

# Eastern Churches NEWS-LETTER

*A quarterly publication of the  
Anglican and Eastern Churches Association*

No responsibility can be accepted either by the General Committee  
or by the Editor for the views expressed by contributors.

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No. 38

JULY, 1965

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Price 2/- to non-members

**THE ANGLICAN AND EASTERN CHURCHES  
ASSOCIATION**

**founded in 1864**

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The Ecumenical Patriarch of Constantinople  
His All Holiness Athenagoras I

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The Revd. HAROLD EMBLETON, R.N.

**ANGLICAN AND EASTERN CHURCHES ASSOCIATION**

**Annual Festival**

**1965**

**Saturday, 25th September**

**DIVINE LITURGY**

in

**The Russian Orthodox Patriarchal Cathedral  
Ennismore Gardens, S.W.7**

**10.30 a.m.**

*Celebrant :*

**THE MOST REVEREND  
ARCHBISHOP ANTHONY OF SOUROZH**

*Preacher :*

**THE RT. REVD. & RT. HONBLE.  
THE LORD BISHOP OF LONDON**

followed by Buffet Lunch

in

**HOLY TRINITY CHURCH HALL, BROMPTON**  
(by kind permission of the Vicar, Preb. P. N. Gilliat)

and

**ANNUAL GENERAL MEETING**

**at 2.15 p.m.**

*Guest Speaker :* name to be announced later

## EDITORIAL

There is now no excuse for my not appreciating the work of a Fleet Street sub-editor: as I understand his job, he has the task of deciding what to leave out! My own problem is how to present all the news of the past quarter, and at the same time to try to balance facts with interpretation. Your many letters to me are very much appreciated, not least for the advice and information which they contain: so far as I know, they have always received a reply! But one economy I feel we must make: those of you who pay your subscription by Bankers' Order or by Credit Transfer, a note of which reaches the Treasurer and myself from the Bank, will (I trust) understand that a further receipt from me is unnecessary; and henceforth I shall not add to our postage costs in that way.

My appeal in the April News-Letter to parishes to associate themselves corporately with our Association has born fruit: the first parish to join is the famous Anglo-Catholic parish of St. Benedict, Ardwick, Manchester, and I was happy and honoured to be invited to preach at High Mass there on Pentecost. That the occasion was marked, during the very minutes of my passage between bus and church, by the heaviest deluge that I have experienced since my return from the Far East may perhaps be symbolic of initiation . . . and there *was* a congregation in spite of it. Since then I have heard from America that some Orthodox parishes also wish to be associated in this way. Your Committee will prepare the necessary Motion to put before the Annual General Meeting on 25th September.

After the Divine Liturgy and before the A.G.M. there will be a buffet lunch provided *for those who order it from me not later than 1st September*: the cost will be 5/- or 5/6, including tea or coffee. I agree entirely with those of you who have said that we do not get together enough; and it is to be hoped that this year we may all use the opportunity to get to know each other better. The lunch will be available in the same hall as for the afternoon meeting, *viz.* Holy Trinity, Brompton, Church Hall, by kind permission of the Vicar.

On the Sunday of Orthodoxy (the First Sunday in Orthodox Lent) H.M. King Constantine of the Hellenes invited the whole Hierarchy of Greece to Athens: after the Liturgy in the Cathedral, at which His Majesty publicly recited the Creed, all the Bishops were entertained to lunch at the Palace and were addressed by the King. For reasons beyond my understanding this event and speech went almost unnoticed in the British press; and so I make no apology for reprinting the bulk of it in this journal. Its contents will be self-commendatory to all

our readers and should stimulate our prayers for the Greek Church and nation; but this call to revival and its proposed reforms has a value for all Christians in these critical times.

H.E.

### SHORTENED VERSION OF H.M. THE KING'S ADDRESS TO THE LEADERS OF THE GREEK ORTHODOX CHURCH

I have been taught by my father to consider this day a sacred one. I am happy to see the Sunday of Orthodoxy celebrated today with the solemnity befitting this great feast of our church.

Thus the Queen and I have the pleasure of welcoming you in our home and I am given the opportunity of addressing you.

I trust that I interpret the feelings of all those here gathered, by reiterating the assurance of our deep reverence towards the Church of Constantinople and towards Her Primate the Oecumenic Patriarch Athenagoras.

Our Church, this living ark of revealed truth, has a glorious history and I am proud to have been born into it. From the very first days of Christianity and throughout the centuries of the Byzantine era, so marked by trials and changes, the Church has fought unceasingly for the uplift of the moral conscience of her flock and remained the vigilant guardian of the peoples' loyalty to true religion and precious reception of the Holy Spirit.

Throughout long periods of darkness and of open or concealed violence, Greek Orthodoxy has always been a ray of hope, love and freedom, the embodiment of the divine commandment and promise, "Ye shall know the truth and truth will make you free."

Whenever I visit our ancient Christian sanctuaries and historical monasteries so full of masterpieces, I realise with gratitude how immense a debt we, the Greeks of to-day, owe to the Orthodox Church.

Under these mystical domes, how many generations received nourishment for their spirit! With what sacrifices and courage was the torch of Greek culture, of freedom and of our religious heritage, kept alive through centuries of bondage! The Church, a faithful protector of Christian teachings, kept our great tradition intact and living. It is this tradition and its unrivalled architectural monuments that scholars and visitors from all over the world come to our country to admire and to study.

I remember with deep emotion the words of my beloved father when he addressed the Primate of Orthodoxy and their Beatitudes the Heads of the Other Eastern Churches, who took part in the celebration of the first millenium since the foundation of the monastic State on Mount Athos.

What spiritual strength I derived from the fact that my father considered his participation in that celebration as one of the most important events of his life ! My father's words, imbued with deep faith in the universal mission of Orthodoxy, constitute for me a sacred spiritual trust.

Yet no single person, no group of persons, which make up a people, may live in the past alone. They may try to do so, but history catches up with them and forces them to face the changing conditions of the present, let alone prepare for the coming future.

We live today in highly critical times. The forces of irreligious materialism, unbelief, crime and violence encircle the world and try to enslave it.

Contrast this nefarious activity with Jesus' message of Peace on Earth and Goodwill to all Men and with the fact that so many who believe in this message remain passive and separated from each other. And I ask: Do not the Christian Churches of whatever denomination, bear some responsibility to make that message more loudly heard and more effectively practised? We should examine anew not only our position as facing the enemy forces of atheism, but also ourselves. More particularly we ought to find out what else we could do to spread the light of truth. We ought to also study how we could make more inspiring the sermons, instruction and education of the priests, the teaching in our schools and Sunday Schools.

The purpose of all this self-examination is to enable us to do better Christ's work on earth, in so far as we are trying to carry it on in His name. The main aim of this work is to help people to understand that God and the Holy Spirit are tremendous realities.

But success in this mission may only be achieved if it is itself inspired by the Holy Spirit. To-day more than ever, divine enlightenment is a necessity for all of us. We need absolutely that life-giving inspiration, which moved the Disciples of our Lord to go among all nations to preach the Gospel and which helped so many Christians endure terrible persecutions and tortures.

Therefore I would beg you, to devote all your attention and energy to finding a way which would ensure the spreading of this inspiration to all the faithful and particularly to the clergy. I considered these matters as a faithful child of the

Church, aware of the importance of its mission, and whilst so doing several ideas came to my mind. My wish to foster the progress of our Church and the dangers which we all face to-day cause me much anxiety; so I feel urged to put these ideas before you at this very moment and without any delay.

In doing this I am carrying out my beloved father's wishes since his sad passing away prevented him from putting them before you himself. He taught me much on this and prepared me for this great responsibility, which has been put into my hands. I therefore speak to you not only in my own name but in his name also.

The Greek youth, particularly students and workers, need young and cultured priests, who together with their teachers shall stand by them on the arduous road which leads to virtue and to spiritual elevation. This is specially necessary nowadays when a wave of doubtful morality coming from abroad through various channels, threatens to provoke among our youth an unprecedented deterioration of ethical values.

The impressive and beautiful rituals of our divine services were established so as to lead the congregation's thoughts and feelings away from worldly cares. These divine services, when their symbolism and their deep meaning are explained to the people, lift the congregation towards the Most High.

Church attendance in this way is not only a duty imposed from outside, but a consolation as well as a source of inspiration and courage.

But this result can be achieved only if the priests who take the leading part in these ceremonies are themselves sufficiently inspired, and have themselves experienced the inner strength by private prayers and wholehearted participation in divine liturgy.

If we do not have enough such priests, we must consider ways and means through which to increase their numbers to as many as the Church needs. For it is not enough for priests to perform correctly the external rites. They should be imbued with glowing faith and be prepared to devote their whole selves so as to be able, strengthened by Divine Grace, to attend to the spiritual needs of their human flock.

I suggest therefore that we should examine afresh the whole system of training and preparation of those called to this unwordly mission.

The first point to study in this connection is the moral character of the priest. The lay people should be able to find an example so that they may become better persons themselves. Almost without exception we all have to struggle against weaknesses of the human nature, so it is part of the priest's work to

encourage us to seek goodness and to discourage us from surrendering to evil. He must show us that it is possible to be good.

**The second point** in connection with the priest's preparation is that he needs a deeper knowledge and broader understanding of the Church's history, doctrines, rites, symbols and beliefs. In all this he will be helped by the study of the texts of the Fathers of our Church in the light of which he will be able to point out again these truths, which in part or as a whole have been forgotten.

**The third point** we should consider is whether the young cleric just out of the seminary needs adequate preparation to face the practical and moral problems which present themselves in the everyday life of their flock. As soon as he leaves the seminary and is ordained as a priest, he will come up against them constantly. This will happen whenever his parishioners come to him to confess their sins or to talk with him of their personal problems.

Therefore it may be useful if all seminary and Theological School graduates were attached to an older priest so as to learn directly and practically how to confront these problems.

**The fourth point** is how the priest will attain that divine inspiration which will transform both his interior life and his work. This of course is a gift of God's Grace; yet real and fervent prayer can attract it and thus help him to acquire the necessary strength.

If the priest has experienced in his own heart the strength of the presence of the Holy Spirit, it will enable him to bless those who surround him and to serve them with sympathy and understanding.

On the other hand as perfect prayer does not constitute only an activity of the mind but one in which the whole soul of man participates in its desire for deeper communion with God, such participation can be obtained through contemplation as recommended by Fathers of our Church such as Basil the Great, St. Gregory Palamas, Simeon of Salonica, Nicodimos of the Holy Mountain and others.

Basil the Great says, "a mind which is not dispersed among external things, returns to itself and from itself it ascends to God." St. Simeon, the New Theologian, says that at first a person finds it difficult to succeed in contemplation but if he perseveres, he will find what he never before experienced: the spirit seeing itself in full clearness. If the priests, the monks and the novices are encouraged to practice meditation as they already are towards prayer, the results would have a far reaching effect on themselves and their flock. They and all of us

would then be in a position to understand better why Jesus said: "The Kingdom of Heaven is within you." Every member of the Church from the most humble up to the most distinguished prelate should feel honoured by the knowledge that he helps the Church to recover its initial inspiration and thus renders it better able to fulfil its great mission.

I realise that these problems are difficult but they are not insoluble. I am happy to be able to assure you that you will have by your side all the Greeks in your endeavour to find a solution to the questions which the Church is considering and in your effort to organise and to develop your apostolic mission.

As far as I am concerned and honouring the oath which I took upon assuming my duties as well as the trust that my father has left me, I feel the need to repeat now as I did then that I am and that I shall always be the guardian and the protector of our Holy Church.

I find that the time has come for us to become bolder in providing for the religious needs of the man of the twentieth century. Let us all work therefore actively so that our Church may recapture its past glory. This is not only urgently required by our times, but it is above all and for all time the eternal mission entrusted to the Church by its divine Founder and Leader.

We have only to look beyond our borders to see the number of people which have been forced into atheism and materialism by political theory on the one hand and a blind worship of a misunderstood and so called omnipotent science on the other. Let us not only observe the zeal of the promoters of spiritual disruption, but also take warning of the imminent menace which threatens us.

For many years the peace of the world, and this includes our country, has been gravely threatened. If ever a world war was to break out, we all know that modern nuclear weapons would make it unimaginably destructive.

It is true that public prayers are said for peace here as in other countries. But there is so much evil doing, selfishness, materialism and violence active in the world, that war would appear to be a divine retribution. Therefore when we pray for peace, these prayers mean that we do not only ask God to forgive us these sins but also to become less unworthy of His mercy and be spared the war. But prayers are not enough if we do not add to them actions. It is true that governments and armies are coping with the war danger. From a moral point of view however I feel that the Church, in sermons and Sunday Schools, would point out repeatedly that part of Jesus' message which calls upon us to quell violent passions such as anger, cruelty quarrelsomeness and hatred.

Your Beatitude and most revered Bishops, I firmly believe that the hour has come of a great rally of all the spiritual forces of Christianity.

Let everyone remember that the only lasting solution to all the world's problems lies in our becoming more Christian in mind so that Christ may live again in us. May His message become a living reality in our times.

#### NEWS FROM THE ORTHODOX CHURCHES

##### THE OECUMENICAL PATRIARCHATE

In the midst of all her present difficulties, the Great Church of Constantinople has suffered a grievous loss by the death, after long illness but at the untimely age of 49, of Metropolitan James of Iconium on 16th April, 1965. Undoubtedly his greatest work was done as Principal of the Halki Theological School, of which he was himself a graduate and which he raised to a new eminence during his headship from 1951—1955 before ill-health compelled his retirement. A most austere man, he was yet deeply loved by all his pupils, colleagues and friends. God grant him rest among His Saints.

Early in April Cardinal Bea was the guest of the Oecumenical Patriarch, when he returned officially the visit to the Vatican of the Metropolitans of Helioupolis and Myra; and on Easter Monday (Western style) His All-Holiness returned the call of the Apostolic Nuncio to Turkey at the latter's residence, where he was received with great honours. H.E.

##### THE CHURCH OF ALEXANDRIA

H.H. Pope Paul VI has sent to Patriarch Christophoros II Easter Greetings for the second consecutive year: and for the first time Easter Greetings were received from H.H. the Catholicos Vazgen I, Supreme Patriarch of All Armenians, "from the Holy Heights and Altars of Etchmiadzin" (N.B. Etchmiadzin in Armenian means "The Only-begotten").

The Editor of *Pantainos* has published an "open letter" to Cardinal Giovanni Urbani, Patriarch of Venice and Aquileia, to remind him that Holy Relics belonging to the Church of Alexandria are still in Venice: they are those of St. Mark the Evangelist, founder of the Church in Egypt, and of St. Athanasios. Whilst assuring the Cardinal that the demand is informal the Editor asks most respectfully that the Relics be returned "after the relics of the Apostle Titus to Crete and those of St. Sava to Jerusalem."

The official journal *Pantainos*, edited by the Librarian Th.D. Moschonas, gives an interesting historical account of

how the winged Lion of St. Mark (which erroneously some people think is the apanage of Venice) remains as the emblem of the Church of Alexandria. During the 16th and 17th centuries, the Greek Orthodox Patriarchate of Alexandria counted a brilliant pleiad of "Cretan Patriarchs" (Sylvester, Meletios Pegas, Cyril Lukar, Gerasimos Spartaliotis, and others) who, being Venetian subjects (since Crete was then a Venetian dominion), had as their emblem the Winged Lion of the Most Serene Republic. Ever since then the Winged Lion has remained not only as emblem of the Greek Church but also as that of the Coptic Church in Egypt.

On Good Friday (23rd April), at the Procession of the Epitaphios of the Cathedral of St. Sava, an agreeable and deep impression was felt by the congregation on seeing members of the Council of Churches in Alexandria (founded in 1958), Roman Catholics, Protestants and Evangelicals, taking part most devoutly in the Procession.

During Orthodox Holy Week a delegation from Rome, consisting of Bishop Willebrands and Fr. Dupre of the Secretariat for Promoting Christian Unity, called upon H.H. the Coptic Orthodox Patriarch Cyril VI at the Monastery of St. Menas at Mariut. A communique was issued giving as the reason for this 24 hours' meeting the promise by the Vatican that the Declaration on the Jews, turned down already during the second and third phases of the Vatican Council, "will again be reconsidered."

TH.D. MOSCHONAS

##### ANTIOCH

At the recent meetings of representatives of the Orthodox Patriarchates and Autocephalous Churches in Rhodes, three languages were treated as the official languages. That the first should be Greek and the second Russian was inevitable; but the choice of Arabic as the third was particularly significant. Arabic is the official language of the Orthodox Patriarchate of Antioch; and it is one of the liturgical languages of the Orthodox in the Patriarchates of Alexandria and Jerusalem. In the Lebanon and in Syria and in communities of Syrian and Lebanese origin in the New World, under the jurisdiction of the Patriarch of Antioch, bishops and monks and nuns, as well as parochial clergy and lay-people, have Arabic as their mother-tongue.

There has been for many years a Hieratic School for the Patriarchate in the monastery of Balamand, near Tripoli in Lebanon, where secondary education is given in Arabic, in a manner intended to prepare elementary school teachers and parish priests for their work. Greek is taught: there are Greek nationals in Beirut and Damascus, and the Patriarchate is often

called Greek in the sense that it is historically Byzantine. Some of the pupils go on to study at Halki or in Greece. Students from the Patriarchate of Antioch have been, in recent years, in Russian institutions in Paris, New York and Russia and in Rumanian theological colleges. But there is much desire for a proper theological school in the Patriarchate, at a university level: in such a school teachers could be trained for the Hieratic Schools and centres for the training of the school teachers and of the clergy in the dioceses. There is also a great wish for the production of more Arabic Christian literature. The "Mouvement de la jeunesse Orthodoxe", centred in Beirut, is a society of students and younger people which works among the Orthodox in English and French as well as in Arabic; for many educated people do most of their reading and thinking in those languages.

In Syria the Christians are a small, if significant, minority. In Lebanon they claim to be at least half the population and are politically very powerful: in both countries Roman Catholicism is very strong. There is more intellectual dialogue between Roman Catholics and other Christians, especially between Youth Movements, than at any time in the past, in Beirut. In that respect the Lebanon is unique. The participants include the Armenians, the Syriani in communion with them, and the Protestants. Arrangements are being made for the common production, by Protestants, Roman Catholics and Orthodox, of such tools of theological study in Arabic as a Grammar of New Testament Greek.

EDWARD EVERY

#### JERUSALEM

In the Holy City for many centuries the questions affecting the relationships between the Christian Churches have been issues about the Holy Places. The great shrines are claimed by the Roman Catholics, on the ground that they belong to the Universal Church: they are claimed by the Orthodox Patriarchate of Jerusalem, mainly on the ground that they belong to the Church of Jerusalem: the Armenians and others, such as the Copts, the Ethiopians and the Syriani in communion with them, claim that each Christian nation has its special rights in each shrine, making partition the proper solution. In practice, the *status quo* of the 19th century has to be maintained. Nothing can be altered without the agreement of all concerned, and the slightest attempt at alteration may produce a crisis. This has not ceased to be the position; but several astonishing agreements have been reached in the last five years. The Church of the Resurrection, more generally known as the Church of the Holy Sepulchre, is being restored in a very remarkable way. Each confession restores its own parts and they combine to restore the common parts in which the rights of several of them

have *de facto* recognition. This is accompanied by other remarkable changes of attitude. The bones of St. Saba are coming back from Italy (whither they were taken by the Crusaders) to rest in the monastery which he founded in Judaea's wilderness, as a token of amity made by Rome to the Orthodox Church of Jerusalem. Orthodox pupils of several Roman Catholic schools are being ordered by their Roman Catholic teachers to attend the Orthodox Liturgy on Sundays and to bring to the school evidence of their having done so. This is happening in Amman and Jerusalem. Anglican schools never went so far; indeed Anglicans have often failed to make efforts in the direction of making their Orthodox pupils faithful to their own church, although they have not sought to detach them from her. Rome has her own methods; but it is remarkable that she is coming to see the need for the preservation of the indigenous churches.

EDWARD EVERY

#### RUSSIA

It is reported that at Easter thousands of the faithful crowded the churches of Moscow, and that the police had taken special measures to preserve order and to avoid any incidents: unhappily such measures had not been taken at Kiev, and the disgraceful episode in the Cathedral there was recorded on tape by a Western reporter who happened to be there. The Russian newsagency *Tass* reproduced the Easter Message to the faithful from H.B. Patriarch Alexei of Moscow and All the Russias, in which he emphasised the Christians' duty to work for peace among the nations; and the same agency reported that Archbishop Alexei of Tallin and Esthonia was leading a group of Russian pilgrims to the Holy Land for Easter.

The Russian Patriarchate has lost recently Metropolitan Boris of Odessa and Cherson, who died whilst on convalescent leave after a serious illness; and the resignation of the Metropolitan Pimen of Krutitsi and Kolomna has been accepted by the Holy Synod. The latter has been replaced in the Foreign Relations Department by Archbishop Alexei of Tallin and Esthonia; and Bishop Philaret of Vienna and Austria has been appointed to be Principal of the Moscow Theological Academy at Zagorsk, in the room of the late Protopriest Ruzitsky. As a result, and for other reasons, there has been a considerable number of translations and appointments in the Church of Russia this year.

H.E.

#### RUMANIA

The Archbishop of Canterbury's visit to the Rumanian Orthodox Church, from 2nd to 8th June, was a manifest success: the warmth of his reception in every place, and from

start to finish, was the evidence of that. But it was much more than "another visit": within minutes of His Grace's arrival in Bucharest, in reply to the Patriarch Justinian's speech of welcome in his Cathedral, the Archbishop was recalling that "the Holy Orthodox Church of Rumania and the Church of England have in the past drawn close together in the cause of Christian unity, and just thirty years ago a notable conference of Orthodox and Anglican theologians was held here in Bucharest and made notable progress towards the unity of the Churches". The following day, which was the Orthodox Feast of the Ascension, Dr. Ramsey addressed the Bucharest Institute of Theology on "Christian Unity: Orthodox and Anglican", from which extracts will be found on another page of this journal. Thus the Archbishop's visit should be seen as a further stage in theological perception of Truth and in our advance towards our desired Unity in Christ. H.E.

#### BULGARIA

The Metropolitan Neophytos of Vidin (which is in the extreme NW tip of Bulgaria), who is 97 years old, last November celebrated the 75th anniversary of his entry into the Sacred Ministry and the 55th of his episcopate. This venerable prelate has served the diocese of Vidin for half a century, during which time he has built 41 churches and ordained 282 priests. As in the case of a famous Englishwoman, we feel that this record might well form the substance of a book entitled "My First Hundred Years"! Let us give thanks, and let us pray, for the Bishop's work there.

Less happily we record that a Bulgarian newspaper, published in Pleven, announced the setting up of a fund from which parents who do *not* have their children baptised may receive 20 leva, those who do *not* marry in church 60 leva, and those who do *not* ask for religious burial 10 leva. The last, we presume, refers to the next of kin . . . H.E.

#### GREECE

The Synod of the Hierarchy has been summoned to meet in regular session in Athens in October. The published Agenda contains the topics of the Church's work in the social sphere, problems of marriage and divorce, the reorganisation of the Apostoliki Diakonia (including the founding of a religious broadcasting station), and clerical discipline.

Further to King Constantine's entertainment of and appeal to the Greek episcopate on the Sunday of Orthodoxy, to which full reference has already been made in this issue of the NEWS LETTER, His Majesty also invited to the Palace on the Sunday

of Thomas representatives of all the Monasteries on the Holy Mountain. As the Protopostatis said in his reply, "the royal invitation to the representatives of the ancient Byzantine monasteries of the unique Orthodox monastic centre, by the only Orthodox King, is an act of very great symbolism: quite clearly it renews the links which have always bound the Eastern Orthodox Church with the Emperors of monastic Byzantium, whose spiritual tradition is being continued by the King; and it shows the deep piety and enlightened determination with which the nation aligns itself rigidly with the eternal values of Greek Christian civilisation".

#### DIOCESE OF THYATEIRA

Metropolitan Athenagoras of Thyateira, the Oecumenical Patriarch's "apokrisarios" with the Archbishop of Canterbury, in April ordained to the diaconate Mr. Timothy Ware, who assumed the new name of Kallistos. Fr. Kallistos continues to be the Metropolitan's secretary at Craven Hill.

#### THE ARMENIAN CHURCH

On 27th April, in commemoration of the fiftieth anniversary of the martyrdom of 1,500,000 Armenians in the Ottoman Empire during the First World War, a Memorial Service was held at St. Dunstan's in the West, Fleet Street. It was conducted by Archbishop Toumayan and Canon Satterthwaite, and both the Archbishop and the Bishop of London spoke. Our Association was represented by Bishop Buxton and by the General Secretary, who acted as chaplain to the Bishop of London. We do well not to forget what it can and often does mean to be a Christian in the midst of a hostile world.

#### CHRISTIAN UNITY: ORTHODOX AND ANGLICAN

Extracts from the Archbishop of Canterbury's Lecture to the Bucharest Institute of Theology, Thursday, 3rd June 1965.

"I count it a great privilege to be in this country as the guest of the Patriarch of Rumania and to give this lecture to this distinguished company of churchmen, theologians and students. Thirty years ago a great oecumenical event took place in Bucharest, the conference of Rumanian and Anglican theologians in June 1935. It was a notable event in the friendship of our two countries, and in the growth of theological understanding between the Holy Orthodox Church and the Anglican Communion. It is very moving for me, three decades after the notable event, to visit the Holy Orthodox Church of



Rumania. I pray that my visit may carry further the work both of friendship and of theological understanding . . .

... "The recovery amongst all Christians of unity, holiness, truth, is the oecumenical task. In that task Churches everywhere—Orthodox, Roman Catholic, Anglican, Protestant—are engaging themselves. In the World Council of Churches many Churches encounter one another, and all of us rejoice in the ever-increasing participation of the Holy Orthodox Church, including the Church of Rumania, in the World Council. But before ever the World Council came into existence, the Anglican Church and the Holy Orthodox Church had for a long time been developing the friendship between them.

"We Anglicans strive for unity with all our fellow Christians. We would wish to take as our ideal the sentence: *Christianus sum, Christiani nihil a me alienum puto*. We have many links with the various Protestant Churches of the West with whom we shared the experience of the Reformation in the sixteenth century, though we do not understand the Reformation in the same way as the Calvinistic or the Lutheran Churches. We share with the Church of Rome many of the older features of Christian doctrine and spirituality in the West, though we do not accept those doctrines of Rome which we believe to be modern developments. But with the Holy Orthodox Church Anglicans feel some special bonds, and we believe that in strengthening those bonds we may serve the total cause of Christian unity in a special way . . .

... "It is therefore both the existence of theological differences and the presence of so much in common which has caused the Anglican Churches and the Holy Orthodox Church to search for unity by theological dialogue as well as by prayer and friendship. I recall some important events. There was the appointment in 1930 by the Oecumenical Patriarch and the Archbishop of Canterbury of an Orthodox-Anglican Theological Commission. This Commission did valuable work which it is now necessary to recapitulate and to continue. In 1935 there was the Conference of Orthodox and Anglican theologians in Bucharest to which I will refer again presently. The sad events of the war disrupted communications and delayed the course of oecumenical progress. But the work was resumed. In 1956 there was a Conference of Orthodox and Anglican theologians in Moscow on the invitation of the Patriarch of All Russia. Now in the present year there has come the decision of the Oecumenical Patriarch with the support of all the patriarchates and Orthodox Churches to appoint a new Pan-Orthodox Pan-Anglican theological Commission. The Anglican Churches have concurred in this decision, and the practical arrangements are going forward.

"Now that the advance will be resumed it is important to notice the achievement of the Conference here in Bucharest in 1935. There was a notable record of agreements about Scripture and Tradition, the Holy Eucharist, Holy Mysteries and Justification. I cannot doubt that future conferences will confirm these agreements and add to their number. On one of the subjects in the 1935 Report there was some subsequent misunderstanding. That is the subject of Justification. I think it is clear that as the statement deals with sanctification also a more correct title to the statement would be "Justification and Sanctification." I think also that some Anglicans were right in criticising the statement "Man partakes of the redeeming grace through faith and good works." In view of the controversies at the Reformation when some false ideas about human merit were rejected Anglicans affirm that God's redeeming grace can never be won by human merits, or by the performing of good works. Yet faith is inevitably fruitful in good works, for as St. James tells us faith without works is dead. I think it would be a better formulation to say "Man partakes of the redeeming grace through faith which issues in good works". I believe that this formulation will be acceptable to Anglicans and Orthodox alike.

"In the coming theological task the theologians of the Orthodox and Anglican Churches will do well to understand the different historical circumstances in which doctrines have been formulated in the past. Such understanding can lead to the discovery of a greater theological unity than at first appears. So also a wise theologian will remember that human language, even when it is language inspired by the divine wisdom, is never sufficient to convey the unspeakable mysteries of God. "We are compelled" wrote St. Hilary "to attempt what is unattainable, to climb where we cannot reach, to speak what we cannot utter. Instead of the bare adoration of faith we are compelled to entrust the deep things of religion to the perils of human expression." (De Trinitate 11.2.4) . . .

#### THEOLOGICAL COMMISSION ON WORSHIP

The Report of the Theological Commission on Worship is presented to the Churches through the Fourth World Conference on Faith and Order (Montreal, Canada, 12th—26th July, 1963). The Commission has worked over a period of roughly eight years and in three continents. Thus the General Report contains three partial reports, *i.e.* that of the European section, that of the East Asian section, and that of the North American section.

The Commission of Worship in its study has concentrated mainly upon the theology of worship in the Bible. This is good, because indeed a fresh start is necessary. Only a common study of the Bible will enable us to overcome some of the barriers which still separate the Churches in their understanding and practice of worship. But I am of the opinion that the study of the Bible from the liturgical point of view is not enough. The Bible contains only the origins and the roots of the liturgical life. Additionally the Holy Tradition and the liturgical life of the ancient, united and unseparated Church of the Seven Oecumenical Synods must be considered. This tradition will help us to understand what is the variety and the unity of Christian worship.

The study of the liturgical types of the ancient Church does not prove true for all cases the opinion of the European Section of the Theological Commission on Worship, according to which "genuine variety in Christian worship is not so much a variety of *forms* as a variety of *types*. We may define a form as the exterior manifestation of a certain content, which may change while the content remains the same. A certain freedom of form must always be maintained in Christian worship if it is not to degenerate into some kind of legalistic formalism. But the variety of forms has its limits in the needs of the brethren with whom I worship. The type is a given unity of a content and its form." The study of the liturgical types of the ancient united Church proves that these types often had differences not in relation to the content but only in relation to the form.

Another general remark is that the report does not examine in detail the part that the differences, which exist among the Churches with reference to worship, will play in the Oecumenical Movement. These differences must be faced as a great handicap to the efficient approach of the Churches. Rightly our Orthodox brethren at the Faith and Order Conference made the point that the Liturgy is a full expression of the doctrine of the Church, and therefore there can be no intercommunion between Churches until there is full agreement in matters of doctrine. This point is most important to bring forward today when there is so much thought that intercommunion will bring about union between Churches.

It is obvious that the Report on Worship omits to face in detail such important points. Also, I wanted to remark that the Report overlooks the fact that in the Orthodox Church not only Baptism and the Eucharist are considered to be Sacraments but many others as well.

But these disadvantages of the Report do not lessen at all its value and contribution in showing points of the theology of worship which are common in many Christian Churches. An

important point, for example, is that it is emphasised that the whole life of Christ has a mystical presence in Christian worship. The saving acts of this life "are, of course, real historical events. They took place once upon a time, and thus they have to be mentioned in the past tense. But when they took place they were events of universal importance, since they were God's mighty acts which He performed for the salvation of all mankind. Therefore they are always and everywhere present where God, the almighty and merciful Creator of all things, decides to reveal Himself to men in His Son through His Holy Spirit. This abiding presence of God's revelatory acts in history, made contemporary through the Holy Spirit, is a presence *sui generis* which cannot adequately be expressed by means of any philosophical ontology . . . When we say that God's mighty acts in Christian worship are present in the hearts of men, who do not thereby deny their 'objective' or 'real' presence, we do not mean that the mighty acts of God are present 'only in the minds of men.' We mean, however, that they are present in the Holy Spirit. We may try to express the mystery by saying that the mighty acts of God in Christian worship are present not only *in* but *for* the hearts of men, indicating by the preposition '*for*' that it is not the faith of man which enables these events to become present, but the presence of these events in the Holy Spirit which makes faith (and also unbelief) possible . . . If we maintain the Trinitarian basis of all Christian worship, we need not 'explain' in philosophical or ontological terms 'how' the mighty acts of God are present in Christian worship. In its worship the Christian community adores the mystery of the Holy Trinity, the sole 'explanation' of the presence of past events in the proclamation of the Gospel and in the administration of the Sacraments". The mystical presence of the life of Christ is especially obvious in Orthodox worship. The Orthodox liturgical texts use continually the word "today" and phrases of the present tense.

Then the Report rightly shows that amidst the various customs of different Christian confessions one practice is almost universal: that on Sunday the people of God assembles in congregations for worship. Sunday is the day of the Resurrection of the Lord. This is especially emphasised by the Orthodox Church, in which the idea of the Lord's Resurrection is found not only on Sundays but in the whole Church's year.

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PROFESSOR, UNIVERSITY OF THESSALONIKI  
(to be continued)

### **Aims of the Association**

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

- (a) The principal 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 principal object, 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 visual aids — 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.