

Eastern Churches NEWS - LETTER

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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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Price 2/-, post free, to non-members

**THE ANGLICAN & EASTERN CHURCHES
ASSOCIATION**

founded in 1864

Orthodox Patron :

The Ecumenical Patriarch of Constantinople
His All Holiness Athenagoras I

Anglican Patron :

His Grace the Archbishop of Canterbury

Anglican President :

The Bishop of London

Orthodox President :

Archbishop Athenagoras of Thyatira

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S. Stephen's Vicarage, 25 Talbot Road, W.2.

Treasurer :

J. S. ULLMER, Esq.
18a Queen's Avenue,
Muswell Hill, N.10.

Editor of News-Letter :

98th ANNUAL FESTIVAL

The 98th Annual Festival was observed on Saturday, 13th October. That day being the Feast of the Translation of S. Edward the Confessor, members attended the Sung Eucharist in Westminster Abbey at 10.30 a.m. The Greek Orthodox Bishop James of Apameia, representing the Orthodox President in England the Archbishop of Thyateira, and the Russian Orthodox Bishop Anthony of Sergievo were conducted by the Dean to seats in the choir. A number of Orthodox and Anglican members were in the Congregation.

In the afternoon the Annual Meeting was held in Convocation Hall in Church House, Westminster, when the Archdeacon of Oxford, the Ven. C. Witton-Davies, addressed many members and friends on "The Christian Church in the Land of its Origin."

At the business meeting which followed, the General Secretary reported on the year's progress, and read a letter from His All-Holiness, the Ecumenical Patriarch in which he signified his consent to becoming the Orthodox Patron of the Association. This was received with acclamation. A message was also read from the Anglican President in England, the Bishop of London, regretting his inability to be present, and noting our debt to the Eastern Churches and our need of the insights of Orthodox Christendom. The Chairman, the Revd. Austin Oakley, gave a brief account of the Northern Festival held in September. The Hon. Treasurer, Mr. J. S. Ullmer, in presenting the accounts for the year ended December 1961, showed that the financial position had greatly improved through an increase in subscription and donations. The sympathy of the meeting was expressed for the Orthodox President, the Archbishop of Thyateira, in his illness. The meeting closed with the blessing by the Bishop of Apameia.

NOTE FROM THE HON. TREASURER

The Association's Banking Account is maintained at Barclays Bank Ltd., 208 Regent Street, W.1.

Will those members who pay their subscriptions through their bankers please check their instructions to ensure that they are correct, so that the subscriptions reach the right bank and branch. Will those members who pay in this way please instruct their bankers to quote No. 11812 after the name of the Association.

This is very important, because Barclays Bank have introduced an electronic computer and this number is vital to correct book-keeping.

J. S. ULLMER.

The service was according to the Orthodox rite, consisting of a series of psalms, anthems, Epistle and Gospel, followed by prayers. In conclusion there was an allocution by Archbishop Iakovos, and finally the coffin was carried out of the Cathedral for burial.

The Association will always be grateful for his friendship and ready help: for the many times he celebrated the Divine Liturgy in his Cathedral at our Festivals. Those of us who had closer and more personal relations with him, remember gratefully his easy approach and lack of stiffness and pomposity, and the affection of a singularly open and forthright personality. The Archbishop was indeed endowed by God with many excellent gifts: eloquence in preaching, musical and artistic interests and pursuits, a dignified and handsome presence. We pray that he may be granted Christ's Kingdom and the participation in His ineffable and eternal favours, and the enjoyment of His unending and blessed Life, Who is the Life and the resurrection and repose of His servants.

The Association in conjunction with the Fellowship of S. Alban and S. Sergius arranged a Memorial Service in S. Dunstan's, Fleet Street, on Saturday, 24th November - by kind permission of the Revd. J. R. Satterthwaite.

AUSTIN OAKLEY

NORTHERN FESTIVAL 1962

The Northern Festival of the Anglican and Eastern Churches Association marked a mile-stone in the history of the Association. The Divine Liturgy was celebrated in the Greek Orthodox Church of the Annunciation, Manchester on Saturday, September 29th, in the presence of the Lord Bishop of Manchester; his lordship occupied a throne on the left of the Royal Doors attended by his chaplain. It was encouraging to see such a large number of people at the Liturgy and later at the meeting in the afternoon. At the end of the Divine Liturgy the Reverend Austin Oakley gave a short address on the relations of the two churches; he spoke of the contribution which the Association had made in helping to form these relations. He paid tribute to the founder and earlier members of the Committee. Father Oakley had the privilege of preaching in the Greek Orthodox Church in Manchester some 17 years ago at the invitation of the present Metropolitan of Imbros and Tenedos, then priest-in-charge.

After the Liturgy we were served with a very excellent buffet luncheon which was provided by Orthodox and Anglican ladies. We wish to express to them our grateful

thanks for this excellent meal and also for all the very hard work which they had done in preparation for the festival.

In the afternoon there was a meeting at which the Reverend Austin Oakley was in the chair; he outlined the purpose of the meeting, the formation of a Northern Branch of the Anglican and Eastern Churches Association. Nominations for officers and committee had been received and the names were put to the meeting for election. The meeting elected the following officers and committee. Anglican President: The Lord Bishop of Manchester, Orthodox President: The Reverend Panteleimon Stephanis, Vice-Presidents: The Lord Bishops of Durham and Ripon, Vice-Chairman: The Reverend Professor A. A. T. Ehrhardt, Treasurer: Mr. K. Georgallis.

Committee:

The Very Reverend the Dean of Manchester, The Reverend Canon W. H. S. Purcell, Dr. W. H. Chaloner, The Reverend K. Boyce, The Reverend N. Hill, The Reverend H. Ogden, Dr. N. Georgiadis, Mr. A. Pallis, Mr. T. Papadopoulos, Mr. A. M. Solomon, Mr. S. Panayi, Mr. N. George.

The Northern Committee will have to be confirmed by the General Committee in London as this is required by the Constitution. Father Oakley said that after the new committee had been confirmed by the General Committee they would be able to coopt other members on to it and so bring it up to the number required by the Constitution.

The Northern Branch is bound by the Constitution and rules which govern the Anglican and Eastern Churches Association, under the Constitution of which Association all those elected will hold office for three years.

The work of the Anglican and Eastern Churches Association is inter-church relation and not ecumenical in the sense that the word is used today. It should therefore be mutual and fraternal in the furtherance of the doctrines and respective principles of our two Churches.

Our work should be two-fold; first there should be an exchange of information between theological professors and others at a more learned level, and also equally important, a dissemination of knowledge of the Holy Orthodox Church amongst Anglican laity generally, and knowledge of the Anglican Church amongst Orthodox laity generally. This calls for closer contacts at all levels, **Diocesan**, and in **Deaneries**, and **Parishes** where there should be an exchange of information on theology, spirituality and liturgy; is it too much to hope that Anglican and Orthodox clergy might meet together to discuss their pastoral problems such as Sunday **Schools** and the training of Sunday School Teachers, and the

training of the young? The movements within the Church of Greece which are working for the spiritual revival of church life in that Church have much to offer us here in our work together. These are the lines upon which the Association worked in its early days and today the door is open for such close contacts again; in these ways we shall come to know and understand each other better, which is very important. The Orthodox Church has something to give us of reverence and worship, and a vision of the mystery of God such as will deepen and enlarge our lives as nothing else can. We too have our contribution to make to our Orthodox brethren. May we all use this renewal which God has offered us in order that His prayer may be fulfilled, that we all become one in Faith and Order.

The Secretary and Committee of the Northern Branch will be responsible for arranging services and meetings and also the Annual Festival and General Meeting each year, one year at an Orthodox Church and the other at an Anglican Church.

Members in the north are asked to communicate with the northern secretary on all general matters, but to send their yearly subscription, which covers the cost of the News Letter, to the General Secretary in London.

The formation of a northern branch came out of a request at the Durham Festival in 1961 when some of the northern members asked if there could be a northern branch formed because they could not attend events which the Association arranged in London; this was indeed a fitting request to make. We pray that all members will give their full support to the northern secretary and committee in all they undertake to do for the Northern Branch.

We shall be most grateful to receive collections and Lent offerings for the Northern Branch which should be sent to the northern treasurer, **Mr. K. Georgallis, 22 Hilton Place, Leeds 8.** The Association does receive some help in this way but we should be pleased to **have more support of this kind.**

We express our gratitude to Archimandrite Methodios Fouyas and the Trustees of the Greek Orthodox Church in Manchester for their warm hospitality which they extended to us at the Festival, and also to the Lord Bishop of Manchester for his willing help and support in our work.

ADDRESS OF NORTHERN SECRETARY

The Very Reverend Dr. Methodios Fouyas,
The Greek Orthodox Church,
Bury New Road,
Salford, 7
Manchester.

CUTHBERT FEARON, O.S.B.

A MESSAGE FROM THE NORTHERN SECRETARY

I regard it to be a great privilege to have been asked to be the Northern Secretary of the Anglican and Eastern Churches Association.

The Association has had long connections with the Greek Orthodox Churches in Manchester and Liverpool. It is necessary if the aims of the Association are to be successful that all members in the north should display a great interest in our work.

The rapprochement between the Orthodox Church and the Anglican Church is now almost a 100 years old, they have in the course of these years developed a sincere friendship and a warm desire to have closer relations. It is, moreover the natural trend of the good spirit which prevails in our two Churches for the union of them.

It is our task to increase the membership of the Association and to witness to the Christian message to our friends and collaborators, it is our duty to use our influence in every circumstance, bearing everywhere Christian love and increasing the interest for the co-operation of our Churches.

The Northern Branch of the Anglican and Eastern Churches Association has made a good beginning including distinguished scholars of both Churches on its first Committee.

The Northern Branch hopes to arrange a service in the Greek Orthodox Church, Salford 7 during the Week of Prayer, northern members will be notified of the day and time.

I send to all members of the Association my best wishes and my prayers.

The Very Reverend Dr. Methodios Fouyas,

Northern Secretary.

"ECCLESIASTICAL CATECHETICAL SCHOOLS"

(Sunday Schools)

The "ZOE" Brotherhood of Theologians in Greece founded these schools in 1927 in order that boys and girls could learn to live Christian lives. Since then new progress has been made every year. Gradually the Sunday School movement became better organized, special workers were trained, textbooks issued and parents invited to aid the Sunday School work.

Ages for Sunday School attendance are from 10 to 18, the "Junior" groups are for the last three elementary school classes, and the "Seniors" for the last three high school years.

For the "Juniors" the lesson is always based on a story from the Bible or the life of a saint. In intermediate classes the subjects are of a dogmatic liturgical and spiritual character, analysed by the teacher in a simple and attractive

manner. In the senior group, social and cultural and world-viewed problems are freely discussed between teacher and the young people. Each group has a three-year curriculum.

The teachers for these Sunday Schools include teachers, students of theology or from the faculties, and priests. They usually attend special training seminars. The teachers for the senior stage are selected from University graduates possessing Sunday School experience, a general education and influence with young people. For girls, the teachers are devoted young women with those qualifications. Teachers offer their services voluntarily, using spare time for toilsome studies, and hard work.

Lessons are given once per week, usually on Sunday and always in Church. Attendance is completely voluntary, steady attendances depend mostly on the personality of the teacher. He has to make himself, as well as his lesson, pleasant and interesting. Lessons include discussions, song, prayers. There are also many service activities; visiting orphanages, hospitals, prisons, to manifest Christian love through personal contact, through recreation and so on. Besides service activities there are excursions, sport, games.

Another religious organization with an important part in this movement is "The Orthodox Christian Union", administered by Father Angelos Nissiotis. "The Orthodox Christian Union" sends members from their centres to villages around the city to assist the country priest in Sunday school work. Father Angelos Nissiotis organises every year a pilgrimage to the holy places in the Holy Land; here members are strengthened in their spiritual growth.

The operation of Sunday Schools is now under the supervision of the "Apostoliki Diaconia" (Apostolic Ministry) an official agency of the Church of Greece. This body, building on experience of those years, has last year drawn up for the curriculum, new uniform, textbooks. These are to be used by all Sunday School teachers. The total number of Sunday Schools in Greece is about 6,000.

During the last year a crisis was noticed in the senior Sunday School, as a consequence of the general crisis that can be found among the teenagers of today. That was the reason for a diminution in the number of students of the above schools, a fact that gives rise to a special kind of problem concerning the whole Sunday School organisation. These problems are now under study, this may lead to transforming the older forms, and new methods for attracting the adolescents.

The Sunday Schools exercise a great influence upon Greek students and many hopes can be based on them.

If anyone should wish to have further information about

the Sunday School movement in the Church of Greece will they kindly write to the Assistant Secretary, Brother Cuthbert Fearon, Nashdom Abbey, Burnham, Bucks.

FESTIVAL OF OUR SISTER ASSOCIATION IN THE CHURCH OF IRELAND

The Anglican and Eastern Churches Association in the Church of Ireland held its Annual Festival and Meeting in the early summer of 1962.

The Right Reverend Bishop Anthony of Sergiovo celebrated the Divine Liturgy and addressed the Annual Meeting on the Third Assembly of the World Council of Churches at New Delhi.

The Archbishop of Dublin accepted the office of Anglican President of the Association in Ireland.

We record with sorrow the death of the Reverend Professor R. R. Hartford. Professor Hartford was one of the older members of the Association, and was a close friend of the late Archbishop Gregg; both men were great authorities on Orthodoxy. A letter expressing the sympathy of the Association in England was sent to the General Secretary. The General Secretary, the Reverend A. E. Stokes, replied thanking the Association for its sympathy and prayers at the death of Professor Hartford.

Bishop Anthony spoke to the Synod of Bishops in the Church of Ireland during his visit. This was the first occasion that an Orthodox Bishop had addressed this Synod.

BOOK REVIEW

ORTHODOXY AND ANGLICISM IN THE TWENTIETH CENTURY by PROFESSOR VASIL T. ISTAVRIDIS published by the Faith Press Ltd., London, for the Anglican and Eastern Churches Association, 1962, 16 pp. 2/-.

The decision of the A. and E. C. A. to publish this paper by Professor Istavridis as a pamphlet is to be welcomed. The paper was originally read at the Conference of Church Historians held at the Ecumenical Institute, Bossey, Switzerland, in August, 1959 and it was subsequently published in "The Greek Orthodox Theological Review" (1959, pp. 9-26); but in pamphlet form it should reach a considerably wider circle of readers.

Its main value to Anglicans is that it brings together in English brief summaries of the opinions on Anglican-Orthodox relations of leading Greek theologians — most of whose writings are available only to those who have a good

command of modern Greek and access to the rare copies of the original works which are available in the West. There is special value, too, in that the selection of the material and the summaries have been made by a brilliant Greek theologian of the younger generation who has had exceptionally good ecumenical contacts through the World Council of Churches.

One of main difficulties in the way of the development of closer **official** relationships between the Orthodox Churches and the Churches of the Anglican Communion has been the intermittent and personal character of the contacts between theologians of the two confessions. Individual Anglican bishops and theologians have always been received with most generous courtesy by their Orthodox hosts, but they have sometimes found it hard to discover precisely how far statements made in conversations really represented the official positions of the Churches concerned.

Professor Istavrides' pamphlet is very helpful in this situation because it sketches in the different currents of opinion on the subjects under discussion among Greek theologians. It gives the English reader a clearer picture of the processes by which definite decisions on these matters are likely to be reached by the Orthodox Churches. There are at least three groups in each Orthodox Church whose opinions have to be taken into account: the well-informed theologians who believe that the time has come for important official advances to be made in Anglican-Orthodox relations; other well-informed theologians who believe that while conversations should continue, the differences in outlook, beliefs and practices are still too great for any more definite official actions to be taken, and thirdly, the majority of the members of the Synods which alone can act officially, who even now know very little about the Anglican Communion and naturally tend to continue to maintain towards us the traditional Orthodox attitudes towards "Protestants."

The pamphlet also illustrates (though not in such detail) the difficulties for Anglican-Orthodox relationships which arise from the fact that so many of the contacts and conversations have been bi-lateral rather than multi-lateral — i.e. between representatives of the Church of England and separate auto-cephalous Orthodox Churches. Moreover, any action which a particular Orthodox Church has taken on such questions as the recognition of the validity of Anglican orders has always been guarded by the statement that it is necessarily a provisional action pending the time when all the Orthodox Churches can consider the question together in a Pan-Orthodox Synod. (The Pan-Orthodox Conference in Rhodes in 1961 was a most encouraging step in the

direction of such a Synod — but of course it had no authority to decide anything except the agenda for a Synod).

The author notes the importance of the preparatory work for eventual unity which is done by the Anglican and Eastern Churches Association and similar bodies; it is thus a very suitable publication for the Association's Centenary. It undoubtedly contributes to the main object of the Association — namely "teaching the members of the Anglican Churches about the doctrines, principles and methods of the Orthodox Churches in their work for advancement of the Christian religion."

If I were to make any criticisms I should say that the English might in a few places have been even clearer if it had been worked over by someone of English mother-tongue, and that it is a pity that the pamphlet was not brought up-to-date by the addition of a page on the Pan-Orthodox Conference at Rhodes and the conversations since 1959 between two successive Archbishops of Canterbury, the Oecumenical Patriarch and other Patriarchs in Russia and the Near East on the subject of resuming theological conversations between the two Communions. Nevertheless the pamphlet can be well recommended as very good value for 2/-!

FRANCIS H. HOUSE

Aims of the Association

The Association exists to unite members of the Anglican and Eastern Orthodox Churches for the following objects :-

- (a) The principle object for which the Anglican and Eastern Churches Association is established is for the advancement of the Christian religion in particular by means of teaching the members of the Anglican Churches and those of the Eastern Orthodox Churches the doctrines and respective principles and methods of each other in their work for advancement of the Christian religion.
- (b) The Association exists also to unite members of the two Communion in prayer and work in achieving the principle objects with a view to promotion of visible unity between them.

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.