

Eastern Churches NEWS-LETTER

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**THE ANGLICAN AND EASTERN CHURCHES
ASSOCIATION**

founded in 1864

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His All Holiness Athenagoras I

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EDITORIAL

I have to apologise for being rather adrift in publishing this issue of the NEWS LETTER: it is due entirely to unexpected pressure on my time and is in no way the fault of the printer, who is very long-suffering with the Editor!

This quarter you will notice a slightly different emphasis in the contents, rather away from news and towards comment. This is partly for the sake of a little variety: but it is also due, in part, to the amount which I wanted to put on record after the very happy Festival, and in part to the season — there will be much more relevant news to report in the next number.

Interest in the cause of reunion between the Orthodox Churches and the so-called "Lesser Oriental Churches" continues to grow on both sides: a recent number of *EKKLESIA* (Athens) was largely devoted to a presentation of recent discussions and statement of the theological questions involved, and in Britain this month the Armenian Bishop Sarkissian has published "The Council of Chalcedon and the Armenian Church" (SPCK 50/-). The latter book, which was written a year or two ago as his thesis for a doctorate, is a very lucid and most useful contribution to the cause of mutual understanding. This is a subject to which we shall have to return, but in the meantime it may be useful to you to have the "Agreed Statement" made after the unofficial meetings of Chalcedonian and non-Chalcedonian theologians at Aarhus last year: it is reprinted in this quarterly on a latter page.

A former editor of the NEWS LETTER has also published a book recently. In "Greece the Beloved" Dr. R. E. Witt recounts many of the fruits of his love for and travels in Hellas over nearly half a century; and much of it deals with the Church of Greece and with the Holy Mountain in particular. It is, quite deliberately and unashamedly, rather in the nature of the autobiographical; and this aspect of it will make it the more acceptable to his many friends who will undoubtedly wish to read it. It is published by the Institute for Balkan Studies in Thessaloniki, and may be bought from Foyles Bookshop or from the Zeno Bookshop, 6, Denmark Street, W.C.2. The price is 28/-.

From the Association's point of view not the least important item of news is the interest shown by two groups of students at two of the more modern English Universities. This is where the hope of the future lies; and I make no apology for asking you all to make every effort to make known our work and aims in every quarter.

H.E.

THE ANNUAL FESTIVAL, 1965

The 101st Festival of the Association began with the Divine Liturgy at the Russian Orthodox Patriarchal Cathedral in Ennismore Gardens, in the morning of Saturday, 25th September. Our dear friend Archbishop Anthony of Sourzh presided, assisted by four priests (Russian and Serbian), and to our joy the whole Liturgy was sung in English, thereby enabling us all to enter more fully into the Church's great act of worship. At the end our Anglican President, the Bishop of London, preached from the steps of the Bema: the text of Dr. Stopford's sermon will be found elsewhere in this paper, in order that those who were prevented from being present in person may yet also receive his most welcome and moving message to us all. To our deep regret Bishop Firmilian, of the Serbian Orthodox Church in U.S.A., who was visiting Britain, was prevented from taking part in the Liturgy at the last minute — due to the arrival that morning of a special messenger from his Patriarch in Belgrade.

From there we all moved down the road to the splendid new Hall of Holy Trinity, Brompton, which had been placed at our disposal by the Vicar, Prebendary P. N. Gilliat: he had been with us for the Liturgy, he led the way to the Hall, and there he welcomed us to his parish. About fifty members took the opportunity to meet each other at leisure over lunch, and this social occasion was a most welcome addition to our Festival.

In the same place, at 2.15, there followed the Annual General Meeting, with the Chairman of Committee (Fr. Austin Oakley) in the chair. The opening prayers were said by Prebendary C. L. Gage-Brown, deputising for Bishop H. J. Buxton, who although present did not feel able to do this. Mr. J. S. Ullmer, our Treasurer, presented the accounts for 1964 and gave us an encouraging picture of our finances, especially considering the unusual expenses of that Centenary year. The General Secretary reported on the year's work and appealed for a new class of membership, to enable parishes to associate themselves with our work of prayer, study and co-operation: it was agreed that the Committee should consider the matter in detail at an early opportunity. From the Chair it was proposed that the Revd. H. R. T. Brandreth, O.G.S., who has recently returned to London after being Chaplain of the Embassy Church in Paris, should be elected Vice-Chairman of Committee: this was approved unanimously.

The Festival ended with an account of the All-night Vigil at the Sergei-Trinity Monastery at Zagorsk, near Moscow, in August; this was given by the Revd. D. J. Innes, and his

account was illustrated by tape-recordings provided by Fr. Vladimir Rodzianko of St. Sava's Church in London. An abbreviated version of his paper is provided by Fr. Innes later in this issue.

In sum, the Annual Festival was a happy and instructive event, its whole atmosphere hallowed by the solemnity and the joy of the morning's Divine Liturgy.

THE SERMON

preached by the Lord Bishop of London at the Pontifical Liturgy celebrated in the Russian Patriarchal Cathedral, Ennismore Gardens, on Saturday, 25th September, 1965, being our 101st Annual Festival.

“... *the unity of the Spirit in the bonds of peace*” (Eph. iv 3).

In these days when ecumenical relations are the immediate concern of almost every part of the divided Church of Christ, we must remember with thankfulness to God that this Anglican and Eastern Churches Association has been quietly pursuing the goal of the unity of the Spirit for more than 100 years. Our predecessors in the Association looked for no sudden or dramatic results. They knew that theological differences so deeply and conscientiously held that Christians were prepared to separate from each other, could not be resolved without equal study and conviction. They knew, too, that the historical development of the Churches in isolation from each other had over the centuries created fresh difficulties in mutual understanding. But they never wavered in the faith that our Lord who prayed and still prays that His Church might be one would in His own time bring men to feel the sin of disunity and in penitence and mutual sacrifice to let the Holy Spirit lead them back to unity and to union.

Fifty years ago, I am reminded, Dr. Birkbeck published his last book — “Lectures on the Russian Church”. In the lecture on “The Doctrine of the Russian Church” Dr. Birkbeck concluded with this reference to our Anglican and Eastern Churches Association. “The object of the Association is not to make Anglicans of the Russians nor Easterns of the English, but to get to understand one another better — our teaching, our history, our modes of thought; this, if pursued on the charitable lines with which intercourse between Russian and English Churchmen is at present so happily conducted, is the surest way of drawing our Churches nearer to one another and to the consummation of that ultimate object we all have at heart — the restoration of communion between our Church and the Orthodox East”. I do not need to apologise for the length of this quotation, for it is so relevant to our joint

worship here this morning and to all the work which the Association seeks to do.

Dr. Birkbeck could not have foreseen that out of two world wars the Orthodox Churches of the East should pass through the testing of bitter persecution and active opposition, and in the process give the world so fine a demonstration of faithfulness and spiritual power. Nor could he have foreseen the dramatic acceleration of the movement which is bringing Christians together: Archbishop Lord Fisher's visit to the Pope, the present Pope's meeting with the Ecumenical Patriarch in Jerusalem, the present Archbishop's visit to the Patriarchs in Istanbul, Moscow and Bucharest, and above all, the historic visit of the Patriarch of Moscow to London — and a thousand other instances of new attitudes which we can see to be the leading of the Holy Spirit to unity in the bonds of peace. The second Vatican Council has recognised this in the words of the Dogmatic Constitution "De Ecclesia" when it says of those whom it calls the separated brethren: "they also have a fellowship in prayer and in other spiritual benefits and a real union in the Holy Spirit for He is at work among them too with His power of sanctification in gifts of Grace: He has given some of them strength to the extent of shedding their blood. So it is that the Spirit is rousing in all Christ's disciples desire and action, in the hope that all men may be united peacefully in the manner that Christ appointed — in one flock under one pastor" (para 15).

There have been, indeed, ecumenical developments, breath-taking in their rapidity. But behind these events lie many years of quiet patient study and individual fellowship. This year, as your Secretary has reminded me, is the centenary of Pusey's "Eirenicon", addressed to John Keble. Though Pusey was concerned mainly to indicate the Catholic character of the Church of England against the ultramontane attitude of the Church of Rome, he has an important passage dealing with the Eastern Churches. In it he says this: "unity, in part, is the direct gift of God: in part, it is the fruit of that gift in the mutual love of the members of the Church. In part it is a spiritual oneness wrought by God the Holy Ghost: in part it is a grace to be exercised and a consequence and fruit of that gift . . . it consists in acts of love from the members one to another".

Unity — and ultimately organic union — between any of the now separated parts of the Body of Christ is not just a question of theological debate between experts. It depends upon these "acts of love" — upon the attitude of Christian men and women towards each other — upon their realisation

of the essential unity which their baptism has already created between them. Ten years ago my wife and I were visiting the Uspensky Cathedral in Leningrad: Vespers were long since over but a very considerable congregation was still in the church, for the word had gone round that there was an Anglican Bishop in Leningrad and that he might visit the Cathedral. When I was taken behind the iconostasis my wife remained outside, and when I returned I found her almost in tears, for hundreds of women had come up to her just to shake hands and express an unspoken greeting to a fellow-Christian from another country and another Church. Such things are of the essence of the unity of the Spirit: we must cultivate them and cherish them wherever we are. When the Archbishop of Canterbury was in Rumania this year, he quoted St. Hilary's words: "we are compelled to attempt what is unattainable, to climb where we cannot reach, to speak what we cannot utter, and we are compelled to entrust the deep things of religion to the perils of human expression". We all know how true this is. But what cannot go into words can go into "acts of love" and into worship together and prayer for each other.

This is an opportunity for all of us — the complementary activity to the work of study and theological definition. In this Holy Eucharist we offer all our gifts and all our opportunities for God to use for His great purpose. Here in London we are privileged to have in our midst the representatives of many Churches of the Orthodox tradition. My diocese welcomes the fellowship which is thus made possible. But fellowship and understanding must always be deepened and enlarged by human effort. As in the Church of England we enter upon the decisive stage of our discussions with the Methodist Church it is our concern to maintain more strongly than ever our links with the Orthodox Churches, believing, as many of us do, that there is no incompatibility between the plan for unity with Methodists and our quest for Orthodox-Anglican unity. In all this the Anglican and Eastern Churches Association has an important part to play. May God keep us in the bonds of peace that we may achieve the unity of His Spirit.

JOURNEY OF A LIFETIME

In August this year a group of forty-five people assembled at the Roman Catholic Church of the Brompton Oratory in London. Some of them knew each other very well, having already made several all-night vigils together, at Lourdes, Walsingham and, last year, in Poland: one of them, Canon Hulme, was to be the co-leader with me of the group. Ever

since Inter-Church Travel (which is mainly an Anglican organisation) organised a joint pilgrimage for Anglicans and Roman Catholics to the Holy Land, the All-Night Vigil Association has had friendly links with them. Thus it came about that this trip to Russia was organised through Inter-Church Travel, which then asked me to be the guide and adviser to the pilgrimage.

We flew to Moscow, and then drove to an hotel on the outskirts. This had the disadvantage of adding half an hour to every expedition, but the accommodation and the food were very good; and as the arrangements for the trip were completed only shortly before we left, we could hardly expect to be in the centre of the city.

On the first morning we went to the Foreign Affairs Department of the Russian Orthodox Church, to confirm the arrangements. The Archimandrite who received us gave the party a warm welcome and promised to confirm the permission for our All-Night Vigil in the Monastery at Zagorsk. We were, so he told us, the first pilgrims to ask for such an arrangement.

We left Moscow on the eve of the "Uspeniye" Festival, at about 8.15 p.m., and arrived at Zagorsk at 10 p.m. On arrival the Rector of the Theological College there led us through the main gates of the Monastery and into the buildings of the Theological Academy, where some light refreshment was laid out in the main hall. After a few words of greeting, Canon Hulme and I were shown the beautiful chapel of the Academy, dedicated to the Protection of our Lady, which was placed at our disposal for the night. In the chapel, according to the custom of the Orthodox Church, there was an empty tomb of Mary surrounded by flowers and, in front of it, a small altar with candles had been set up for our use.

The two of us and the other 43 pilgrims formed a procession, carrying the banner on which was a copy of the original icon of "Our Lady of Vladimir", and the words "To pray for peace in West and East" in both English and Russian. Canon Hulme announced the intention of prayer for peace. After the opening prayer we did the Stations of the Cross round the church, and it was particularly moving to do one of them before a very large painting of the Crucifixion.

By this time it was after midnight, and Canon Hulme celebrated Mass; and all who could took Communion. After the service, at Canon Hulme's invitation, I took part of the Vigil. I felt that what I could do most usefully was to introduce the pilgrims to their surroundings: so I told them the story of how the Monastery had been founded during one of the

darkest periods in Russian history and of the importance of the founder, St. Sergius, to the Russian people. Next I tried to explain the layout of an Orthodox church and some of the icons in it; and lastly I suggested some Orthodox prayers which the pilgrims might like to use later in the Vigil — the Jesus Prayer, the Trisagion, and the Cherubic Hymn. Canon Hulme took up this suggestion and led the pilgrims in using these prayers.

In the morning we moved across the the Uspensky Church and joined the crowd of about 2,000 other worshippers at the Liturgy. It was unforgettable; and the singing of the Creed by the whole congregation was a great, and a most moving, affirmation of faith. The pilgrims were able to join, in the proper place, with the whole congregation in reciting the Lord's Prayer; and later the whole act was rounded off by attending Vespers in the Patriarchal Cathedral in Moscow.

JOHN INNES.

SERBIAN ORTHODOX IN BRITAIN

The links between the Church of England and the Serbian Orthodox Church have been particularly close during the past fifty years. The Church of Serbia suffered equally with the nation in the devastations of the First World War, and our Church of England was quick to offer hospitality and assistance and the fellowship thus created has never been lost. After the Second World War several thousand Orthodox Serbs came here, mainly from refugee camps in Germany; and many of them sought employment in the Midlands. Today there are no less than 4,000 British-born Serbian Orthodox.

After some twenty years in borrowed and improvised churches, the Orthodox Yugoslavs in Britain (who now number 15,000) are to build their own place of worship; and on Sunday, 12th September, the foundation-stone was laid on a site in Bournville, Birmingham, by Bishop Firmilian (Ockolic), who is one of the Bishops of the Serbian Orthodox Church in U.S.A. Present at the ceremony were Prince and Princess Tomislav of Yugoslavia, who are the patrons of the church, the Yugoslav Crown Prince Alexander (their nephew), the Bishop of Birmingham (who represented the Archbishop of Canterbury) and the Bishop of Coventry. At the Liturgy the Bishop of Birmingham preached a sermon.

The church is to be built in the traditional Serbian-Byzantine style of architecture (the architect is Mr. D. Tadich of Belgrade) and will seat 800 people: it is hoped to complete it in three years, at a cost of £75,000. Prince Tomislav said

that the church will be dedicated in the name of St. Lazar, the Serbian king who died in battle against the Turks in the fourteenth century; and four stones from the battlefield of Kossovo will be blessed and buried on the site.

Some days later, at Lambeth Palace, a Reception was held in Bishop Firmilian's honour by the Nikaeen Club; and in reply to the Archbishop of Canterbury's address of welcome, Bishop Firmilian replied as follows:

"Your Grace, Your Royal Highness, My Lord Bishops, Reverend Fathers, Ladies and Gentlemen:

"I bring greetings from His Holiness the Serbian Patriarch German and from all the Bishops of the Serbian Orthodox Church in Yugoslavia, as well as from my brother bishops in America and Canada, from the Serbian priests and people all over the world.

"I deeply appreciate the kind words which Your Grace addressed to me personally. Although I am most grateful, I take them as a very fine tribute to the suffering Serbian Orthodox Church in Yugoslavia and its people. I am profoundly happy to have this opportunity of expressing publicly our gratitude to the Church of England for the most wonderful help which you have given through decades to the Serbian people and its Church. Out of many events may I be allowed to point out two.

"First was the education during the First World War of those who became distinguished church dignatories, such as Metropolitan Joseph of Skoplje, Bishop Nikolai of Zicha who was a world-renowned personality and great spiritual leader, Bishop Irinei and many others. These people, after finishing their education in this country, came back to Yugoslavia and became the best ambassadors of this country in Yugoslavia. The same thing happened during the Second World War, when you brought over from refugee camps in Europe forty students who are now promising church leaders in the New World.

"Believe me, Your Grace, our Church is most grateful for this invaluable help. In addition to this help of yours, we in the U.S.A. and Canada are receiving equal help from the Episcopal Church. Thanks to you here in England and the Episcopal Church in America, thousands and thousands of Serbian refugees have found new homes and full freedom, for which they are very grateful. Our Church in Yugoslavia today is going through a very grave trial, and your moral support will give them strength to carry out their divine task.

"I should underline also that the friendship and the close relationship between our Churches is very deep and is growing.

Such friendship is a guarantee that unity between our two holy Churches is not far away. For that unity we should continue to pray together.

"Again, I thank you, Your Grace".

As has been noted above, Bishop Firmilian had intended to accept Archbishop Antony's invitation to concelebrate the Divine Liturgy at our A. and E.C.A. Annual Festival; but at the last moment he had to be at London airport at that time to meet a special emissary from the Patriarch in Belgrade. We shall pray for the successful completion of this project for the Church of St. Lazar in Bournville, as for all our Serbian brothers.

H.E.

LETTER FROM ALEXANDRIA

H. B. Christophoros II has nominated as Observers at the IVth Phase of the Second Vatican Council, which started on 14th September, the Grand Protosynkellos of the Patriarchate (Archimandrite Nicodemus Galiatsatos) and the Grand Hypomnematographos and Librarian (Dr. Th. D. Moschonas, Editor of *PANTAINOS*).

* * * *

In view of the forthcoming dialogue between Orthodox Churches and the Anglican Church, the Metropolitan Parthenios of Carthage has been appointed to represent the Patriarchate of Alexandria.

* * * *

We regret to hear that the Metropolitan Nicodemus of Johannesburg has had a serious stroke, and that his condition has not at all improved. His Eminence is 84.

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At the laying of the foundation stone of the new Coptic Cathedral in Cairo on 24th July, the Greek Orthodox Patriarchate was represented by the Metropolitan Nicholas of Aksoum and by the Pro-Vicar in Cairo, the Archimandrite Nicodemus Galiatsatos. At that ceremony President Gamal Abdel Nasser spoke on the links between Christianity and Islam.

TH.D. MOSCHONAS.

(EDITORIAL NOTE: It has been announced, since receipt of Dr. Moschonas's letter, that a third Observer has been appointed: Mr. V. Kanavatis, Legal Adviser to the Patriarchate).

INAUGURATION OF NEW ORTHODOX CENTRE AT TAIZE

The celebrations of the Silver Jubilee of the Taize Community, during the weekend of 28th/29th August, 1965, included the inauguration of the new Orthodox Centre there, and the consecration of a little underground chapel beside the Church of the Reconciliation.

On the Sunday, all the richness of the spiritual treasures of the Universal Church was displayed: the Taize Community celebrated their unique Eucharist in the Church of the Reconciliation at 9 o'clock, and simultaneously a quarter of a mile away the Cardinal Archbishop of Rouen celebrated Mass in the little ancient parish church of the village. At 10 o'clock the Church of the Reconciliation was transformed for the Divine Liturgy concelebrated by Metropolitan Meletios of Paris (Exarch of the Oecumenical Patriarch) and Archbishop Antony from London (Exarch of the Patriarch of Moscow) and four other prelates: the Greek offered the Bread and the Russian the Wine. During this service a message from the Oecumenical Patriarch was read: and on the same day it was announced that the first Rector of this Centre is to be Archimandrite Damaskenos Papandreou, graduate of the Halki Theological School and of Bonn University. At 11.30 the same setting welcomed the Cardinal Archbishop of Rouen, the Orthodox Bishops Alexis of Paris and Basil of Brussels, and the Rector of St. Sergius Academy in Paris (Fr. Kniasseff) for the service of Orthodox Matins, which followed the profession of a Swiss, Fr. Bruno. At 3 o'clock there was Orthodox Vespers, after which many messages were read, including those from the Pope and from the Archbishop of Canterbury. *LE MONDE* aptly spoke of this "symphonie cultuelle".
H.E.

SOME CONSIDERATIONS ON OUR DEBT TO ORTHODOX THEOLOGY

It would indeed be an impossible and presumptuous task, within the limits of a paper of this kind, to cover the ground indicated by its title. I propose, therefore, to consider several outstanding points of reference that seem germane to the impact of the theological thinking of the Eastern Orthodox Church on our own thinking as Anglicans during the past few generations, during which our mutual relations have increased in depth and understanding.

I think a bird's-eye view of the subject reveals a number of critical periods in the history of the Church of the East, which of course, until the great schism of the 11th century were also

those of the *Una Sancta*, perhaps rather optimistically called the Undivided Church in East and West, and therefore our own parent too in those far-off days. I refer to two great periods of nodal expansion and growth in her history. The first is the quite clear redressing of the balance of thought provoked by such great teachers as Origen and St. Clement of Alexandria, who seemed to be in danger of intellectualising Christian theology under Platonic and neo-Platonic Greek influence, on their premises of the comparative unimportance of the body and the paramount importance of the soul. The saving insistence of St. Athanasius and the Cappadocian Fathers of the 4th century, and later of the great ascetical teachers St. Macarius the Great and St. Maximus the Confessor, on the Incarnation of the Eternal Word, made it clear that it is the whole human person, the whole human hypostasis, that is redeemed — body and soul in an indissoluble unity.

It becomes clear, too, that the second great crisis took place in the 13th and more especially in the 14th century, with the revival both in the East and to some extent in the West of Greek pagan thought, mainly expressed by the newly discovered body of teaching of Aristotle. The battle was joined between the followers of this Renaissance in Italy and Constantinople and St. Gregory Palamas. It is owing very largely to the latter's teaching, both theological and ascetical, that true Orthodoxy regained balance; and the Orthodox Church, by conciliar action in the 14th century and by the canonisation of St. Gregory Palamas in 1368, set its seal upon his witness, with results that are still discerned today. The exposition of authentic Orthodox teaching, purged from many Western accretions and modifications due to the decline and fall of the Byzantine Empire and the time of captivity under the succeeding Osmanli Empire, is the increasingly successful task of Orthodox theologians today.

There is a very real and indeed dramatic contrast to be seen in the turbulent and at times tragic history of the Orthodox Church, particularly since the 14th century, down to the present time. The constant and indelible character of the Faith she believes and practices marks the contrast with her many and terrible historical vicissitudes. There may well have been periods in the great days of power of the Byzantine Empire when religion seemed static, and her theology unproductive, content with commentary on the inherited and traditional Faith; but her times of crisis and worldly turmoil have again and again, and indeed notably in the last thirty or forty years, given rise to intense movement and fresh life.

I am only too aware that this may well be an oversimplification of a very complex situation over many centuries.

I realise that St. John of Damascus in the 8th century confronted and absorbed Aristotelianism into the corpus of Orthodox theology; that in the 15th century George the Scholar, afterwards the first Oecumenical Patriarch under the Turks (Gennadius II) had a scholastic formation without departing basically from true Orthodox teaching; that the Patriarch Cyrillos Lukaris departed grievously from Orthodox teaching under political pressure; that in more recent times there have been presentations of Orthodoxy that have been influenced by Western ways of approach. Yet it is still true that as she finds once again her own centres of learning and influences and becomes vocal, she exhibits a remarkable unity with her long past and has a message for Christendom which we should be ready to acknowledge as vital in the religious dialogues in which Christians of all traditions are becoming more deeply involved today.

I think it would be agreed that the basic concept of Orthodox teaching is concerned with the uncreate God of our worship and our own human nature, created by Him in His own image and likeness, but blurred by sin and needing redemption — and further to this, the restoration through Christ of the possibility of our union with Him, has our true destiny and end. In virtue of the Incarnation of the Eternal Son of God, of His victory in our flesh over death and sin, in the power of His risen and ascended life, those who believe in His name are called to partake in a new redeemed nature, becoming thereby the Sons of God by an immaculate new birth in Baptism and co-heirs with Christ.

This deification of man is bodily claimed by a catena of the Fathers, and is especially stressed by St. Gregory Palamas, who further insists that it can begin in this earthly life. It involves indeed a certain conception of the Godhead. We can never become one with God in His super-essential, which lies at the basis of Orthodox teaching and is beyond definition and all human categories of thought and without relations interior or external to the Godhead; but we can become partakers of the Divine Nature of the Being of God revealed to man in His manifold divine energies, which are generically called Grace. The West, following Aristotle, makes no distinction between the super-essence of God and His Being, and therefore with the Scholastics thinks of the end of man as limited to the Beatific Vision, and that only after this life. I would venture to suggest here that the current controversies about religionless Christianity might with advantage take note of this perennial teaching, which is dynamic and lays stress on the appearance of the new man in Christ, and with Him of a new creation which involves the transfiguration of the whole cosmos, of which He is both

the crown and the microcosm by His death and resurrection and the glorification of the Exalted Lord. As Christians are called to experience a foretaste of the Resurrection even here and now, being risen with Christ to a new life, so also is begun in us not only redemption and justification but, as part of the same working of God in us, both sanctification and glorification. God became Man, in order that we may become divine.

Christian thought among us has too often tended to stop short, at least in emphasis, at our redemption; and the prominence given to the Passion and Crucifixion of the Lord, especially in the Middle Ages, is still reflected in the aspect of many of our churches today. It is true that all four Gospels lead up to a detailed account of the passion and death of Christ, both are the condition of His victory over death, by death destroying death, and His being raised again by the power of God. For men the Cross of Christ is indeed central, for on it and by it we are redeemed: yet the goal was the triumphant Rising again, and union with Christ for His members is union with the risen, ascended and gloriously exalted Lord. For us, even on the darkness of His passion and Cross, shines the heavenly light of the Resurrection.

I believe that we have much to learn that is essential for redressing the balance of the full Christian Faith by which we live from Orthodox teaching in its insistence on the new man in Christ, and the entire cosmos of which He is the crown and glory. In Him we are the firstfruits and the promise by sanctification and glorification, which is to lead to a new heaven and a new earth, in which the fruits of the Incarnation find a predestined end not only in the Resurrection of the redeemed human flesh and spirit, the body as well as the soul, but in union with God. "Man partly is and wholly hopes to be".

AUSTIN OAKLEY.

(to be continued)

THE REPORT OF THE THEOLOGICAL COMMISSION ON WORSHIP

(continued from last quarter)

The following remark is also important: "In order to avoid confusion and misunderstandings" the word 'liturgy' must be "more precisely defined when used in oecumenical conversations. The Orthodox and the Anglican usage shows that *the* liturgy, without additional qualification, normally means eucharistic worship in its fullest sense: i.e. the act of worship of the assembled people of God, of which the Sacrament of the Eucharist forms the centre, but which includes the

reading of the Scriptures, the proclamation of the Gospel, the intercessory prayers, the confession of faith, and the praise of the Lord as well". I think that we must not accept the opinion of the Commission, according to which we have not to exclude the use of the word 'liturgy' in other connections, if an additional qualification is made (e.g. "the liturgy of the daily prayers").

The Report is also praiseworthy because it emphasises that there must be a lively liturgical movement in all Churches, so that the liturgical spirit will be noticeable in all expressions and manifestations of our life. Rightly then the Commission emphasises that Christ is the centre of worship. It is in and through the worshipping Church that Christ manifests His High Priesthood, His Kingship and His Prophetic Office. In the worship the Church "sets forth before our eyes" Christ's sacrificial death and resurrection, so that we die and rise with Him. In this point the Report would be more complete if it mentioned the teaching of the Fathers of the Church, according to which the faithful man through worship reaches to the participation in the mystical life of Christ.

It is also remarkable what the Commission says about the contribution of worship to the new creation of man: "the Christian is the temple of the Holy Spirit, and there is a constant interaction between the worship of the congregation and personal piety. His whole inner life, as also his life within family and society, should find both its guiding principle and its fulfilment in the worship of the Church."

The Commission speaks also about the forms of the worship: "two dangers threaten the Church at this point: that of ritualism . . . and that of a pure 'spiritualism' . . . Through the constant action of the Holy Spirit the Christian congregation is saved from every kind of bondage — hence the liturgical freedom of the Church". But it must be added here that this liturgical freedom does not mean disorder in the creation of new forms of worship. The new forms must be created by the ecclesiastical authority with the consent of the catholic ecclesiastical feeling.

Rightly the Commission says that the act of worship is the act of the whole congregation within which ministers and people exercise their spiritual gifts and offices. But I am of the opinion that it has to be emphasised that the ministers occupy a distinguished superior place in the whole worship.

The Commission recommends that it should promote further study of the problems arising from the discrepancy between the Biblical world-view and the language of liturgical tradition on the one hand, and the contemporary language and

world-view of the modern technical and scientific civilisation on the other. I am of the opinion that this discrepancy is very limited in the Orthodox Church. Its Prayer Book (the Euchologion) has prayers for all demonstrations of the older technical civilisation. The time is sure to come that it will contain prayers for the making of spaceships, too.

Finally I notice that the Commission recommends the Faith and Order Conference to encourage in the Churches the following types of action: (1) instruction of the young in worship within an oecumenical context; (2) the setting up of study groups for liturgical questions; (3) visits by local congregations to the normal worship of other congregations; and (4) individual or group visits to other churches when travelling abroad.

I think that the study of worship from the oecumenical point of view will not be complete if it does not be directed especially to the worship of the Orthodox Church, which is the best continuation of the worship of the ancient, united and unseparated Church of the seven Oecumenical Councils.

EVANGELOS D. THEODOROU,
PROFESSOR AT THESSALONIKI UNIVERSITY

CHALCEDONIANS AND NON-CHALCEDONIANS: AN AGREED STATEMENT

(After the unofficial meetings between theologians from both sides of Aarhus, Denmark, in August, 1964, the following Statement was issued: it was signed by the Orthodox representatives and by the representatives of the Armenian, Syrian, Coptic, Ethiopian and Malabar Churches.)

Ever since the second decade of our century representatives of our Orthodox Churches, some accepting seven Ecumenical Councils and others accepting three, have often met in ecumenical gatherings. The desire to know each other and to restore our unity in the one Church of Christ has been growing all these years. Our meeting together in Rhodes at the Pan-Orthodox Conference of 1961 confirmed this desire.

Out of this has come about our unofficial gathering of fifteen theologians from both sides, for three days of informal conversations, in connection with the meeting of the Faith and Order Commission of Aarhus, Denmark.

We have spoken to each other in the openness of charity and with the conviction of truth. All of us have learned from each other. Our inherited misunderstandings have begun to clear up. We recognise in each other the one orthodox faith

of the Church. Fifteen centuries of alienation have not led us astray from the faith of our Fathers.

In our common study of the Council of Chalcedon, the well-known phrase used by our common Father in Christ, St. Cyril of Alexandria, *mia physis* (or *mia hypostasis*) *tau Theou logou sesarkomene* (the one *physis* or *hypostasis* of God's Word Incarnate) with its implications, was at the centre of our conversations. On the essence of the Christological dogma we found ourselves in full agreement. Through the different terminologies used by each side, we saw the same truth expressed. Since we agree in rejecting without reservation the teaching of Eutyches as well as of Nestorius, the acceptance or non-acceptance of the Council of Chalcedon does not entail the acceptance of either heresy. Both sides found themselves fundamentally following the Christological teaching of the one undivided Church as expressed by St. Cyril.

The Council of Chalcedon (451), we realise, can only be understood as reaffirming the decisions of Ephesus (431), and best understood in the light of the later Council of Constantinople (553). All councils, we have recognised, have to be seen as stages in an integral development and no council or document should be studied in isolation.

The significant role of political, sociological and cultural factors in creating tension between factions in the past should be recognised and studied together. They should not, however, continue to divide us.

We see the need to move forward together. The issue at stake is of crucial importance to all churches in the East and West alike and for the unity of the whole Church of Jesus Christ.

The Holy Spirit, Who indwells the Church of Jesus Christ, will lead us together to the fulness of truth and of love. To that end we respectfully submit to our churches the fruit of our common work of three days together. Many practical problems remain, but the same Spirit Who led us together here will, we believe, continue to lead our churches to a common solution of these.

OBITUARY: THE VERY REVD. DR. STEFAN ZANKOV

The Very Revd. Dr. Stefan Zankov died at his home in Sofia on 19th March, 1965, at the age of 84. Born in the town of Gorna Oryahovitza in Northern Bulgaria, of a pious and kindly family, he was fortunate to be taken under the patronage of the Metropolitan Simeon of Varna, one of the pillars of the Bulgarian Orthodox Church. Dr. Zankov completed his

studies very successfully in the Theological and Legal Faculties of Sofia, Vienna and Berne; and he spent his long life in the service of God, his fellow men and the academic life.

His outstanding gifts were especially pronounced in the sphere of Canon Law where, as an official consultant to the Holy Synod for more than 50 years, his interpretations and solutions of difficult problems were brilliant.

Dr. Zankov was an exceptional scholar; and his scholarship was acknowledged by the Bulgarian Academy of Sciences, by which he was elected in 1924 as a member-correspondent and in 1931 as an Academician, which title he held until his death. He was one of the founders of the Theological Faculty at Sofia University (later renamed Theological Academy) and for 38 years (1923—1961) he held the Chair of Canon Law there: his lectures were original, well documented and well delivered. His achievements in the academic field were deservedly acclaimed abroad, where he was given the title of honorary Doctor by several Universities — Athens 1936, Oxford 1937, Berlin 1940, Budapest Reformed Theological Academy 1955.

Dr. Zankov was twice Chief Editor of *TSARKOVEN VESTNIC*, an official publication of the Bulgarian Orthodox Church. He also edited for many years the monthly periodical of religion, philosophy, science and art, *DUHOVNA KULTURA*: it is published by the Holy Synod and Dr. Zankov was its founder.

He was also a remarkable preacher: his sermons delivered in the "Alexander Nevski" Patriarchal Church in Sofia, where he served for many years, are pearls in the spiritual treasury of the Bulgarian Church.

Dr. Zankov was a staunch member of the Ecumenical Movement and was one of its founders. He never severed his ties with the Movement, and through it he was well known all over the world. He also participated in the work for peace through the Churches. In the Bulgarian Church he had occupied very responsible posts: he had been head of the Holy Synod's cultural and educational department, and later was General Secretary of the Holy Synod itself.

As a man Dr. Zankov was sincere and friendly, and always had a kind word for everyone. In the annals of the Bulgarian Orthodox Church he leaves behind the name of a great Churchman and a fine man. For those who come after him, he will leave an example of how a man can serve God and his fellow men.

L. CHOLAHOV,
FORMER LEGAL ADVISER TO THE BULGARIAN ORTHODOX
CHURCH
(translated by DR. M. KUSSEFF, London, 1965)

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.