

The Anglican and Eastern Churches Association  
97th ANNUAL FESTIVAL

The Annual Festival will be held on  
SATURDAY, 21st of OCTOBER, 1961.

The Divine Liturgy will be celebrated in the  
Greek Orthodox Cathedral of S. Sophia, Moscow Road,  
Bayswater, W.2. at 11 a.m.

After the Liturgy, members and friends are  
invited to bring their own sandwich-lunch into the  
Hall beneath the church, where tea or coffee will  
be available.

Following lunch there will be a public meeting  
at which a selection of slides will be shown, some  
of which are to be used in the making of a Film-  
Strip on the Orthodox Church.

The public meeting will be followed by the  
Annual General Meeting for the conduct of business.  
Elections are due this year, and nominations of  
officers, and members of the committee, may be sent  
in to the General Secretary beforehand or may be made  
at the meeting.

Further particulars will be announced in the  
October number of the News Letter. Meanwhile, all  
are asked to book the date.

# Eastern Churches NEWS - LETTER

*A quarterly publication of the  
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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 :*

The Metropolitan Athenagoras of Thyatira

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EDITORIAL—SECRETARY'S NOTES

We apologise for the slightly later appearance of the News Letter. The publication months are, - January, April, July, and October. It should normally appear sometime during those months.

"An Orthodox at New Delhi" was the subject of a talk given by the Very Revd. Archpriest Vladimir Rodzianko, an Orthodox delegate to the World Council of Churches Assembly, to a meeting of members and friends on 27th. of January. He began by emphasising the remarkable atmosphere that was soon felt by all present at the Assembly, an atmosphere with a deep sense of the presence of the Holy Spirit bringing men and women of different races and different Christian traditions into a realization of unity of mind and purpose which surmounted the possible causes of strife and disunity that arose during the course of the Assembly and which could be called nothing short of miraculous. What seems so remarkable, almost beyond hope is the unanimous message issued at the end of the Assembly by all those concerned. This stresses three great necessities for future reunion. The first is that there must be one visible Christian Church throughout the world; second, the faith of that Church must be one; and the third, that there must be a single ministry. This unanimous declaration of the Assembly constitutes one of the greatest steps forward since the 11th. and the 16th. centuries. The occurrence of the Assembly is too close for us to be able to assess its importance in the history of the Church, but it cannot be other than a great landmark in that history. We begin to see the outline of things to come.

H. R. STRINGER, GENERAL SECRETARY

THE PAN-ORTHODOX SYNOD OF RHODES

(Sept. 25 - Oct. 1, 1961)

**The Unity and Spiritual Strength of Orthodoxy**

The Pan-Orthodox Conference of Rhodes constitutes a most important event in the current history of Orthodoxy, because above all, it demonstrated the internal unity and spiritual strength of the Orthodox Church. Orthodoxy, which is the true expression of the spirit of Christianity, is inspired in her administration and life by democratic principles, and follows the synodical system according to the example of the Apostles (Apostolic Synod, 44 A.D.) and the ancient, undivided Church (local and Ecumenical Councils). The highest authority of Orthodoxy is the Ecumenical Council which, through its delegations from all the churches throughout the world, decides authoritatively and expresses the faith and conscience of the entire church in all matters which have



been introduced for discussion and solution by the various churches and particular circumstances. Orthodoxy, then, is the church of the seven Ecumenical Councils of the One, Undivided Church of the first eight centuries of Christianity. The last Ecumenical Council was convened in Nicaea in the year 787 A.D. Since then, with the exception of a few local councils, Orthodoxy has not convened an Ecumenical Council, even though, in the natural course of events, many problems arose and accumulated which had need of authoritative decisions of an Ecumenical Council. By geographical coincidence Protestantism spread throughout Northwestern Europe, Roman Catholicism predominated in the Mediterranean basin, in Southwestern Europe, and Orthodoxy in Eastern Europe, where political circumstances were not always favorable. Many serious reasons in conjunction with the historical circumstances of practically all the Autocephalus Churches comprising Orthodoxy made the convening of a Pan-Orthodox Council impossible. The Autocephalus Churches, however, urgently felt the need and responsibility for such a council. A number of problems awaited an authoritative solution. Much fermentation, and many movements were taking place within the Christian world. It was impossible for the Orthodox Church, which preserved the faith and life of the undivided church unchanged, to remain inactive and indifferent. It was imperative that a preparatory meeting take place which would pave the way for a Prosynod, as well as an Ecumenical Council.

Again many obstacles had to be overcome. But Divine Providence inspired the Ecumenical Patriarch Athenagoras I, a leader with unbending determination, with broad perception, who took the initiative courageously and unhesitatingly worked towards making the Conference of Rhodes a reality. The meeting and talks between Ecumenical Patriarch Athenagoras and Patriarch Alexius simplified matters, and the conference was carried out successfully. Participants in the conference were Bishops, priests and lay theologians of all the Autocephalus Churches.\* Representatives were invited from

\*Orthodoxy consists of 15 independent or Autocephalus Churches, which recognise as first amongst equals (primus inter pares) and as Spiritual Leader the Ecumenical Patriarch of Constantinople. These Churches are: The Patriarchates of (1) Constantinople, (2) Alexandria, (3) Antioch, (4) Jerusalem, (5) Russia, (6) Serbia, (7) Rumania, (8) Bulgaria, and the Churches of (9) Cyprus, (10) Greece, (11) Poland, (12) Czechoslovakia, (13) Finland, (14) Georgia, (15) Albania. The Church of Finland was unable to send a delegation. The Church of Georgia was represented by the Russian delegation, which was empowered to do so. The Albanian Church was not invited, because it does not yet have canonical relations with the Ecumenical Patriarchate. The remainder sent six or seven representatives each, according to previous agreement.

the smaller Ancient Eastern Churches as observers. Also present as observers were the invited representatives of the Anglican Church, the Episcopal Church of America, the Old Catholics and the World Council of Churches. The Roman Catholic Church was not invited to send observers, because the two Churches (Orthodox and Roman Catholic) had not agreed as to the manner in which they would participate in one another's councils. However, the Ecumenical Patriarch sent unofficial personal invitations to renowned Roman Catholic theologians, and they, with permission of their Church authorities, were present at the conference (R. Dumont, Van Ruyuen, Duprey, Wegner, Stephanou Elpide, Emman, Jungelaussen, Joseph Minihan). In addition, other Orthodox Bishops, lay theologians and professors of the Universities of Athens and Salonica were present as observers. Even though the scope of the council was limited, because its purpose was to prepare an agenda for the Prosynod, which in turn will prepare for the Ecumenical Council, yet it took on an Ecumenical character, and commanded world-wide interest, which was evident by the presence of a large number of Orthodox and non-Orthodox correspondents and reporters.

According to the programme, all the delegates, the observers, the visitors and the reporters left Athens on the 22nd. September by boat for the island of Rhodes. On their way to Rhodes they visited the island of Tenos, where they held a short service in the famous Church of the Panagia in Tenos: they stopped also in the island of Patmos, where they praised God in the Holy Cavern, where, according to tradition, the Apostle John wrote the Book of Revelation. On their arrival at Rhodes, accompanied by the people and the authorities of the Island, they went directly to the cathedral of the city, where a Te Deum was held. In this Cathedral all the plenary sessions of the pan-orthodox Conference took place.

The next day - Sunday 24th. September - a panegyric opening Service was held, in which twelve bishops and more than thirty priests and deacons participated. Prayers were addressed to the Heavenly Father by the celebrating bishops and priests each in the language of his own nation (Greek, Arabic, Slavonic and Rumanian). It was an unforgettable and magnificent service; indeed a Pentecostal Praise of the wonderful works of God. (Acts 2, 11). In the Orthodox Divine Liturgy is expressed the religious experience of the ancient Fathers, and the saints and martyrs of the Church. What the Orthodox people believe and feel in the communion with God the Saviour is contained in their Holy Services: "lex orandi lex credendi".

On the afternoon in the opening Session, the Bishop of Philippi, Chrysostom, president of the Conference and delegate



of the Ecumenical Patriarch, greeted in love the members of the Conference. Let us add here that this Bishop of Philippi five months later, on 14th. February 1962 was elected Archbishop of the Church of Greece. Then the Conference was greeted by heads of the other Delegations, the Minister of Education, the Mayor of Rhodes, the representatives of the Ancient Eastern Churches, of the Anglican Church (the Archbishop in Jerusalem, Dr. McInnes) and the World Council of Churches (Revd. Francis House).

The work of the conference continued on the following days both in committee meetings and in the plenary sessions. During the first plenary session, the greetings and telegrams of the Ecumenical Patriarch and the heads of the Autocephalus Churches were read. Then the working rules of the conference were approved. During the discussions of the working rules and during the committee meetings small differences of opinion were expressed, but all such differences were solved quickly, because all the delegates displayed a spirit of understanding and brotherly disposition. The great happiness and joy brought on by the first meeting of the Autocephalus Churches quickly dispelled all shadows of disagreement. Everyone was aware that the eyes, not only of the Orthodox peoples, but of the entire Christian world were focussed on this Pan-Orthodox conference, eager to see whether or not it would be worthy both of the past and present glory of Orthodoxy. At first many doubted whether it would be possible for delegates of Churches from nations which differed radically from one another politically and socially, and which do not have peaceful relations with one another, to come to a friendly understanding and agreement. The understanding and love displayed in the work of the plenary sessions and the committees, however, proved beyond all doubt the solid internal unity of Orthodoxy, which transcends the worldly disagreements and contrasts.

The agenda contained subjects referring to all the expressions and facets in the life of the Orthodox Churches. We mention only a few of these topics: **Holy Scripture and Holy Tradition** (inspiration, authenticity of Scriptures, publication of Byzantine text, symbolic books); **The Church** (meaning of term and authority, Ecumenical Councils); **Divine Worship** (research of liturgical texts, Ecclesiastical Art, Music, Iconography, participation of the laity in worship and generally in the life of the Church); **Administration of the Church** (codification of Canons, Ecclesiastical Tribunals, bishops, election of bishops, education of clergy); **Monastic Life Church Calendar, Impedence of Marriages and Divorces, Married Clergy, Relations of the Orthodox Church** with the Ancient Eastern Churches, with the Roman Catholic Church, with the Anglican and other Protestant Churches, with the

Old Catholics, with the Ecumenical movement and the World Council of Churches; **Orthodoxy in the World** (home missions, and external missionary work, the propagation of the Gospel, the contribution of the Orthodox Churches to peace, freedom, brotherhood and love amongst peoples).

The topics on the agenda were approved by the committees and the plenary session with only slight changes. Those subjects which the Russian delegation wished to include or stress, such as peace, disarmament, colonialism, or to strike out, such as communism and atheism were discussed with a spirit of understanding and were formulated from a Christian viewpoint, using religious language, in order to avoid any and all political shadings.

On Saturday, September 30, a panygeric meeting of the Assembly took place, during which the Message of the Pan-Orthodox Conference was read. This message was prepared by the Secretariat of the Conference under the chairmanship of the Metropolitan of Myra, Chrysostom. The President of the Conference, Metropolitan of Philippi, Chrysostom, expressed his thanks to all the delegates and to all who contributed to the success of this historic synod. The Conference message stresses the responsibility of the Autocephalus Churches to mobilize all their spiritual resources and powers for the prevalence of Christian principles in the life of the peoples and of all mankind. Finally, while Church bells rang joyfully and the delegates gave the kiss of peace, the historic meeting was adjourned. The next day, Sunday, just as on the first day, the Divine Liturgy was celebrated with all the Bishops participating, in thanksgiving for the success of the Conference.

In concluding we can say the following concerning the importance of the Pan-Orthodox Conference. This Conference - the first since the 7th. Ecumenical Synod - although preparatory in scope and thus limited in its work, constitutes a great achievement and takes an important place in the history of Orthodoxy. It is with justification that both Orthodox and others\* wrote in praise of the council.

Many were under the impression that Orthodoxy, comprised

\*Rev. Francis House entitles his article in the "World Council of Churches Information" of Oct. 27, 1961, "The Pan-Orthodox Conference at Rhodes, a Triumph of Orthodoxy". Rev. C. J. Dumont, O.P. in his article in ICI, Nov. 1, 1961 characterizes the Pan-Orthodox Conference at Rhodes, "une grande date pour l'Eglise Orthodoxe". Also, another Roman Catholic who followed the work of the Council, Rev. Elphide Stephanou in his article in the periodical "Unitas", p. 79, No. 57-58, wrote "Ce fut un événement important et l'on peut dire extraordinaire". P. Antoine Wenger published 7 consecutive enthusiastic articles in the Roman Catholic newspaper "La Croix" entitled "sur les chemins de l'unité" October, 1961 and so on.



of many Autocephalus National Churches, which are often involved in the political and national lives of their peoples, and often become the unwilling, or even willing pawns of political authorities, would not be in a position ever to convene a conference with representatives from all the Autocephalus Churches, in order to study together their common problems. The Pan-Orthodox Conference of Rhodes proved that the Orthodox Churches have indisputable internal unity and much more unifying elements, which are more powerful than their diversities and antagonisms, on account of their connection with the national life of their people. The internal power and unity of the Orthodox Churches is owed to her spiritual treasures, that is, the sameness and identity of the faith; of Holy Tradition; of the Holy Sacraments; of Divine Worship; of the Liturgical Life; of asceticism; of the priestly offices; as it was evident by the daily Divine Liturgies and the communion of all from the Cup of the Lord during the Conference.

The Pan-Orthodox Council also exalted the position and the prestige of the Ecumenical Patriarchate, according to the tradition and canons of the Church. Its Presidency and the right of Initiative in all general matters pertaining to Orthodoxy were recognized by the delegates of all the Churches. The Chairmanship of the Conference was assigned to the representative of the Ecumenical Patriarchate, and in each Liturgy, the celebrant Archbishop prayed first for the Ecumenical Patriarch and then for the Head of his own Church.

The Pan-Orthodox Conference of Rhodes brought about a rekindling and tightened even more the brotherly bonds between the delegates by means of the discussions during the meetings, the friendly contacts during private conversations and the various receptions and excursions, where opinions were exchanged, and unofficial discussions were held on many subjects. The conference also revealed the love and the selfsame Orthodox spirit that pulsates in the life of all the Orthodox Churches.

Such was the Pan-Orthodox Conference at Rhodes. This council did not solve any specific problems, but simply prepared the agenda for the Prosynod, especially in preparation for an Ecumenical Council. We hope very much that the Prosynod will be convened soon so that the necessary preparation for an Ecumenical Council will begin. The first step has been taken, the task was successfully started. We all pray that the subsequent conferences of Orthodoxy will soon follow for the Glory of God and for the good of the Churches of the world and all mankind.

PROF. BASIL IOANNIDIS

THE THIRD ASSEMBLY  
of the  
WORLD COUNCIL OF CHURCHES  
NEW DELHI 1961

Like Magna Carta, the Third Assembly was much more important for what it was than for what it did, but it did a number of significant things. Perhaps the most important of these was the admission, amongst nineteen other Churches, of the Orthodox Churches of Russia, Bulgaria, Rumania and Poland. One Orthodox speaker, a Greek, reminded the Assembly in courteous but blunt terms that it was no longer a predominantly Protestant body. Indeed, with the entry of the Russians, who modestly (or perhaps diplomatically) claim only to represent thirty millions of Christians, but who may represent many more millions, the Orthodox-Anglican-Old Catholic-Phillipine Catholic element is clearly a majority. This had a noticeable effect upon the Assembly, but there was no hint of resentment from Protestants because of it.

Orthodox firmness about the nature of the Church and therefore of the "unity we seek" was evident when the Unity section discussed an agreed statement based upon a form put out at the meeting of the Central Committee at S. Andrew's last year. They very rightly said that unity must be given, and could never be made by men. They clearly but tolerantly pointed out that the unity was already there to be accepted in the Orthodox Churches. However, their own schisms, from Chalcedon and Ephesus, claim their own attention, and it remains to be seen as whether or not the beginnings made at the Pan-Orthodox meeting at Rhodes will result in re-union with the Copts, Ethiopians, Syrians and Armenians. The same Greek Orthodox speaker also said that they could never be content until Rome also came into the World Council and was re-united with the East and the Anglicans and Protestants.

The statement on the unity we seek is too long to quote here in full, but is interesting and shows a degree of common mind which would have been quite unthinkable even five years ago. It is quite taken for granted that it must include a common ministry, and mutual acceptance of all members everywhere; that there must be a common Table, and a common evangelistic effort by all. It is weak in that the structure of the envisaged Church is vague, and it lacks the binding factor of a common Liturgy. It is unquestionably true for Catholics as for Orthodox that the unity must be given because the Church herself is given, and that we can never by human effort bring about the unity which is in Christ and from Christ, but, nevertheless, woe is us if we do not try to work towards what ultimately God must give. The idea was that we should all have a clearer picture in our minds of what a re-



united Christendom would be like. The very making of this picture was found to involve considerable modifications of view, and it was an exercise worthwhile. It is to be hoped that it will be widely studied.

The other doctrinal matter which most concerned us was the basis of membership which is now no longer a simple acceptance of our Lord as Saviour, but by decision of the Assembly includes recognition of his Godhead according to the Scriptures, and also belief in the Blessed Trinity. It is to be doubted if all the Churches now members can sustain their membership on this basis. It is also plain that further conditions will have to be added eventually, for instance, the necessity for baptism and the gift of the Holy Spirit. This would exclude both the Salvation Army and the Friends, unless they could modify their own positions.

The integration of the International Missionary Council which came out of Edinburgh 1910 with the World Council itself was accomplished with unanimity. It is too early to see what effect this will have on missionary work, but if strategy replaces comity there will be tensions and problems as well as gains by it. The South India union would hardly have been possible but for comity, and it may be that the expected strategy will prompt more schemes of re-union. Although they were not part of the Assembly agenda, the Lanka Scheme and the North India/Pakistan Plan were never far from delegates' minds. There was widespread disappointment amongst the Indians at the rejection of the Scheme by York Convocation and its virtual rejection by Canterbury, but also a considerable realisation of the need to think again. Some of the reports of the state of the new Church of South India in regard to open communions and the appointment of non-episcopally ordained ministers to parishes were disturbing. But there were many of all sorts who seemed prepared to consider mutual interchange of ministries as a better way forward.

The message of the Assembly has been published, and need not be repeated here. It could hardly be said to be inspiring, but the committee which prepared it began work at the beginning of the meetings and the thing was a somewhat artificial compilation. It did not arise out of the Assembly, and has no very clear meaning.

The doctrinal matter which was most prominent in the Assembly was that of the work of the Creating Word, who is the Redeemer of all the universe as well as the Lord of Christians. It arose in a speech by Professor Sittler of Chicago, whose American English was, to say the least, unusual, and seemed in part to consist of transliterated German words and phrases. But he stirred up the Lutherans and others by his natural theology and his doctrine of the Word of God,

insisting that when the Gospel is preached Christ is there first in the hearts of those who hear, being the Light that lightens every man. The strange thing was that those who were still dominated by Barthian theology, and they were many, seemed to make a complete dichotomy between Christ and the Word of God. To them Christ was the Judge, over against the world, and not at all within it redeeming it. This theology of crisis seemed a little out of date, and certainly inadequate for a World Council of Churches. In the setting of the Asian world, with the Asian claim to possess insights the West cannot see, it was, however, important to bear witness to the Lordship of Christ over all men. The theology of heathen and semi-heathen religions is a subject but little understood or studied, and theologians were brought face to face with the problem of heathenism considerably influenced by Christian ideas. How far is the Word of God active in say, Hinduism, or Buddhism? Nobody nowadays wants simply to condemn men of goodwill in the non-Christian religions of the East, any more than men of goodwill who are ardent communists, but how far is what is good in their beliefs and conduct of God? Eastern Europeans as well as Asians were insistent that it was their duty to work with their own national ideologies rather than to oppose them, and that they could do this as Christians with a good conscience.

For Anglicans the most controversial matter of the Assembly was the Open Communion arranged by the Church of India at which all others of the Council were invited to communicate. The Orthodox and some of the Lutherans attended but abstained from communion, so did a number of Anglican bishops, priests and laymen (the writer among them). The service was very impressive, but it is to be doubted if the argument can be answered, "If then, why not always?" Inter-communion amongst Protestants has not furthered re-union, and it could be argued that it has hindered it. But it is clear that this subject will be argued hotly in England in the near future.

But outweighing all else, and of great hopefulness for the future was the astonishing drawing together of all sorts of Christians into a charity and a theological common-mindedness that can never have been so before in the second thousand years of our era. No doubt the rank and file are far behind, but that the leaders of the Churches should have advanced so far is cheering beyond expression, although it would be a pity if this undoubted truth were to encourage some to evade the real barriers to unity which exist and which must be theologically resolved.

One was very conscious of the prayer of the Church behind and above it all.

HENRY COOPER



## FROM NEW ROME TO OLD JERUSALEM. II

The journey from here to Beirut along the Mediterranean coast on a bright spring morning is an enriching experience. As you approach from the North the capital city of the Lebanon is apparent across a bay, impressive in its western architectural silhouette. Closer contact, however, reveals that the ethos of a town is set not so much by its buildings as by its inhabitants. Plentiful indications of its middle-eastern nature enforce themselves upon you through the nose, eyes and ears. Beirut is a rich city, by virtue of its position thriving on the tourist trade both from Europe and the oil fields. Consequently several sections of the community enjoy great wealth, amongst them the Orthodox. The Metropolitan of Beirut received me with much generosity, and a tour of his Metropolis left me rather breathless after gazing at enormous crystal chandeliers, ceilings encrusted with gold leaf and beautiful inlaid furniture. But this picture of Eastern splendour does not show a balanced view of Orthodox life in Beirut. Not far from the Metropolis is the College of the Resurrection, a mixed school of some six hundred children presided over by Archimandrite Hazim, vice-chairman of the World Student Christian Federation. This is a modern school both in physical design and intellectual conception and it is playing an important part in the overall educational effort in Beirut.

Would that time had allowed me longer to enjoy this playground of the middle East, but there were more important things in store. So once more I crossed the border into Syria, this time heading for Damascus. The ancient town of Antioch has long lost its importance as a centre and so for many years the Patriarch of Antioch has lived in Damascus. The Patriarchate is a fairly new building facing onto what is traditionally known as the Street called Straight. The Patriarch is a venerable figure with a fine, white beard and an amazing command of languages. In the two crowded days which I spent in the Patriarchate I was given the opportunity to see many places of interest, amongst them being the house of Ananias, the place where Paul was let down from a window outside the walls and two outlying monasteries.

There are of course many impressions and incidents which I should like to relate, but in this case I must be selective. This story is among the stranger and more interesting examples of the web of Providence which links our lives. Towards the end of the last war a British naval chaplain was walking through a bazaar in Cairo and saw a chalice on one of the stalls. He bought it and carried it with him until after the war he discovered a friend who knew Arabic and was able to translate the inscription. Since he did not know the place named on the chalice he left it with various religious

institutions in England for safe keeping. Then he came to do service in Beirut and discovered the village of Sadanaya was quite close to Damascus and that in this village, which incidentally is one of the few places where Syriac is still a spoken language, there was a convent. So the chalice was restored to its original home. The family who had donated the chalice had moved to Italy in the eleventh century and the church to which they had given it had been destroyed. But now the convent stands where once the church did and the Mother Superior is very pleased to have the chalice back where it belongs.

So finally to Jerusalem, the birthplace of the Christian Faith. Here I was able to accept the hospitality of my own church in Saint George's Hostel, and give my ears and stomach a rest after the assaults on them of the previous weeks. This might have meant a slightly less intimate apprehension of the specifically Orthodox side of life in Jerusalem, but it is probably possible to form a more objective picture of the general situation which exists in this city of strife from an outside position. The Patriarchal Church in Jerusalem is the Church of the Holy Sepulchre and yet we find represented also in the same building Roman Catholics, Armenians and Copts. Needless to say there is a continual state of tension and perhaps it is no bad thing that keeper of the keys is by law a Muslim. But the problem goes much deeper. Probably nowhere else in the world will you find in permanent juxtaposition such a gathering of high and low ranking ecclesiastics of various traditions. One must be forgiven for thinking that from this situation at the physical spot of our Redemption would spring a movement of reconciliation. But the result is rather one of continual and wounding suspicion, even animosity. The honour which is accorded to this historic spot issues in a fierce zeal to preserve the rights of possession. One must pause and consider whether honour for the external "locus" of the Gospel is allowed to obscure the spiritual message which that Gospel contains.

Jerusalem is a bewilderingly rich store of treasures of archaeological, aesthetic and spiritual value. Even the briefest catalogue would prolong this article beyond endurance and so I shall not even begin to describe the selection which I was able to see. I left old Jerusalem with a picture of a city completely bounded by walls within which nestle houses, shops, mosques and churches; to the East lies the Mount of Olives across a sharply sloping valley, to the South runs a range of hills which in their course bear the village of Bethlehem. To the West of the old city is the armistice line between Israel and Jordan. It is a city divided unnaturally which division can be crossed freely only by Heads of Churches and United Nations' personnel. I have already



described Jerusalem as a "city of strife". To me this epithet is the one which most exactly fits the general impression which this visit, the climax of my journey, left with me. It seemed to me that the city which witnessed the rejection of God's love is condemned to bear perpetual witness not to Christ's victorious resurrection but to His passion. My lesson was of mankind's sin in perpetuating that passion.

I think that anyone who has been to Jerusalem is reluctant to leave and once having left has a desire to return. Certainly these were my feelings, but time was not limitless, so I journeyed back by road and rail to my starting point in Constantinople. On my way I had much time to reflect on the impressions which I had received from places I had seen and people I had met. Most strongly I was struck by the extent of Orthodoxy in the middle East. From New Rome to Old Jerusalem there are Orthodox communities which form a significant part of the population and which have the responsibility of witnessing to christian teaching and standards in an unstable and non-christian environment. Their position in the political and social situation is perhaps vital now more than ever before. May they with God's grace continue on The Way.

NOEL VINCENT



### **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.