

EASTERN CHURCHES

News Letter

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*No responsibility can be accepted either by the General Committee or by the Editor
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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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ANGLICAN AND EASTERN CHURCHES ASSOCIATION

Annual Festival 1966

Saturday 22nd October

SUNG EUCHARIST

IN

St. Margaret's Church, Westminster, S.W.1

11 a.m.

Celebrant:

THE RT. REVD. AND RT. HONBLE.
THE LORD BISHOP OF LONDON

Preacher:

THE MOST REVEREND
METROPOLITAN ATHENAGORAS OF THYATEIRA

followed by a Procession to the Shrine of
St. Edward the Confessor
in Westminster Abbey

BUFFET LUNCH

(for those who order in advance)

followed by

ANNUAL GENERAL MEETING

at 2 o'clock in

NAPIER HALL, off VINCENT SQUARE, S.W.1

Guest Speaker:

Mr. J. W. LAWRENCE, O.B.E.

ON

"ORTHODOX-ROMAN CATHOLIC RELATIONS"

EDITORIAL

As everybody is aware by now, the Feast of the Transfiguration this year marked the centenary of the death of John Mason Neale, to whose inspiration the founding of the Eastern Churches Association was largely due. The occasion was marked by the celebration of High Mass in the Community which he founded at East Grinstead, at which the Archbishop of Canterbury preached. Brother Cuthbert Fearon, O.S.B., accompanied by other members of our Association, was present. It is fitting, then, that pride of place in this number should be given to the essay by Fr. Brandreth, our Vice-Chairman, on Fr. Neale.

Our 1966 Festival will be held in Westminster. This, too, is significant, for St. Margaret's Church is where Neale was ordained. The work of study of and intercourse with the Holy Eastern Orthodox Church is no less important in our days than in the times of the pioneer; and I do beg you all to do your best to attend the Festival, to bring your friends, and to help to make it widely known.

Probably the most important event this year so far, in the field of Orthodox/Anglican relations, has been the visit of Patriarch Justinian of Rumania to the Archbishop of Canterbury. From the scant attention paid to it by our Press you might be forgiven for not knowing this! However, to commemorate the event and to try to make up a little for the lack of publicity, our Association and the Fellowship of St. Alban and St. Sergius is printing a special brochure, entitled "*The Church of England and the Rumanian Orthodox Church*". The joint authors and editors are Fr. Brandreth, our own Vice-Chairman, and Fr. Minchin, Secretary of the Fellowship; and the cost will most probably be 2/6d. It is commended to you most seriously.

On the same subject, Bishop Harold Buxton has written some "*Recollections of Bucharest 1935*" which will appear in the next issue of the *News-Letter*, in November: the present number has been held over in order to give the maximum publicity to the Annual Festival.

Finally, I hope that you too will appreciate Mr. Rinvolucii's article on the Oecumenical Patriarchate as much as I do: he has very generously given us permission to reprint it, as has the Editor of *The Tablet* in which it first appeared in July this year, and with it he has sent us cordial good wishes in our work. It is good and necessary that we should see things through other eyes as well as ours. The only comment that I would wish to make here is that the venerable Patriarchate of Alexandria is not confined to that city or to Egypt: its jurisdiction comprises "All Africa", it is actively evangelising parts of central Africa, and I have myself seen it at work in the Union of South Africa and been happily entertained by Orthodox there.

ANNUAL GENERAL MEETING

Formal notice is hereby given that the Annual General Meeting of the Anglican and Eastern Churches Association will be held in the Napier Hall, off Vincent Square, S.W.1, on Saturday, October 22nd at 2 o'clock, for the election of officers and General Committee, the presentation of reports, and the approval of the accounts. Neither the Vice-Chairman nor the General Secretary need to be (re)appointed this year; but members of the General Committee (maximum of twenty persons) do require (re)election. Nominations, and notice of Resolutions, should be sent to the General Secretary not later than October 12th, to comply with the Constitution.

ANNUAL FESTIVAL

You will have noted already the details of this year's Festival: it remains for me merely to add one or two points. It is a happy augury that both our Orthodox and our Anglican Presidents will take the two principal parts at our Eucharist. After the Eucharist we shall all go in Procession to the Abbey, where the Dean will receive us, and make our Pilgrimage to the Shrine of St. Edward the Confessor, where prayer will be offered.

Not the least important aspect of the Festival is that it brings us together at least once a year; and I propose to repeat last year's experience of providing a Buffet Lunch immediately after the service and before the A.G.M. in the same place as that meeting. The price will not exceed 6/-, inclusive of coffee. If you would like lunch, please inform me as soon as possible – but in any case *not later than October 15th*.

Our Guest Speaker, after the A.G.M., will be Mr. J. W. Lawrence, O.B.E., who is well known to most of you. His subject will be the complex one of the relations between Orthodoxy and the Roman Church, and I have no doubt but that it will prove to be a most interesting and lively discourse.

To avoid anyone getting lost between church and hall, the Napier Hall is the Parish Hall of St. Stephen's, Rochester Row, and is immediately behind the Vicarage at 21, Vincent Square.

METROPOLITAN ANTHONY OF SUROZH

The "*Journal of the Moscow Patriarchate*" for March 1966 contains an account by Archpriest A. Kasnovetskii of the visit paid to Moscow by Archbishop Anthony of Surozh, during which he was raised to the rank of Metropolitan and Exarch of Western Europe by His Beatitude Alexei, Patriarch of Moscow and All Russia.

The Archbishop arrived in the evening of Thursday, January 27th, and was received by the Patriarch on the following day. During

this interview the Patriarch informed him of his decision to accord him the rank of Metropolitan and Exarch. On Saturday, January 29th, before Vespers, the Patriarch invested the new Metropolitan with the white hood, to the loud chanting of "Axios!"

Metropolitan Anthony stayed in Moscow until February 8th, before returning to London. During this time he visited and preached in many churches, emphasising his joy at being once again in the bosom of his beloved Mother Church of Moscow.

On Sunday, February 6th, when he officiated for the first time as Metropolitan, he was presented by Bishop Juvenal with an icon of the Birth of the Mother of God, with the wish that this representation of the first Birthday of the Church's cycle might serve as a reminder of the occasion on which he first officiated in his new rank. All present wished him long life and prosperity. Replying, Metropolitan Anthony recalled that during his childhood he had wished for an early death: now he thanked all those who wished him long life to bear the heavy burden laid on him in the service of the Church.

R. F. AVERY

JOHN MASON NEALE AND CHRISTIAN UNITY

Some Thoughts on the Centenary of his Death

By HENRY R. T. BRANDRETH, O.G.S.

John Mason Neale touches the life of the English Church in the nineteenth century at many points, and he was a pioneer in more than one direction. He was a learned ecclesiologist and a moving spirit in the foundation of the Cambridge Camden Society; an exact and distinguished liturgical scholar at a time when such studies were in their infancy in the English Church; the leading hymnologist of his day and one whose translations of ancient hymns, as well as his own compositions, are still frequently used; the founder of one of the most important Anglican religious communities and, as such, a wise director of souls; the writer of a long series of books for children; a pioneer in the study of Eastern Christendom.

It was to the study of Eastern Christendom that Neale, in the words of George Williams, "was to devote the best years of his laborious life". His concern for Christian unity, however, was widespread and general, and he saw all the distresses of the Church as springing from her divided state.* Yet he was not what would, in the modern jargon, be described as 'ecumenically-minded'. In regard to Roman and Protestant Dissent he was very much a child of his day and circumstance.

* See, e.g., his sermon on "The Gathering of the Flocks" in *Sermons on the Reunion of Christendom*, ed. F. G. Lee, vol. II, pp. 187 ff.

His knowledge of Protestantism was, in general, extremely rudimentary, but his true attitude towards it is probably not to be finally judged by the references to it in his *Letters*, in one of which, for example, he recounts the amusing incident that when on a visit to Holland the country people, seeing his white tie, bowed to him in the impression that he was a Protestant pastor, "to my great disgust". Or, on another occasion, when staying in Nîmes over *Corpus Christi*, when a Protestant pastor wrote "saying that he understood that so celebrated a Protestant was staying at the hotel, and with two Protestant ministers (Bishop Forbes and Mr. Lingard); and he therefore requested us to attend a meeting of the Consistory this evening, in order to express our ideas on the idolatry involved in that day's procession. I answered him in Latin; you may easily imagine to what effect."†

But these, of course, were *jeux d'esprit* written to amuse friends and relations. But he had a deeper quarrel with Protestantism which was due to his great horror of schism and to his view, common to all followers of the Oxford Movement in the nineteenth century, that all who were not members of one of the three great branches of Catholic Christendom, were schismatic. The obverse picture of this is his personal friendliness with, and concern for, his Nonconformist neighbours at East Grinstead.

In the nature of the case, Rome was the great external factor in the minds of the Tractarians and their immediate successors. In stating their own case for the Catholicity of the Church of England they had carefully to examine the Roman position in order to be able to justify themselves to their co-religionists as over and against it, but also, and inevitably, they had constantly to refute the works of Roman controversialists. From all this fray Neale was somewhat remote, partly because, during the most difficult time immediately prior to Newman's secession, he was most of the time abroad on account of his health but, even more, because the form which the controversy took was largely irrelevant to him. He knew Rome, as a working system in Catholic countries, better than most of his contemporaries, and, in general, liked what he knew. The supposed corruptions of Roman popular religion worried him not at all, but what he used to term 'high Papalism' was quite foreign to him. "Without becoming a shade more Anglican, I do see more and more clearly that the High Papal theory is quite untenable . . . I cannot make, as Montalembert does, or as the R.C. sometimes seemed to wish to do, the desire for visible union with the Chair of St. Peter, the keystone as it were of the Church – at least not in the sense in which the Western Church has sometimes done. *We Orientals* take a more general view."†

* *Letters*, p. 294.

† Towle, *John Mason Neale*, p. 93.

Neale was, perhaps, the most anti-papal of his immediate circle of friends, and his view of the Roman Catholic Church in England was akin to that of the redoubtable William Palmer of Worcester College. We find him writing from Madeira to Benjamin Webb: "You think that the R.C. in England is not in schism, but that those who join them nevertheless do wrong. I think them in schism, allotting the very smallest possible degree of guilt to that word of which it is capable. If indeed it is ruled by Schoolmen that schism must in all cases be a mortal sin (which I am not casuist enough to know), then I do not think them schismatics."*

This was written in 1844. Ten years later he has become very much sterner and his strictures on the Bull *Ineffabilis Deus*, promulgating and defining the dogma of the Immaculate Conception, were severe. "What a shocking thing will this decree *Urbi et Orbi* be, when it really comes out! I have no particular feeling against the dogma myself; but for the Pope to make it thus necessary for salvation is really too bad. I think every step modern Rome takes is more and more against her."† Elsewhere he speaks of the 'sorrowful event' of December, 1854, and refers to *Ineffabilis Deus* as "that second and worse *Unigenitus*".‡

In the East alone did Neale see his ideal of a united Christendom. In the sermon to which we have already referred, he says that "it is only the East to which men could at present point as the City at Unity with herself." Here we may rightly speak of him as a pioneer and as the opener of the way. Others had written of the subject before him; Covell, Rycout, Smith, King and others had sought to introduce the Churches of the East to English readers. But a comprehensive history had never been undertaken and, of course, the difficulties were prodigious.

Neale appears to have been prompted by various motives for his undertaking. In the first place, he was probably the only Englishman equipped to do it on account of his wide patristic learning, his phenomenal knowledge of languages and his sympathy with the subject. There was, too, the desire to offer to the Anglo-Catholic party, oppressed by cries of 'Romanist' on the one side, and of 'schismatic' on the other, a feeling of security in the vision of a Church, undeniably Catholic, which had yet been out of Communion with the See of Rome for a thousand years.

The *History of the Holy Eastern Church* was published in two parts in Neale's lifetime, while a third part (*The Patriarchate of Antioch*) was completed and published posthumously by his friend, the Rev. R. W. Blackmore. There is no space here to enter upon a full description of these remarkable volumes, volumes to which the

* *Letters*, pp. 79-80.

† *Letters*, p. 230.

‡ *A History of the so-called Jansenist Church of Holland*, p. 374.

scholar will still turn, in spite of the immense amount of Orthodox material which has been made available in the West since their publication, for enlightenment on innumerable obscure points. The first two volumes, *The Patriarchate of Alexandria*, were published in 1847, and the *General Introduction*, in more than 1,200 pages, three years later. It is worth quoting Neale's mind as he set about his task: "The historian should write, not as a member of the Roman, not as a member of the English, Church; but, as far as may be, with Oriental views, feelings, and even, perhaps, prepossessions."*

The *History of the Holy Eastern Church* was designed for the scholar, and is written with a scholarly detachment. Yet the first few pages of the *General Introduction*, where Neale's own passionate concern for his subject takes control of his pen, is one of the most moving and magnificent perorations on Eastern Orthodoxy which has ever been penned. While putting this great weapon into the hands of the scholar, however, Neale was introducing Orthodox thought to the ordinary people of England in a more direct and homely way by his translations of Eastern hymns and liturgies, wherein, again, he was a pioneer.

Writing to his friend, the Rev. J. Haskoll, early in 1855, Neale says, "I was amazed the other day to have a letter from Dean Torry, asking me to undertake his father's life."† We may be very grateful to Dean Torry, for the book entailed writing an account of Bishop Luscombe's Appeal. Probably no one but Neale could have done this, for no one else would have understood what it was about. The whole story is too long and complicated to tell fully here, and those lucky enough to see Neale's now very rare *Life and Times of Patrick Torry* may read the full story in Chapter VI. Matthew Luscombe was consecrated in 1825 by the Scottish Bishops for work among the English in Paris, rather curiously one may think. The phil-Orthodox William Palmer of Magdalen was his deacon. Palmer learned that the wife and daughter of a certain Russian gentleman, whose name is never divulged, had renounced the Communion of the Russian Church, "and considered themselves to have become members of the Anglican Church, on the strength of having been received into it by an English Chaplain in Switzerland."‡ Palmer, who was at the time living in St. Petersburg, maintained that such a reception was impossible, since the Anglican Church recognises the Russian Church as part of the Catholic Church. To cut short a long story, Palmer persuaded Bishop Luscombe to appeal to the Scottish Bishops to declare the unlawfulness of such a 'reception' and to state that the lady might only

* *The Patriarchate of Alexandria*, p. xvi.

† *Letters*, p. 237.

‡ *Life and Times of Patrick Torry*, p. 225.

communicate in an Anglican church as a communicant in good standing in the Russian. While the Scottish Bishops were reluctantly considering what to do Bishop Luscombe died but, with the strong backing of the 86-year-old Torry, Palmer continues the fight and produced a volume, *An Appeal to the Scottish Bishops and Clergy, and generally to the Church of their Communion*, in more than 700 pages. In the end the Appeal was dismissed. Neale's own indignation at such proceedings may well be imagined: "Having thus deliberately rejected so noble an opening for the prosecution of the negotiations for union with the East – having thus by their own act condemned the negotiations which their predecessors had opened with the Holy Governing Synod in the beginning of the eighteenth century – having thus contentedly turned their backs on the *Beati Pacifici* – the Bishops went to dinner. . . ."

Neale had, as no man before had or could have, provided the theoretical background from which positive action for the promotion of union might spring. But though rightly disgusted with the inertia of the Scottish Bishops, yet he lived to see the first streaks of the dawn of a new day. Though not the actual Founder of the Eastern Churches Association, our own venerable predecessor, he was consulted at all stages by the Rev. William Denton, the actual Founder, was present at the inaugural meeting, and worked happily with the Association in the last two years of his life. In November, 1864, he wrote to Haskoll: "First as to Re-union. You don't know how hopeful matters are. The American Church has had a semi-official request from the Holy Governing Synod, through Philaret of Moscow, for information on five points. . . . In the Eastern Association, we have divided these among ourselves, for a short plain treatise. I have the *Filioque*."†

What Neale pioneered is now settled Anglican policy, and we doubt not that this prayers follow us who enter into his labours. *Beati pacifici: quoniam filii Dei vocabuntur.*

DIALOGUE ALL ROUND

Constantinople's Position Inside and Outside Orthodoxy.

By MARIO RINVOLUCRI

The last great event in ecumenical relations between Rome and Constantinople was the mutual lifting of excommunications in December 1965. Since then there has been a lull in contact between the two Churches. The last six or seven months can fairly be described as a stock-taking period, especially in Constantinople where the reaction of the sister Orthodox Churches was felt to be of great importance.

* *Ibid.* p. 247.

† *Letters*, p. 344.

In an interview with Metropolitan Chrysostomos of Myra I was told that this lull in ecumenical activity would soon be drawing to a close. Though no official decisions have yet been reached, he told me that the next few months should see the start of unofficial talks between the Vatican and the Patriarchate. The talks will range over pastoral matters of concern to both Churches: among subjects likely to be tackled will be mixed marriages, religious schools, and the thorny question of the Uniate. Although in such talks Constantinople will be acting purely as a local Church and not in the name of all Orthodoxy, Metropolitan Chrysostomos sees her as the path-finder for Orthodoxy in relations with Rome: in other words, if acceptable solutions to problems like the Uniate question can be hammered out in unofficial talks between Rome and Constantinople, these solutions might eventually prove useful in official discussions between world Orthodoxy and Catholicism. The Metropolitan described the impending talks as a kind of "pre-dialogue" with Rome.

While it is heartening to see the great ecumenical concern of the Patriarchate of Constantinople, one is left wondering whether the 80-year-old Patriarch is not pressing the pace of rapprochement with Rome too fast for the other Orthodox Churches. The Third Pan-Orthodox Conference decided to postpone dialogue with Rome because conditions were not yet favourable enough, and indeed the atmosphere of the Conference was even more negative than the final communique would indicate. Basing her action on the clause of the Conference's decisions that allows each Orthodox Church to cultivate better relations with Rome, Constantinople lifted her anathema against the former without prior consultation with the other Churches. She acted first and explained afterwards.

Juridically she had every right to lift an anathema that she and none other had imposed, but in reality the lifting of the anathemas concerns not just Constantinople but all Orthodoxy. Hence the angry splutterings from Athens last December and the Russian Church's cool statement that Constantinople had acted purely as a local Church. The only Orthodox Church officially to approve of the lifting has been Cyprus. Constantinople's great problem is to nose forward in dialogue with Rome without alienating the other Orthodox Churches and thus losing her position as co-ordinating centre of Orthodoxy. Were she to forfeit her central position in Orthodoxy, dialogue with her, from a Catholic point of view, would lose much of its significance.

The Patriarchate's ecumenical activity is not confined to preparations for talks with Rome. Everything is now set for the intra-Orthodox committee that will meet in September in Belgrade to decide on a unified position in the forthcoming Anglican-Orthodox dialogue. A similar committee will meet at the same time and place to co-ordinate world Orthodoxy's position in the Old Catholic-Orthodox dialogue.

Preparations for an eventual Orthodox-Monophysite dialogue are less advanced, but things are moving on this front too. At their Addis Ababa meeting in January 1965 the non-Chalcedonian Churches (who generally repudiate the label "Monophysite" and whom the Orthodox interestingly call "the Eastern Churches") showed themselves favourable to such a dialogue. In June last year Patriarch Athenagoras of Constantinople sent the fourteen sister Orthodox Churches an encyclical letter setting out a tentative programme for a reunion dialogue with the Monophysites and asking the Churches to set up committees to examine this programme. The Orthodox Churches have now done so and most of their reports have now reached the Ecumenical Patriarchate. The next step will be to convene an intra-Orthodox theological committee to agree on a common stand as regards the Monophysites.

There have recently been serious discussions in the Phanar about opening a dialogue with the Lutheran World Federation: feelers have been put out and Lutheran reactions are awaited.

From the foregoing it is amply clear that Patriarch Athenagoras is determined to go down in history as the Christian leader who, together with John XXIII, laid the foundations of the new ecumenical era. This is his guiding idea, his vision, his dream. So absorbed is he and most of his entourage in the problems of Christian unity that they pay perhaps less attention than some of the other Orthodox Churches would like to the internal problems of Orthodoxy. There are plenty of indications that a great many of the other Orthodox Churches would like to see some positive steps taken towards the Pro-Synod agreed upon at the 1961 First Pan-Orthodox Conference. The Pro-Synod would in effect be a kind of *aggiornamento* Council. The Rumanians, Bulgarians, and Yugoslavs have done a certain amount of preparatory work for such a Council and they feel that at least as important as negotiating with Catholics, Old Catholics, Anglicans, etc., is the putting of their own house in order. They feel that so far the Constantinople Patriarchate has concentrated perhaps too exclusively on the section of the Pro-Synod's proposed agenda that deals with ecumenism.

However, given Patriarch Athenagoras's ardent desire for the re-establishment of the One Christian Church and given too, the Phanar's exiguous staff (between twenty and thirty bishops, secretaries and theologians), it is difficult to see how the Patriarchate could at the present time further extend its activities to serious preparations for a Pro-Synod.

Can the Patriarchate hope to remain in Constantinople? This is the question in the minds of all in the Phanar but on nobody's lips. Turkey's policy is quite clearly not to expel the Patriarchate by brute force, which it is doubtful if the Americans would ever allow, but to render continuance in Istanbul a practical impossibility so that the Phanariots would be forced to move of their own accord.

A steady stream of expulsions has now reduced the Greek population of Greek nationality to less than a thousand. There remain rather less than 35,000 Greeks with Turkish nationality, but they too are rapidly thinning on the ground: before the December 1963 Cyprus crisis there were about 53,000. The rich have mostly gone already, and the young are getting out as fast as they can. Foreigners are no longer given visas to study at the Patriarchate's theological school of Halki, by which astute move the Turkish authorities have cut off the flow of future Phanariots from Greece. From now on the Patriarchate's personnel can only be replenished from the dwindling Greek Orthodox population of Istanbul.

The Patriarchate's official line is that they will not budge, come what may. There are however some of the younger men in the Phanar who privately admit it might be possible to function more efficiently outside Turkey. If the Patriarchate were to move, the most likely places would be Crete or Rhodes, which both fall within its jurisdiction. Clearly no Christian would wish to see the Ecumenical Patriarch remove from the see which his predecessors have occupied uninterruptedly for seventeen centuries, but equally no Christian could feel anything other than deep dismay if the Constantinople Patriarchate were to sink into a state of living death similar to that which has overtaken the Alexandrian Patriarchate following Egypt's expulsion of the local Greek population.

(Reprinted from THE TABLET, by kind permission.)

NEWS AND CAUSERIE

OECUMENICAL PATRIARCHATE

The vicissitudes of the Great Church of Christ show no signs of abatement, the universal protest of Christendom notwithstanding. A few weeks ago a Turkish Member of Parliament was reported as having tabled a Bill "to remove the seat of the Patriarchate and to banish the Oecumenical Patriarch from Turkey, and to close the Theological School". This proposal has the support of many other Turkish officials. The harassment of Greek inhabitants of the islands of Tenos and Imvros has been intensified recently, and this has led to the suspicion that the intention is to dehellénise the islands completely.

As Mr. Rinvolutri says in his article elsewhere in this issue, it is remarkable how wide and far-reaching are the activities of the Patriarchate in the face of such difficulties. We should continue in fervent prayer for His All-Holiness, his Holy Synod and his whole Church.

ANTIOCH

Reports from the Lebanon tell of an incipient schism in the Patriarchate of Antioch. Patriarch Theodosius has taken stringent disciplinary measures to meet a serious challenge: he has declared invalid the election of a new Archbishop of Laodicea (Latakia), dismissed him from any new ecclesiastical office, restrained him and committed him for trial before the Holy Synod. When the Archbishops of Argentina and Brazil had arrived, to provide a quorum, the Holy Synod was to be summoned to elect a new Archbishop of Laodicea, vacant by the death of the late Bishop Gabriel. In the meantime members of the Greek Orthodox community in Latakia, which remains faithful to the Patriarch, have occupied the diocesan buildings to prevent their seizure by the "new Archbishop", Archimandrite Anthony Chedrawi.

This dispute dates from May 1st, when a committee chosen by the Patriarch met to choose candidates for the see of Laodicea: three names, all of men who have supported the party of spiritual revival, were put forward by the committee. But suddenly the four dissident Archbishops (Niphon Saba of Zahle, Lebanon, Alexander of Homs, Abivanios of Akkar, and Basilios of Houran) met and "appointed" Archimandrite Anthony to be Archbishop of Latakia, as well as two other Bishops. They invited the Patriarch to attend the enthronement of Anthony on Pentecost Sunday, and on his refusal they proceeded to the enthronement themselves. Finally, it is alleged in the Press, they warned the Patriarch that if he adhered to his position they would "elect a new Patriarch".

The senior dissident, Archbishop Niphon, is said to be politically Left Wing and a member of the "peace partisan movement"; and it is not unlikely that the challenge to the Patriarch is semi-political, although the Government has said explicitly that it does not wish to intervene in the dispute. It was a unhappy coincidence that the Russian Metropolitan Nicodemus of Leningrad chanced to be in the country: he had come for the opening of a new hospital in Beirut, provided partly with money given by the Russian Church. When Metropolitan Nicodemus went to Damascus for the consecration of the new Church of St. Peter and St. Paul he appeared to be embarrassed. He said that if they "had been aware of this affair, they would have cancelled their visit".

RUSSIA

The *Ecumenical Press Service* reports a decree by the Praesidium of the Supreme Soviet on March 18th imposing a number of restrictions on freedom of worship throughout Russia: collections are prohibited, inside or outside churches; the publication of tracts, letters, etc. and their distribution will be repressed severely; religious meetings, processions, etc. which might "disturb public order" are

forbidden; and further measures will be taken to curb the religious education of minors, and against those who refuse certain jobs or courses of education because of religious convictions.

Hostile crowds jeered at the large congregations at those churches which are still open for worship on Easter night; but there was no incident at the famous Troitse-Sergievo Monastery, where many obvious sceptics were seen in the church that day, presumably out of curiosity.

The *Journal of the Moscow Patriarchate* reported that Archbishop Hermogenes of Kaluga had resigned his see and had been assigned to residence at the Zhirovitsky Monastery "in view of the absence of any vacant episcopal position he might have occupied". These enigmatic words in the Holy Synod's minutes probably cover the harsh fact of his dismissal for resisting the Government's campaign to close churches all over Russia. In his diocese he had successfully organised the faithful to foil the Government's plans to close a single church, whilst 10,000 churches are reported to have been closed during the same period. The case illustrates the tragic conditions of church life in U.S.S.R., and also the ambiguous role which the Patriarchate is compelled to play, and which has led to wide criticism by Orthodox Russians.

SERBIA

The Archbishop of Canterbury visited the Serbian Church from April 30th to May 3rd, on his way home from attending the Lambeth Consultative Committee in Jerusalem. Apart from visits to various historic sites with Patriarch Germanos of Serbia, the two Primates held conversations in a friendly and cordial atmosphere: it is reported from Orthodox sources that they believe that there is the possibility of a better understanding and rapprochement between the two Churches. It is not without significance that the Pan-Orthodox Theological Committee, to prepare for Orthodox conversations with the Anglican and the Old Catholic Churches, is to meet this month in Belgrade. It was the first visit by an Archbishop of Canterbury to a Serbian Patriarch.

RUMANIA

A month before his visit to England, Patriarch Justinian of Rumania went to Sofia for conversations with Patriarch Cyril of Bulgaria. It is reported from there that the meetings between the two distinguished delegations contributed notably towards the unity of Orthodoxy.

GREECE

The problem of the strained relations between Church and State continues in Greece, although there have not been lacking efforts on more than one part to reconcile the contestants. In May, when the Minister for Co-ordination was in Crete for the celebrations of the return of the Relics of St. Titus to that island, he said that the Government intended to tackle the financial plight of the parochial clergy this year.

Many areas of Greece, especially in the frontier districts of the north, are desperately short of clergy. At Easter the faithful gathered in many a priestless church to hear the Liturgy broadcast over the radio: they sang hymns and went home again. This is a critical situation, and obviously it is seriously weakening the Church's witness in those lovely but lonely places.

MOUNT ATHOS

The Greek Government has decided to allow five young monks from the Soviet Union to enter St. Panteleimon's Monastery on the Holy Mountain. Once the richest of the communities there, it has only thirty monks surviving and nearly all are over seventy years of age. The Government stipulated that all the monks should acquire Greek citizenship. Metropolitan Nicodemus of Leningrad, who recently visited Mount Athos, was reported to have commented that he regretted that the Greek Government had not granted his full request for a steady flow of novices from Russia to keep the monastic tradition alive. Also, four monks from Bulgaria are being permitted to enter the Bulgarian Monastery of Zographou.

The *Old Catholic Information Service* says that the Oecumenical Patriarch Athenagoras has granted the Emperor Haile Selassie of Ethiopia permission to found a Coptic Monastery on the Holy Mountain. The idea was put forward by Ethiopian theologians who had studied in Constantinople and had spent their holidays on Mount Athos.

RUSSIA

ALBANIA

The Holy Synod of the Albanian Orthodox Church, meeting in Tirana in April, elected Bishop Damianos of Argyrocastro to be Archbishop of Albania in the place of Archbishop Paisi Vodica who died recently.

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 Communions 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.

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OCTOBER 20

THE ORTHODOX CHURCHES - 1

The Hon. Sir Steven Runciman

OCTOBER 27

THE ORTHODOX CHURCHES - 2

The Revd. H. R. T. Brandreth

NOVEMBER 3

THE ROMAN CATHOLIC CHURCH - 1

The Rev. Dr. T. M. Parker
Fellow of University College, Oxford.

NOVEMBER 10

THE ROMAN CATHOLIC CHURCH - 2

The Rev. Owen Chadwick, D.D.
Master of Selwyn College, Cambridge.

NOVEMBER 17

THE FREE CHURCHES

The Rev. Canon S. L. Greenslade, D.D.
Regius Professor of Ecclesiastical History
in the University of Oxford

NOVEMBER 24

THE LUTHERAN AND REFORMED CHURCHES

The Rt. Rev. R. R. Williams, D.D.
Bishop of Leicester

DECEMBER 1

THE OLD CATHOLIC CHURCHES

The Rev. Canon E. W. Kemp
Fellow of Exeter College, Oxford.

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