The meeting will be held from



September 24th until October 1st on the Island of Rhodes, Greece.

Speaking on behalf of the Ecumenical Patriarch the "first among equals" of Orthodox leaders, the Metropolitan discussed the plans at a press conference held under the auspices of the World Council of Churches. He was on an official five-day visit to the headquarters of the World Council en route from the enthronement of the new Archbishop of Canterbury.

Metropolitan Maximos said that relations with other Churches will be one of the questions on the agenda for the meeting. He said Orthodox Churches have had increasingly good relations with the World Council of Churches and many of its member churches, particularly the Anglican and Old Catholic, and that he hoped that all the autocephalous Orthodox Churches now outside the World Council of Churches would soon be members.

Asked about Orthodox relations with the Roman Catholic Church, he said, Orthodox leaders will follow proceedings of the Second Vatican Council with interest "as we would of any sister church, but that it was impossible to know if Orthodox would be present, since the Vatican has not issued invitations. However, if they are invited they would only go as "observers," since the "Vatican insists on the primacy of the Pope," he said.

He outlined a wide range of agenda items of the Rhodes meeting, including, faith and doctrine, work towards a common Orthodox confession of faith, a possible new translation of the Bible and the preparation of a study material for popular use, the participation of the laity in the liturgical life of the Church, and the development of the monastic life of the Church.

He said particular attention will be given to the task of the Orthodox witness in cultural and social questions. Also under discussion will be ethical questions such as euthanasia, cremation, birth control and family planning, marriage and family life, and the question of divorce. Delegates will also discuss Orthodox work in "mission lands" and the possibility of the publication of a world-wide Orthodox periodical.

A total of 130 persons is expected to attend. Delegates in addition to those from the Ecumenical Patriarchate are expected to be present from the following Patriarchates: Alexandria, Antioch, Jerusalem. Moscow, Yugoslavia, Rumania, Bulgaria; autocephalous Churches in Cyprus, Greece and Poland, and autonomous churches in Czechoslovakia, Latvia and Finland.

Observers will be invited from other Eastern Churches including the Coptic, Ethiopian, the Jacobite and Armenian, and also from the Anglican and Old Catholic Churches, and the Roman Catholic Church, and the World Council of Churches.

The Rhodes meeting will be the first in a series of three, and its major task will be the preparation of study material for the Churches and of an agenda for the second meeting. Delegates will not discuss the substance of agenda issues. This will be done by the second meeting of the Pan-Synod (or preparatory Synod). The third in the series will be the Synod which will be attended by the heads of the Churches as well as by other Orthodox leaders and will make decisions on the issues. The Metropolitan said it is impossible at this stage to say when these other two meetings will be held.

A meeting similar to the Rhodes meeting was last held in 1930 at the famous monastic centre at Mount Athos, Greece, as the first in a proposed three-meeting series. However, world events made completion of the process impossible.

The following news items are by kind permission of the Ecumenical Press Service.

#### PAPAL DELEGATION TO ECUMENICAL PATRIARCHATE

(Istanbul.) A three-men papal delegation has visited the Ecumenical Patriarch His All-Holiness Athenagoras I, leader of Eastern Orthodoxy, at his residence in Istanbul, where they conferred with him on subjects related to the Roman Catholic-Orthodox relations and the forthcoming Second Vatican Council. It was the first time since before World War II that a personal delegation sent by the Pope has visited the Patriarchate.

The visitors were Archbishop Giacomo Testa, President of the Pontifical Ecclesiastical Academy and former Apostolic Delegate to Turkey; Father Alphonse Russ, dean of the Pontifical Institute for Oriental Churches, and Archbishop Francisco Lardone, Papal Internuncio to Turkey.

The official Patriarchate newspaper in an account of the visit noted that the Roman Catholic visitors had been personally instructed by the Pope to inform His All-Holiness the Ecumenical Patriarch of plans for the Second Ecumenical Vatican Council.

Later four Orthodox prelates returned the visit on behalf of the Ecumenical Patriarch calling at the Papal Internuncio's



office in Istanbul. The delegation consisted of Metropolitan Chrysostom of Neocesarea, Meliton of Imbros, Chrysostom of Myra, and Archimandrite Symeon, a secretary of the Holy Synod.

#### THE ECUMENICAL PATRIARCH RECOGNISES BULGARIAN PATRIARCHATE

The Patriarchate of the Bulgarian Orthodox Church and the election of Metropolitan Cyril in 1953 as Patriarch, which were held arbitrary by the Ecumenical Patriarchate, have now been officially recognised by His All-Holiness Athenagoras I.

This decision heals a rift between the Ecumenical Patriarchate and the Bulgarian Church which began eight years ago when the Bulgarian Holy Synod in Sofia elected Metropolitan Cyril as Patriarch in defiance of the Ecumenical Patriarchate of Constantinople. The Bulgarian Church had been an exarchate subject to the authority of the Ecumenical Patriarch until 1953. Following Cyril's election, which was held anti-canonical, the Ecumenical Patriarch broke off relations with the Bulgarian Church and informed all autocephalous Orthodox Churches that he regarded the creation of the Bulgarian Patriarchate as uncanonical and schismatic.

According to Bishop Emilianos Timiades, representative of the Ecumenical Patriarch to the World Council of Churches, the Ecumenical Patriarch has recognised the Bulgarian Patriarch after he had admitted in humility what wrong he had done in 1953 and asked for pardon.

Apostolos Andreas, the official organ of the Ecumenical Patriarchate, commented that the Patriarchate decided to grant recognition "as the protothronē" (i.e., *primus inter pares*) of all Orthodox churches, wishing that love and accord exist among all sister churches. The Greek Radio has reported that steps to secure the recognition had been initiated by Patriarch Alexei of Moscow, head of the Russian Orthodox Church, during a visit to Istanbul last December.

#### MOSCOW PATRIARCHATE

Bishop Nikodim, head of the office of Foreign Relations of the Moscow Patriarchate of the Russian Orthodox Church, has been appointed Archbishop of Jaroslav and Rostov. Aged 32, Archbishop Nikodim was consecrated bishop last year. Archbishop Nikodim attended the enthronement last June of the new Archbishop of Canterbury.

At its meeting chaired by His Holiness Patriarch Alexei the Holy Synod of the Russian Orthodox Church decided to appoint Bishop Michael (Tshub)—the present Bishop of Izevsk and Unmursk in the Urals—Bishop of Tambov and Mitshurinsk in Central Russia. Bishop Michael was one of the members of the delegation of the Russian Orthodox Church at Utrecht, Holland, in 1958. Bishop Michael was also a member of the delegation from the Russian Orthodox Church who attended the opening of the Lambeth Conference in 1958.

#### RUMANIAN ORTHODOX CHURCH WILL SEEK FULL MEMBERSHIP OF THE WORLD COUNCIL OF CHURCHES

In our last issue of the News Letter we reported that the Rumanian Orthodox Church would send observers to New Delhi for the Third Assembly in November. In July of this year Metropolitan Justin of Moldavia visited the World Council of Churches on a five-day visit, and said that his church would apply for full membership of the World Council.

The Metropolitan said that the application is being made because his Church is eager to take a more active role in the ecumenical movement. The application will be made officially in September and will be acted upon by the World Council Third Assembly in November. The Russian Orthodox Church will also make an application for full membership of the World Council at New Delhi. We welcome the steps which these two Orthodox churches have taken in seeking to have closer contact with the ecumenical movement, and also with the churches in the West.

The Bulgarian Orthodox Church will send observers to the Third Assembly of the World Council of Churches in New Delhi. The Roman Catholic Church will also be sending observers.

All Christians are asked to pray for these two forthcoming Councils, the Pan-Orthodox Synod in September, and the Third Assembly of the World Council of Churches in November. In the Orthodox and Anglican delegations attending the Third Assembly there will be a number of members of the Association.

#### THE CHURCH OF GREECE

(Athens.) The Holy Synod of the Orthodox Church of Greece has reversed an earlier decision and has decided to



send several Metropolitans, bishops and other clergy as its representatives to the Third Assembly of the World Council of Churches in New Delhi next November.

In 1957 the Holy Synod had agreed that the Orthodox Church would not be represented at future World Council gatherings by bishops and clergy but only by lay theologians. This decision aroused considerable discussion at the time.

The Holy Synod's latest action has been regarded in the Greek press as a sign that the Orthodox Church was placing fresh confidence in the World Council of Churches and its aims.

The Greek Orthodox delegation will include the Metropolitans of Edessa, Mytilene, Drama, and Kythera, the Bishop of Achaia, Archimandrite J. Kotsonis, and ten university professors.

#### CORRESPONDENCE

*"What the Church of England could do."*

Dear Sir,—Canon Every knows better what the Orthodox believe than I do. I do not venture to dispute what he says, but I should like to hear what our Orthodox friends think about my comments.

All our divines agree in accepting the decrees on dogma of the first four (or six) Councils. The first four were imposed, or rather received, by Act of Parliament in 1560. We accept them as agreeable to Scripture, as interpreted by the ancient Church. We have not changed.

What the Orthodox do when they talk with the Armenians, etc., is not directly our business. What satisfies them will probably satisfy us.

No doubt the reason given by Canon Every why the Orthodox insisted on Seven Councils is historically true. But it appears now that all the Seven Councils, from Nicaea I to Nicaea II, belonged to the period of the one Christian Empire (the Oikumene), and were connected with its policy. They could not have existed before Constantine, or after Charlemagne. Any future Council will belong to a totally different period. The Orthodox need not be diffident because there were no Councils after 787. The period for that method of defining the Faith was over.

In 50 years I have never heard that the Orthodox think

more Councils necessary. If there are others, let them tell us what they are and what dogmas they defined.

The "Filioque" Clause is not clearly proved by Scripture nor defined by a General Council. We should not, by dropping it, "throw in our lot with the East." We are neither Greeks nor Latins: we are free to agree with the Greeks if we think them right. The dogmas of a General Council can only be enlarged by another General Council.

"For good or evil, the Mysteries operate unconditionally." We all agree (Article 26) a bad priest is still a priest. As with the Old Catholics, reunion must be accepted unanimously or nearly so: we cannot have a determined minority making a new schism (as happened at Chalcedon). But as long as there is no strong opposition, agreement by the Provincial Synods is enough.

I do not underestimate the great difficulty of reunion of the Anglican Churches with anybody, or suppose that my proposals would lead to it at once. But I think they would bring us much nearer to Orthodoxy. And if we cannot have reunion with the Orthodox, we certainly cannot have it with anyone else.

C. B. Moss.



### **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.