

# 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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**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

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**99th ANNUAL FESTIVAL 1963**

The Divine Liturgy  
in  
The Serbian Orthodox Church of S. Sava,  
Lancaster Road,  
Ladbroke Grove, W.11.  
on

**SATURDAY, 2nd NOVEMBER, 1963 at 11 a.m.**

After the Service members and friends are invited to  
bring their own Sandwich Lunch into the Church Hall.  
Tea will be available.

ANNUAL MEETING in the Church Hall—2 p.m.

Speaker: The Rt. Revd. Bishop James of Apameia.

“The Millenary of Monasticism on Mt. Athos.”

The Annual General Meeting for the conduct of business  
will follow.

Those who would like to have tea are asked to inform  
the Secretary by Wednesday, 30th October.

#### GENERAL SECRETARY'S NOTES

**Annual Festival.** We hope this will be well-supported. Please see the programme elsewhere in this issue, and please note that individual notices will not be sent.

**Centenary.** Plans are going forward still further for our celebrations. We hope to have the preliminary outline in the January Number.

**The Film-Strip "Meet the Orthodox"** in two parts will soon be obtainable from S.P.C.K.—with notes. Meanwhile the sets of 12 coloured slides on the Liturgy with notes can be obtained from the Secretary price 15/-.

**The Association in the North.** The Northern Secretary of the Association addressed a meeting of the Manchester clergy on Tuesday, 6th August. Members of the Association living near Manchester were invited to attend the meeting. Father Methodios read a paper on the founding of the Anglican and Eastern Churches Association and the development of Anglican and Orthodox relations since that time. The meeting was well attended and there had been much interest shown in our work.

**Subscriptions.** Would those who have not paid for some little time now please let us have their subscriptions as soon as possible; this will save the extra work and expense in sending out separate reminders. Please note the address of the Hon. Treasurer.

#### ANGLICAN AND EASTERN CHURCHES ASSOCIATION IN THE CHURCH OF IRELAND

The Annual Festival of the sister Association in the Church of Ireland was held on Friday, May 17th. The Divine Liturgy was celebrated in the Chapel of the Mission to Seamen at 11.0 a.m., the Liturgy was celebrated mainly in English, while a Greek choir sang the responses in Greek, the Creed was read in Russian, and Canon Parker of Gorey led the Paternoster in English. The Secretary of the Northern Branch of the Association in England the Very Reverend Dr. Methodios Fouyas celebrated the Divine Liturgy.

The Annual meeting took place in the afternoon in the Church of Ireland Training College, the chair was taken by the Irish President the Archbishop of Dublin. Father Methodios read a paper on the history of Anglican-Orthodox relations; he mentioned that next year the Association **will celebrate its centenary**. The good wishes from the Association in England were conveyed to the meeting by the General Secretary the Reverend A. E. Stokes.

The Reverend Brian Kennedy spoke of the work done by the Mission to Seamen among Greek and Russian sailors in the Port of Dublin.

Both the Liturgy and meeting were well attended.

#### SPECIAL REPORT

#### RUSSIAN PATRIARCH MARKS 50TH ANNIVERSARY OF ORDINATION

(Dr. Leslie E. Cooke, an associate general secretary of the World Council of Churches, writes of the celebration of the 50th anniversary of the consecration to the episcopate of His Holiness, the Patriarch of Moscow and All Russia, Alexis, July 14-21. Dr. Cooke attended the celebrations on behalf of the World Council.)

The celebration of the 50th anniversary of the consecration to the episcopate of His Holiness the Patriarch of Moscow and All Russia was characterised by some remarkable scenes.

For the event there were gathered at the invitation of the Orthodox Church of Russia delegations from the major Orthodox Churches led by their Patriarchs themselves or by their Patriarch's representatives. There were delegations also from non-Orthodox churches, from Estonia, Latvia, the German Federal Republic (DDR), from Hungary, Czechoslovakia, and from the Church of England and the Old Catholic Church, representatives from the Baptist and Evangelical churches in Russia also were present, as were representatives of the Prague Peace Conference. The Roman Catholic Church sent an official delegation in response to the invitation from the Russian Orthodox Church in the persons of Mge. Charrière and Père Dumont. The East Asia Christian Conference was represented by its Youth Secretary.

The programme of the celebration was organised with great care, it was varied and full, the hospitality lavish, the welcome from the Church of Russia to all the guests was warm, generous and enthusiastic.

The chief events of the celebration took place on July 17 and 18 at Zagorsk and on July 21 in Moscow.

On July 17 a great meeting was held at Zagorsk in which public tribute was paid to His Holiness for his ministry not only as a leader of the Church of Russia, but of the Church in all the world. The key notes of the speeches made by the Patriarchs and leaders of the delegations stressed His Holiness's work for peace and for Christian unity.

July 18 being the feast of St. Sergius, the grounds and

precincts of the monastery of Zagorsk were crowded with thousands of pilgrims. Liturgies were celebrated in all the churches of the monastery and the great church in which the Liturgy was celebrated by His Holiness and attended by all the delegations was crowded to overflowing. The day ended with a celebration banquet and a reception given by the Patriarch at which the delegates were given souvenirs of the occasion.

On July 21 the Moscow Cathedral was filled for the final Liturgy of the celebrations. Here once again was all the rich pageantry and colour combined with the participation of the masses of the faithful and the singing of the creed and the Lord's Prayer and of various hymns which always make the Liturgy, celebrated according to the rites of the Russian Orthodox Church, so deeply moving and memorable.

The events of this week had a significance far beyond the specific programme of the festivities. It had a deep personal significance, for here were gathered representatives of the churches of the world to pay homage to a very remarkable man who both in his public appearances and in private audiences revealed that while he bears the marks of the frailty of great age he has an alertness of mind and a quality of spirit which mark him as a great leader still and a prince of the Church. The celebrations must have been a great physical, nervous and emotional strain for him, but to the public eye at any rate he showed no sign of it. All who saw him and had the privilege of meeting him will cherish the memory as one of the outstanding experiences of their lives.

There is no doubt, too, that the week of celebrations had a deep meaning for the Orthodox Churches themselves. Twice in the course of a few weeks—first at Mount Athos, Greece, and then in Moscow—the leaders of the Orthodox Churches had the opportunity of being together, both for formal and informal conversations, for sharing together in great common acts of worship and of recognising the great heritage and the great strength which is theirs. This was clearly a source of untold joy to them and a source of inspiration and encouragement in the difficult situations which many of them face. To see the Orthodox churches together like this is to realise their powerful witness to the Gospel through a patience born of much suffering across the centuries, through their deep sense of the reality of the "outer world," and through their profound understanding of the meaning of Christian love.

For the Orthodox Church of Russia these days of celebration were clearly full of significance. In his fine speech of tribute to His Holiness, Archbishop Nikodim reviewed

not only the events and achievements of the Patriarch's life and ministry, but in a very remarkable passage called attention to the many new relationships and contacts established under His Holiness's leadership in the last two or three years; contacts not only with the Orthodox Churches but with Churches of varying traditions and of many different countries. The implications of this, both for the Church of Russia as well as for the developing of understanding between the churches and peoples of many countries and races, are far reaching and are a cause for gratitude to God.

For the ecumenical movement as a whole and for the World Council of Churches in particular the occasion provided one more significant opportunity for that kind of conversation by which the ecumenical movement is nurtured and inspired. Reference both in public speeches and in private talks to the ecumenical movement and to the World Council of Churches were frequent and cordial. It is clear that the vision which the movement holds before the churches and the facilities which the World Council of Churches provides for churches to meet, to acknowledge their essential oneness in Christ, and to share their understanding of their common calling in Him, are being used of God for the renewal and encouragement, and in the biblical meaning of the word for the comforting of His People.

This is not to say that there was any naive or easy optimism to be found here in Russia at this gathering. There is a full realisation of the difficulties which the churches face and the hardness of the road to unity, nor was there manifested here any clearer idea of what is the nature of the unity we seek than is to be found elsewhere. What was seen and experienced in the days in Russia, in some ways more movingly than is to be sensed elsewhere, is a realisation on the part of all the Orthodox Churches that they are together the custodians of a great and rich tradition, and a determination that they must make their contribution not simply to the ecumenical movement but within it. The non-Orthodox members of the World Council of Churches are called upon to take this seriously and to study, to understand Orthodoxy, not simply because the Orthodox churches by their very membership in the World Council have such an influential role to play in the Council, not simply because the Orthodox Churches with their many new contacts need this understanding, not simply because the non-Orthodox Churches need what the Orthodox Churches have so richly to give, but because only by such understanding can the conversation and dialogue between the churches knit together in the bonds of common fellowship

within the World Council, be fruitful for the furthering of the ecumenical movement.

This gathering of the churches in honour of His Holiness the Patriarch of Moscow and All Russia once more emphasised how urgent is the task of seeking to manifest the unity which Christ has given to the Church and opened up entrancing vistas of what the one great Church could be. Above all it made clear that Christ is doing greater things in and for His Church than the most devoted servants of the ecumenical movement have yet realised and which the rank and file of the faithful of every Church have hardly begun to glimpse, let alone understand. EPS, Geneva.

#### SURVEY OF THE TRAINING OF THE MINISTRY IN THE MIDDLE EAST.

Report by Douglas Webster. World Council of Churches.  
Commission on World Mission and Evangelism.  
London. Geneva. New York. 1962.

This is more than a survey of seminaries and theological colleges, although naturally it has much to say about them. It deals primarily with what the minister of the church actually does, before it comes to the question of the training of his successors. This is a sound approach to the problems involved in the planning of preparation for ordination.

But this is less than a survey of the training of the ministry in the region with which it is concerned. The churches which the report surveys are those of the Reformed tradition affiliated to the Near East Christian Council. There are a number of references in the report to the other churches in the Middle East; but these allusions are meant to place the work of the Reformed churches in its context and to compare it with other work in the same area.

The report says, on page 55, "Most of the churches in the survey have a membership of only a few thousand, some not that, and the only one with more than a hundred pastors is the Coptic Evangelical Church—none of the others has 25." There are a number of Anglican, Lutheran, primarily as pastors of Western Christians living there. Calvinist and Protestant clergy who are in the Middle East With these the report is not concerned. Those to be trained in the Middle East are the indigenous priests and pastors. These serve certain small communities of which only one, the Episcopal Church in Iran, consists mainly of converts to Christianity from non-Christian faiths. The Sudan has a large Episcopal Church made up of converts from paganism; but this is not included in the survey. The

indigenous Anglican and Protestant communities in Egypt, Syria, Lebanon, Jordan and other countries are either extremely small or made up of hereditary Christians who have moved into them from other churches.

Attention is given, on pages 18-24, to the exceptional position of the small Persian Episcopal Church, with less than a thousand members, and to the one Christian congregation in Muscat with 28 members, Persian, Arab and Baluchi. These have three indigenous priests, one indigenous bishop and perhaps two ordinands. But they are not unimportant.

The author, an evangelical Anglican theologian, appears to conceive the indigenous Anglican and Protestant communities in the Middle East as bodies which ought to exercise an influence over the other Christians in the region and to meet them in the ecumenical encounter. The other churches are the ancient Eastern Churches, Orthodox of various languages, Armenian, Coptic and Syriac of various doctrinal traditions, as well as the Roman Catholic Church. He says, "The slender Anglicanism to be found in the Middle East is not entitled to respect simply because it is . . . representative of the . . . Anglican Communion; it can only win respect as it sets forth Anglicanism as an expression of the Gospel, preserving well-trying ways of Christian living and spiritual growth. . . . Will the Eastern Churches take Protestantism seriously, if it remains indefinitely non-liturgical?" (page 55).

Two institutions belonging to ancient churches are described on pages 47 and 48. One of these is Armenian, at Antilias, near Beirut; the other is Coptic, in Cairo. Stress is laid on regular worship as an integral part of the life of these institutions. There is less of this in the two Protestant theological colleges, one at Beirut and the other at Cairo, surveyed in the report. S. George's College, Jerusalem, had not begun to function as an Anglican theological college when the survey was made. The Greek Orthodox Patriarchates of Alexandria, Antioch and Jerusalem have no theological college; Antioch and Jerusalem have hieratic schools, in which secondary education is given in Greek and Arabic and simple training is given to those who may be teachers in village schools or village priests. Students who are to receive education at university level have been sent to Halki in Turkey or to Greece or to Russian Orthodox institutions in France or America. (See page 8.) Some indigenous Anglicans are trained in England and India. (See pages 19 and 29.) Roman Catholics send their best students to the West. It is the Copts, the Armenians and the Syrians in communion with them who have sought to

train the ministry of the church entirely and completely in the Middle East. They certainly wish to send students abroad.

The value of the report, which it is difficult to present in a brief review, lies in its consideration of the functions of the ministry in all churches in countries where the Christians have learned to live as a minority and to think of themselves as a community in this position. Much said thus of the Reformed applies, *mutatis mutandis*, to all Christians.

Canon E. Every.

THE FULL TEXT OF THE FINAL MESSAGE OF THE  
FOURTH WORLD CONFERENCE ON FAITH AND  
ORDER, MONTREAL, JULY, 1963.

A WORD TO THE CHURCHES.

We are on the way to Christian Unity. At Montreal we have seen this afresh because we have been shown that the Lord of all the world is at work, whatever we may do. He is shaping a world which cannot deny that it is one world, except by self-destruction. In that world we Christians find ourselves being drawn and driven *together*. This is what we mean when we speak of an "ecumenical reality" which takes shape faster than we can understand or express it.

For forty years the Faith and Order movement has been at work to manifest outwardly the unity, which is already ours in Christ, because we have believed that that is God's will. It is increasingly clear that many of our long-defended positions are irrelevant to God's purpose. We still find it hard to know what God calls us to keep or to abandon and what He calls us to venture. But we do know that we must continue to challenge each other in the light of God's will for us all.

Our task in Faith and Order today is more complex than it ever was. More churches now take part in the conversation, so that new and costly efforts of understanding and imagination are necessary. More parts of the world face difficult and revolutionary situations which raise problems about the role of the churches there. More contact with Roman Catholicism enables us to share in their own self-appraisal, which puts questions to the rest of Christendom. More interests have had to be included in our own agenda, so that we could only touch the fringes of our task.

In our conference we had too much debate with each other to be able to express a common mind in a single report. So we have forwarded the reports of our five sections to the churches for them to study, knowing that they

reflect an experience too varied to be adequately conveyed in print. Yet we, who have been at this conference, believe that those reports put questions to us as we return to our churches which we would share with you who sent us here:

Will you join us in the attempt to submit all that our own churches mean to us, and all that we can understand of others, to the judgment of Christ, Lord of us all? This conception of our work as a going deep together is a new approach and is full of promise.

Will you try to understand other churches' history as deeply as your own? Thus we discover fellowship with other Christians throughout all time as well as throughout all the world. The Church, age-old as well as world-wide, may so learn more of Him who is the God of ages.

Will you recognise that Christ calls the whole Church into His whole ministry, so that we may have a fresh understanding of the various ministries which He gives within the whole ministry?

Will you, as you worship God, seek, to learn from other traditions more of what true worship is meant to be in all its depth and range, reflecting His presence in remembrance, communion and expectation and magnifying Him in the glory and travail of His creation?

Will you humbly recognise that many of God's gifts to His whole Church cannot be shared by us in our local churches until we become the one people of God in each place and are prepared to realise this by new and bold ventures of living faith?

We do not claim that here we have ourselves faced these questions nearly radically enough, and we are determined to ask them afresh with you. We dare not claim that here we have been truly conscious of such vital issues as the struggle over nuclear armament, bitter racial conflict, scientific technology and social change. Theological debates have an insidious tendency to be self-enclosed. But we pray that our work may indeed be of service to God in His love for all His world, so that the unity of the Church may be not for our sakes but for the sake of Him and His children.

We invite our churches to continue, in these ways and in every way they can, to manifest openly the unity of life which is hidden with God in Christ. Today we see openings which only faith could discern yesterday. But there is far to go. Our faith is in Him who is calling us, for He is faithful and He will do it. (1 Thess. V. 24).

Oliver Tomkins, Bishop of Bristol, Chairman.  
Henri d'Espine.

Chrysostomos Konstandinidis,

Metropolitan of Myra,

Albert C. Outler.

Vice-Chairmen.

EPS, Geneva.

### **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.