

Eastern Churches NEWS-LETTER

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No responsibility can be accepted either by the General Committee
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**THE ANGLICAN & EASTERN CHURCHES
ASSOCIATION**
founded in 1864

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The Ecumenical Patriarch of Constantinople
His All Holiness Athenagoras I

Anglican Patron :
His Grace the Archbishop of Canterbury

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The Bishop of London

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Editor of News-Letter :

GENERAL NEWS

The Association has through its Chairman and Acting Secretary sent respectful congratulations to the Metropolitan Athenagoras II of Thyateira, recently appointed Exarch of the Oecumenical Patriarchate in this country. At the same time, we have great personal pleasure in congratulating the Provost of the Cathedral of the Holy Wisdom, Bayswater, on his elevation to the Metropolitanship of Christoupolis. Archbishop James has been our firm and helpful adviser for many years, and we rejoice in his new dignity, and know that we can count on his continued kindness to us in the future.

Centenary Celebrations.

Friday, 19th June. Reception in the Guard Room at Lambeth Palace at 4.30 p.m. when His Grace the Archbishop of Canterbury will act as Host. Invitations will be sent to all members of the Association in the British Isles.

Saturday, 20th June. Solemn Celebration of the Divine Liturgy in the Greek Orthodox Cathedral of S. Sophia, Moscow Road, Bayswater, W.2, at 11 a.m. Preacher the Archbishop of Canterbury. (There are many restaurants in the vicinity, Westbourne Grove, Queensway, etc., where lunch can be obtained.) An afternoon meeting will be held in the crypt of the Cathedral at 2.15 p.m., when the speaker will be the Revd. H. R. T. Brandreth, O.G.S.

Saturday, 27th June. Celebrations at East Grinstead, Sussex. Sung Eucharist in the Parish Church at 11 a.m. Preacher the Rt. Revd. the Lord Bishop of Chichester. After the service there will be a procession to the grave of Dr. J. M. Neale, a co-founder of the Association. Lunch can be obtained at restaurants in the town. In the afternoon there will be a visit to S. Margaret's Convent, founded by Dr. Neale, where tea will be available (price 2/-) at 4 p.m. Visitors can be shown over parts of the Convent at 3.15 p.m. Orthodox Vespers will be sung in the chapel at 4.30 p.m. Members and friends desiring tea should notify the Acting Secretary (The Revd. H. R. Stringer, 25 Talbot Road, Bayswater, W.2), sending payment by 13th June. Green Line coaches operate between London (Victoria Coach Stn.) and East Grinstead at 30 minute intervals. Trains from Victoria Stn. to East Grinstead.

**SOME COMMENTS ON ANGLICAN-ORTHODOX
RELATIONS I**

If we are to study the various contacts between the Orthodox and the Anglicans, throughout history, we get an

accurate account of their development to the present day. Generally speaking, these contacts have involved these two Churches alone, except the conference of Bonn (1874-1875) and those of the Ecumenical Movement, in which both Anglicans and Orthodox met together with members of other Churches. These may be studied under two categories, the theological and the practical. The spirit of love has always been dominant in the practical field and all possibilities have been considered and explored.

In the theological field the discussions have mainly dealt with dogmatic problems and questions of a practical nature. The course of theological discussions has been a hard one, but all through firmness and perseverance have been prevalent. The discussions were carried as far as to define the degree of agreement and differences between the two Churches concerned, and it is amazing how close the two Churches came as a result of this.

The Anglicans mainly stress and later even try to apply intercommunion, while the Orthodox, in spite of the hesitation or disagreement, which is often due to their personal beliefs or some other cause, insist that there should first be established, in principle, a unity in dogma which will be naturally followed by a communion in sacraments.

Outstanding ecclesiastical leaders, as well as other individuals of ecclesiastical and theological circles and other lay members of the Church, whose main goal in life was to establish unity which was blessed by our Lord Himself, have played a significant role in promoting the work for a mutual understanding and rapprochement between the two Churches.

What has actually brought the Orthodox and the Anglican Churches closer together are certain characteristics common to both Churches which cannot possibly be missed by any serious scholar of this theme. The existence of the order of the bishop in each of the two Churches is one of the most essential points in common. The administrative system of either Church, the study of which reveals quite a number of similarities, should be brought up in this connection. That is, each local Church, be it an Anglican or Orthodox Church, is considered autocephalous, the head of which is the Primus, the Presiding Bishop, the Archbishop, or the Patriarch in the case of an Orthodox Church. All the Bishops and the leaders of the Church are equal. Among these, in the case of the Anglican Communion, primacy of honour is recognised for the Archbishop of Canterbury, and in Orthodoxy for the Ecumenical Patriarch.

Undoubtedly the two Churches have been brought closer

due to their common attitude towards the Church of Rome. This has been quite obvious during different discussions and other various contacts. On the other hand we shouldn't over-stress the significance of this factor, which being of a negative character is not directly connected with the contacts of the two Churches, and therefore within the present climate of understanding should be of secondary importance. Another factor of primary significance for the rapprochement of the two Churches is the international character of Orthodoxy as well as that of Anglicanism which can be traced back to the nineteenth century, and which is becoming still more so in our time. Orthodoxy today geographically has ceased being an Eastern Church in relation to the Western Roman Church. Due to the immigration on one hand and missionary activities on the other it has developed into an Ecumenical Church. Anglicanism in parallel because of the transplantation of Anglican groups to different parts of the world and because of the missions has been constantly establishing new Churches, being herself ecclesiastically organised all over the world.

Anglicans being in an Orthodox environment as well as Orthodox who pray in common with Anglicans feel quite at home with each other. The Orthodox consider themselves close to Anglicans and express themselves favourably for the Anglican Communion. The same is equally true of the feelings of members of the Anglican Communion towards the Orthodox. This is a valuable fact of psychological nature.

As we try to look back we discover that throughout the years it has been first the Anglicans that have been seeking to communicate with the Orthodox.

The main factors for a closer co-operation and the eventual union of the two Churches are:

1. The special interest of the Anglican Church in the *ancient Tradition of the Church*, and as a natural consequence her wish for union with the Eastern Church, which Church has preserved *unadulterated ancient Tradition*, herself being a continuation of the ancient undivided Church.
2. The aim of each Church to attain a more international character.
3. The political factor which through the co-operation of the Churches will have a beneficial effect on the relations of the different nations respectively.
4. The inward religious tendency on the part of each Church to have the words of Christ "that they all may be one" (John 17 : 21) realised, a wish which is being expressed by the Anglicans themselves, and which is in full accordance

with the every day prayer in the Orthodox Church, "and for the union of all." I believe that the first and the last items are of vital importance.

Professor Vasil T. Istavridis.

BETWEEN THE WARS: SOME REMINISCENCES

We celebrate the centenary of our Association in thrilling times. Two Popes, an Ecumenical Patriarch, and two Archbishops of Canterbury have within a few years made dramatic gestures which have transformed the problem of Christian Reunion and flooded it with light and hope.

So great is the change that we have to be warned against expecting too much too soon. Undoubtedly, we must curb our immediate expectations. But, thanks be to God, things are moving at last.

It is in that spirit that we look back over the day-to-day spade work that has been going on in our own particular corner of the field of reunion. Not that that corner has been without its thrilling moments. But first perhaps a word of explanation about the date of our centenary.

The A. and E.C.A. was formed by the amalgamation of two bodies, one of which, the Eastern Churches Association, was by far the older. It was founded in 1864. Then, probably for the first time, the devout and learned, and rather specialised interest in the Orthodox, crystallised into a definite society with a definite purpose of expressing and cultivating that interest. Its foundation was associated with some great names, such as Liddon, T. T. Carter, George Williams, Neale, and Bishop Wordsworth. The series of Occasional Papers issued by the E.C.A. during the first ten years of its life were, and are (when copies can be found), of great value.

But by the turn of the century the need for a more vigorous and popular movement in the same field led to the foundation in 1906 of a body with the rather cumbersome name of the Anglican and Eastern Orthodox Churches Union. This was largely due to the energy and enthusiasm of H. J. Fynes Clinton. Others were associated with the work, one thinks of Athelstan Riley, Leighton Pullan, Percy Dearmer, R. F. Borough, S. L. Ollard, J. A. Douglas, and many more. But the debt which the movement owes to H. J. Fynes Clinton from 1906 to the end of his life can hardly be over-estimated.

The obvious step of amalgamating the two bodies was taken in 1914, the resulting society being called The Anglican and Eastern Churches Association. Rather surprisingly it

was not until 1926 that the A. and E.C.A. made the logical change of numbering its anniversaries from the birth of the older body, i.e., 1864.

Two aspects of the work of the Association have been readily distinguishable. On the one hand it has had what for want of a better word may be called its official side. Between the two wars, say round about 1925, some twenty-four Orthodox Bishops and about one hundred Bishops of the Anglican Communion were patrons or Vice-Presidents of the Association. Scholarly theologians lent their aid, Glubokovsky and Alivisatos may be mentioned among the Orthodox, and Anglicans such as Leighton, Pullan and Father Puller, S.S.J.E., F. E. Brightman. Men of the intellectual calibre of these, bishops like Frere of Truro and Headlam of Gloucester, were doing invaluable work in the cause of reunion with the East by their writing and speaking, and by meeting the Orthodox around the conference table.

Meanwhile there went on continuously the popular side of the Association's work. This meant getting down into the parishes to try to build up a body of opinion and a volume of prayer among the rank and file of church members. An obvious difficulty was the unfamiliarity and geographical remoteness of Eastern Christendom and the scarcity of opportunity of contact with it. Even as recently as thirty or forty years ago people who knew the Orthodox Church in its homelands were rare. It is different now that the holiday coaches roll over Europe in all directions, when you may discuss the scenery of the Holy Land with your grocer and when Bulgarian seaside resorts are advertised in the Sunday papers.

Still there were one or two Greek and Russian Churches in this country with their priests and faithful lay folk: and the strength of our movement owed much to the friendliness of such Orthodox, to their patience with our scanty knowledge about them, and their readiness to enlighten it by appearing in pulpits and on platforms to talk to Anglican folk.

Visits of Orthodox Ecclesiastics to this country helped to bring these for English Churchmen out of the world of vague romance into the sphere of sympathy and friendly understanding. But the spade work meant lectures and sermons in the parishes, addresses to R.D. chapters and conferences, and generally the endeavour to create as many local centres of interest as possible. In 1932 the 64th Anniversary of the Association was celebrated in 314 Cathedrals and Parish Churches. Before the visit of an Orthodox delegation to the Lambeth Conference in 1930, headed by the Patriarch Meletios, of Alexandria, all the Rural Deans in England and

Wales were written to and invited to submit to their Chapters and Conferences a suggested form of Resolution which expressed the Association's views about the Orthodox Church. Some 170 replied saying the Resolution had been passed (in most cases unanimously).

Political events sometimes worked in favour of our movement. A notable instance was Serbia's tragic experiences in the first war. A prominent and much loved figure in this connection was Father, later Bishop, Nikolai Velimirovic, who made a long visit to this country in 1915 and became well known as a preacher and speaker all over the country. His lovable personality made a deep impression in England. In collaboration with officers of A. and E.C.A., the Speaker's Chaplain and others, he was instrumental in the setting up of a Council which included the Archbishops of Canterbury, York and Dublin, the Speaker, the Lord Chancellor, and many other eminent persons. The Chairman was Lord Salisbury. Under these auspices some sixty boys from Serbian Seminaries, many of them refugees suffering from exposure and lack of food, were brought to England and cared for. With the full approval of the Archbishop of Belgrad and of the Archbishop of Canterbury they were taken into the care of the Church of England and provided with the means of continuing their training.

An outcome of this undertaking was the plan to provide a course of training at Oxford for a small number of selected older Serbian theological students. This narrower scheme was embarked upon by A. and E.C.A. alone. A house was taken at Oxford and here they lived under the supervision of an English priest and his wife. Dr. Headlam, then Regius Professor of Divinity, took them under his wing. Keble College gave them the use of its side chapel. There the Principal used to celebrate the Anglican rite daily and the Serbs sang some parts of their own Slavonic liturgy at appropriate places. During vacations they used to pay visits to vicarages and other houses in various parts of the country. Academically they read a shortened course for B. Litt. and practically all of them had their theses accepted.

An enormous effort was needed to carry this project through, and the Association may be proud of the fact that it was achieved. The varied, prolonged and intimate contact which these particular young men had with the Church of England created a bond of affection and understanding which lasted in them, and from them spread to numbers of their fellow countrymen. Anyone can verify this if he pays a visit to Yugoslavia even today.

Events in Russia and the distressed situation in which

professing Christians of all sorts found themselves after the Revolution led to the forming of St. Clement's League of Prayer for Russia. It was called so because at the time the General Secretary of A. and E.C.A. was in charge of St. Clement's, Eastcheap. In that Church the Russian Metropolitan Evlogie inaugurated the League and blessed the large Russian cross, miniatures of which were worn by a large number of members of the League. Within a few years the membership exceeded four thousand spread over the Anglican world.

The outstanding memory, however, of the life of the A. and E.C.A. between the wars is the commemoration in 1925 of the first Council of Nicaea. The Association had appointed an ad hoc committee at an early stage. But it soon became clear that the idea had caught the imagination of the English Church as a whole, and very shortly the A. and E.C.A. sub-committee became the nucleus of something very much larger. Invitations were sent by the Bishop of London to the Heads of the Orthodox Churches and were accepted by practically all of them. The Patriarchs of Alexandria and Jerusalem attended in person. The Ecumenical throne was vacant at the time and was represented by that staunch friend of our Church, the Metropolitan Germanos of Thyatira.

The Dean and Chapter of Westminster welcomed the delegates to a great service in Westminster Abbey at which the Archbishop of Canterbury preached. It was followed by a state luncheon at Lambeth Palace. Our visitors stayed for about a month and carried through a varied and sometimes crowded programme of events in different parts of the country.

The importance of this visit lies not only in the scale of its events, the high dignity of the personages involved, and the doctrinal significance of the occasion. But also in the fact that the Orthodox were well aware that they were dealing with the Church of England as a whole, and not merely with a particular section of it. It gave great pleasure at the time to hear some of them state explicitly that their experience of the 16th centenary of Nicaea in England cleared away or at least greatly modified any doubts they may have had about the Church of England before.

A footnote of minor interest may be added. It does not seem to be generally known that the Epitaphion from the Church of Nicaea, with its romantic story, which was carried in procession at the Abbey on this occasion, has since been kept on the north wall of the Lady Chapel in Canterbury Cathedral.

Reminiscences end with a look forward and the hope that the blessing of God may rest upon the Association until its purpose is achieved.

R. M. French.

THOUGHTS OF AN ORTHODOX THEOLOGIAN ON "THE MISSIONARY STRUCTURE OF THE CONGREGATION"

II. THE RELATION OF THE LOCAL CHURCH TO THE ONE HOLY CATHOLIC AND APOSTOLIC CHURCH, THE MYSTICAL BODY OF CHRIST

1. *The relation of the local churches to each other.*

The relationship between the different local churches is not administrative, that is to say, it is not a question of organisation. They are related by their very nature. This nature is nothing other than a relationship of complete identity between the local church and the Church of Christ, inasmuch as they have equal significance for the faithful historically, theoretically and practically. Precisely for this reason no distinction can be made between the One Holy Catholic and Apostolic Church and each one of the local churches. Through these the Church of Christ receives its positive substance and its external expression. Every local church is itself the Church of Christ and not a part of it, inasmuch as through the local church its members achieve, not partial and imperfect, but full and complete communion with the Saviour Christ. Thus every church, even the most newly established, is immediately related to the first Church of Christ which was founded on earth, through its foundation by the canonical representatives of Christ on earth who are appointed under the apostolic succession to administer the affairs of the church. Each church is related in the same way to all the other churches which have appeared in the course of time or will appear in the future. Each time therefore that a new church is established according to the tradition and the ordinances of the Church it does not differ in any way from the churches which were founded by the apostles of Christ themselves. Whenever churches are founded in new places according to the ordinances of the Church of Christ they are united indissolubly both with the One Holy Catholic and Apostolic Church of Christ and with His redemptive work, as well as with the illuminating and grace of the Holy Spirit. Only by understanding this relationship of the local church to the Church of Christ does it become possible for a genuine and whole-hearted awareness

and concern for the church to be developed between the members of different congregations. In the same way the conviction can be strengthened, by which the fellowship achieved in each church results in the extension in the world of the spiritual blessedness of the heavenly Kingdom of God (Lk. 17: 21, cf. also Mt. 12: 28, Mk. 1: 15, Lk. 11: 20).

2. *The local churches and the Church of Christ.*

The many local churches are essentially related to the One Holy Catholic and Apostolic Church, as the cell is related to the body. The local church is the Church, saving and sanctifying the faithful, who belong to the Church of Christ only through their local church. The faith of the members of a particular church in the Church of Christ is faith in their own church, that is to say, faith in its absolute authority and redemptive power—faith in other words in its sacramental and sanctifying sufficiency. Accordingly, when members of one parish without good reason have recourse to another and abandon their own, it produces religious disorder and spiritual irregularity, confuses the clear understanding of the nature of the Church, and brings a note of relativity to faith in Christ. On the contrary, faith in the absolute value of the church for the salvation of its members means recognition of the presence in it of Christ and of the Holy Spirit, operating even when the ministers of the grace of Christ are unworthy. Further, it means also the recognition of the One Holy Catholic and Apostolic Church as being the greatest sacramental channel of the grace of Christ, and the most glorious miracle of all history. For this reason, if the ministers of the congregation happen to be unworthy and spiritually ill-equipped, this should not influence its members in any way from continuing in their places. Still less should the devotion of the faithful depend on the personal worth and spirituality of the clergy.

The local congregations are the very Church of Christ itself, which it is not right to think of only as a communion of saints or as being wholly composed of men who are outstandingly spiritual and devoted to God. Holiness and spiritual perfection are the characteristics of those, both living and departed, who through the Church have been made perfect in spirit. These, however, are not the only members of the Church of Christ on earth. If that were the case, the Church of Christ would be indistinguishable from the Kingdom of God in Heaven. The Church of Christ on earth contains more sinners than saints (cf. Mt. 9: 13, Mk. 2: 17, Lk. 5: 32). But its work and mission is to renew and sanctify all its members by grafting them into the body of Christ and by communicating to them the gifts of the Holy Spirit.

Each church is a kind of workshop preparing its members, particularly the more sinful ones, for grace and redemption in Christ. Before this can happen, each individual must give his personal free consent, for this is the indispensable prerequisite for the appropriation by each individual of the salvation which is in Christ. For this reason the Church of Christ must be characterised not simply as a store-house of divine grace or simply as the communion of saints, but as the place of personal salvation and spiritual perfecting of the faithful. This perfecting is accomplished corporately in the church by the forgiveness of sin and by the communicating to the faithful of the power of the Cross and the gifts of the Holy Spirit (M. Basileios, *Concerning the Holy Spirit*, (B. Pruche) Paris, 1946 (Greek), cf. chap. 26, paragraph 62: p. 228ff. "... and the Spirit is often spoken of as the place of sanctification.") The local church, therefore, is the Church of Christ which through it sanctifies the world.

3. *The local church as the frontier between the Church and the world.*

The local churches are related to the One Holy Catholic and Apostolic Church of Christ through their worship and pastoral and social activity, which are dictated by the particular historical conditions of their place and time. It is through these conditions that the church is linked to the outside world in its immediate neighbourhood. In this way the local church is seen to be a frontier between the Church of Christ and the world which exists outside it, and can be thought of equally well as dividing or as uniting them. On either side of this frontier there may be traced at all times, but particularly in our present era, a broad neutral zone, to which, in fact, the majority of the church belongs (and many more than one would at first think of those who go through life without joining in the life of the Church). All these have their eyes fixed both on the Church and on the world, and give the impression that they may at any moment make a move and depart from this neutral position. For these people approach to the Church means, on their part, renunciation of the world (cf. Mt. 6: 24) and adjustment to the atmosphere of the Church; and on the part of the church, the gaining of their confidence, the clearing up of misconceptions under which they were labouring while outside the Church as to the nature, worth and destiny of man, and finally help in overcoming all the spiritual difficulties which have previously stood in their way. Then they will be able to devote themselves whole-heartedly to the life and work of the Church.

The opposing views of the Church and the world about the

nature and destiny of man, and the wavering between the Church and the world of the majority of Christians, reveal their inconsistency and the lack of spiritual perception, and show how they bring the ways of thought of the world into the very body of the Church of Christ itself. In this way there are produced spiritually dangerous anti-ecclesiastical bodies, heresies, errors, spiritual abuses and the like. All these things, although not in any degree sufficient to influence the essence or sanctity of the Church (Mt. 16: 18b), do however hamper its spiritual work and the progress of its members towards perfection.

4. *The sanctification of the faithful through the local church is absolute and complete.*

The task which the church sets out to accomplish for each individual believer is to achieve the closest spiritual contact with each in order to sanctify and perfect them. This is achieved when the responsible spiritual leaders know personally all the members of their congregations, and when in consequence each individual member takes regular part in the whole sacramental and worshipping life of the church. Through this participation the divine adoption of the faithful is realised in the church (Rom. 8: 15, 23, 9: 4, Gal. 4: 5, Eph. 1: 5), the ultimate form of which is their deification (*theosis*) (cf. M. Basileios, *Concerning the Holy Spirit*, chap. 28, para. 69, p. 242). Deification in this sense means that by conforming to the image of Jesus Christ in his historical incarnation, they have passed beyond the state of salvation in Christ, and are participating in the divine glory and blessedness of the persons of the Holy Trinity (cf. P. Bratsiotis, *Die Lehre der Orthodoxen Kirche über die Theosis des Menschen*, Brüssel 1961). This deification, which is achieved for the faithful through the church, also constitutes for man a new ontological state, inasmuch as every individual believer who has been made perfect in faith may be said to be a spiritual personality possessing two natures. There is the human nature which has been regenerated in Christ, and the divine nature of the redemptive grace and power of Christ which is lived in unbroken communion within the church. It becomes quite impossible to break up the union of these two natures in the person of the believer, who in this way has reached a goal even beyond that of his divine adoption, or for him to fall from the grace of God, because this union is the ultimate goal and final aim both of the local church and of the Church of Christ.

Accordingly, the ultimate mission of the Church of Christ is not simply the drawing in of many believers into a single and well-organised church, but the transformation

of each into a new creature (2 Cor. 5 : 17 ff., Gal. 6 : 15, Eph. 2 : 15-16, Col. 2 : 19). By this is understood an unbroken communion of the two distinct natures in the person of each perfected believer. As Jesus Christ for our salvation became incarnate and established the communion of the two natures in His own body as the foundation of the Church, that is of our communion within the church with the heavenly triune archetype of life and of divinity, so we also ought to become through the Church partakers and sharers in the Divinity incarnate in Christ, which means in other words the deification of our own human nature.

Professor Markos A. Siotis.

This article is reprinted from *Concept* with permission of the Editor.

PRAYERS.

We ask all members and readers to remember the work of the Association in their prayers on Saturday, 20th June. We should be grateful if the clergy would kindly remember our work at the altar on that day.

Let us pray:

For the union of our Churches in holiness and truth.

For all Christians who are suffering for their faith, and for the homeless.

For the divine blessing upon the Centenary celebrations.

For guidance in the appointment of a new General Secretary.

Thanksgiving.

For the life and work of John Mason Neale and other founders of the Association.

For the witness of the Association over the last 100 years.

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 Communions 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.