

EASTERN CHURCHES

# News Letter

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

No. 43, DECEMBER 1966

PRICE 2/- TO NON-MEMBERS

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

## EDITORIAL

In presenting this final quarterly paper of the Anglican and Eastern Churches Association for the year now ending it occurs to me that I could introduce it by stating its general purpose. Obviously, one is always in the present: but therein there are two outlooks, backwards and forwards, past and future. Even so, as an Association dedicated to the pursuit of the ideal of the unity of the Church in Christ, precisely in the field of the relations between the Holy Orthodox Church and the Anglican Communion, we too have a double stance: we need to look back and to record things done, but also to look forward both to the goal and to the way thereto. This then, is the purpose of our paper: to record and to stimulate further progress.

Looking back, the two great events have been the visit of the Rumanian Patriarch to London and the convening of the Panorthodox Theological Committee in Belgrade, and these two are not unrelated, as will be obvious from reading the extracts from His Beatitude's sermon and the Joint Communique here reprinted. In his words shows the determination to move on, forward from positions already held; and in the first reports of the conference in Belgrade a similar outlook is apparent. At the same time we have a reminder of how those positions themselves were gained in the recollections of Bishop Harold Buxton, who was present in Bucharest in 1935 as Bishop of Gibraltar and who is still a beloved Elder Brother of our Association.

Looking forward, we are called by God in Christ to be worthy of our high calling; and this quite unsolicited letter from Patmos is most apposite in our Advent vigil. It is this intense spirituality which is the great treasure of Orthodoxy.

Another Festival has come and gone: we made our Pilgrimage to the Confessor's Shrine in this 900th year of the Abbey's life, wherein the Rumanian Patriarch spoke earlier the forward-looking words: we missed familiar faces there, we delighted to make new acquaintances. We *must* push on, endeavouring to present East to West and West to East, striving always to speak the truth in love. Let us all see whether we cannot bring into the Association at least *one new* member in 1967. . . .

Finally, do not forget that in cooperation with the Fellowship of St. Alban and St. Sergius we published a special brochure on "*The Church of England and the Rumanian Church,*" which is very fully illustrated. Copies may be had either from the Fellowship or from me, price 2/6 plus 3d. postage. Why not make it a Christmas present?

## ANGLICAN-ORTHODOX RELATIONS

### *The Patriarch of Rumania's address in Westminster Abbey*

It is a rare and joyful experience for me to attend the Sung Eucharist in this magnificent Abbey of Westminster, which for nine centuries has been the religious and national sanctuary of the English people. It is with natural emotion that I now address you beneath the vaults of this historic Temple which has been connected with so many important events in your glorious history.

It is here that the Kings of England, at the solemn moment of their coronation, have knelt to receive power from above to rule in wisdom that their people might be raised to a higher level of life and greater prestige. Here, too, rest for ever many illustrious leaders and famous sons of your people from Edward the Confessor to the Unknown Warrior, who represents the English people themselves, with all their virtues of dedication to their country.

This glorious history of yours has created a great culture, many of whose actions were given birth in this place. To this history and to those illustrious makers of it who rest within this sanctuary, new homage is paid by a son of the Rumanian people who is also a messenger of the Rumanian Orthodox Church. This follows the homage already paid thirty years ago by one of my predecessors, Patriarch Miron of Rumania, in the same double capacity. My heart is full of gratitude to Your Grace the Archbishop of Canterbury and to all the clergy and faithful of the Anglican Church gathered here for showing your warm regard towards that Church whose representatives you have received with such affection.

In these solemn moments a new expression of reconciliation and friendship is being written in the historical annals of relations between the Rumanian Orthodox and Anglican Churches. I can see mentally, as if in a kaleidoscope, a number of occasions on which the English have given a helping hand to the Rumanians in their prolonged efforts to obtain liberty and national unity, and when Rumanians have been on the side of the English in sympathy, respect and admiration – on occasions contributing their heroism and even shedding their blood. Our soldiers fought side by side in the First World War and also in part of the Second, for the high principles of national liberty and human dignity.

This mutual affection which has been growing throughout the course of history and bringing our peoples nearer to each other, has also reflected favourably upon the relations between our Churches. Thus it brought about in 1935, at the meeting in Bucharest between representatives of the Anglican and Rumanian Orthodox Churches, the most advanced agreement yet in the history of Anglican-Orthodox Church relations.

I have no doubt that this goodwill will exercise a further influence for good upon the dialogue about to begin between a mixed com-

mission of Anglicans and Orthodox. When the invigorating ecumenical climate of our time is added to this goodwill, we have reason to hope that these coming negotiations, undertaken in a spirit of sincere desire for reconciliation, will lead to fresh agreements which, together with earlier ones, will allow our Churches to realise their common understanding in practical terms to the satisfaction of all.

Christianity today looks for a new dawn of revival – a dawn which must leave behind the night of strife and mutual distrust. For Christianity shares and encourages the desire for reconciliation and brotherhood which is inspiring all mankind today.

The Rumanian Orthodox Church is determined to work with all her strength alongside all the Churches of the world, in the spirit of these noble aspirations of Christianity and contemporary mankind. She is particularly determined to cooperate in full brotherhood with the Anglican Church, from which the whole of Orthodoxy finds the least doctrinal and spiritual difference.

In these aspirations of drawing closer together, we are helped by the power of our common Saviour, Jesus Christ, by the prayers of His Blessed Mother, the Mother of God, and of all the Saints, who united in love for our Lord desire us also to be united in that same love."

## THE JOINT COMMUNIQUE

### *By The Patriarch of Rumania and the Archbishop of Canterbury*

(The following is an extract from the concluding passages of the Joint Communique, signed before His Beatitude left London on Tuesday, 28th June, 1966).

"In private and informal conversations the Patriarch and the Archbishop with their companions were able to talk over relations between the Rumanian Orthodox Church and the Church of England and the Patriarch reminded the Archbishop that the Holy Synod of the Rumanian Orthodox Church had on 6th June, 1966, adopted in their entirety the agreements reached between the two Churches after the Conference held in Bucharest in 1935. The Patriarch and the Archbishop also had opportunity to consider the Anglican-Orthodox Joint Doctrinal Discussions which, it is hoped, may be resumed in the next year.

"The Patriarch and the Archbishop pray that their meeting may be used by Almighty God for the furtherance of Christian unity. It is their hope that relations between the Holy Orthodox Church and the Churches of the Anglican Communion may go forward from the positions already reached in earlier years, and that these relations will help towards the restoration of unity amongst all Christian people . . ."

## RECOLLECTIONS OF THE BUCHAREST CONFERENCE, 1935

I find it impossible to treat of the Bucharest Conference as an isolated event. One is obliged to consider its 'provenance': why and how it came about. The Gibraltar Diocese had a share in it: it has had a fairly long connection with Rumania, for we had a church at Sulina, at the mouth of the Danube, in 1871. Frs. Adeny, Harcourt, Farrie, Stevens and Hopkins served in Rumania in the thirties. They were priests who did service for God and the Church within this country, primarily among our British communities but also in commending the life and worship of the Anglican Church to our Rumanian friends and neighbours. The happy atmosphere that we enjoyed at the Conference of 1935 was due, in no small part, to the fact that our chaplaincies had been open for many years, and that Anglican Worship – our Liturgy and Offices – were known to many Rumanians, both clergy and laity. On a Sunday morning, in the Strada Dionisia, it was usual to see Orthodox friends among our own congregation; and not only the Queen Mother, who was an instructed and loyal Anglican.

We must recall the 'provenance' of the 1935 meeting – in its wider and its official aspects.

The Lambeth Conference of 1930 and the notable Delegation of Orthodox leaders who came to consult with Archbishop Lang and the Bishops in London may be regarded as the first page of the new chapter in 'Unity' then unfolding. In 1931 the meeting of the Anglican-Orthodox Theological Commission took place at Lambeth. It is true that the question of Holy Orders loomed large in the minds both of Rumanian Orthodox and of Anglicans at that time. Does the Anglican Church regard Holy Orders as a 'Mysterion,' a Sacrament, a Divine Charisma? – this issue seemed to be the key which might open (or might close) the door to closer relations between us. At the same time we were not unmindful that the larger issues – the mission of Christianity in the world – were of prior and of paramount importance.

A series of questions had been put up to us by the Orthodox, in London; and an Anglican "Statement" had been given in response. It was then agreed by the Orthodox delegates to ask their respective autocephalous Churches at home to implement it. In 1933, however, this had not been done. No confirmation of the Statement had come to Lambeth – not even from Rumania.

In 1934 His Beatitude the Patriarch Miron Cristea and his Synod suggested that a further meeting between Orthodox and Anglicans was needed for the clarification of various matters doctrinal and administrative. So, on my next visit to Bucharest in November, 1934, I was instructed by Archbishop Lang to find out how "the land lay", and I was thankful to learn from Bishop Titus Semendria

(then Secretary of the Patriarch's Commission on the Anglican Question) that the 1930 Lambeth "Statement" and the "Rumanian Thesis" would be proposed as the starting point for fresh discussion. Bishop Titus Semendria was grateful for the literature sent out by Bishop Hicks. They desired not only learned books, however, but brief popular tracts to be translated into Rumanian. We talked over the detailed programme for the Conference, and plans for excursions and social occasions.

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All assembled at the Patriarchal Palace on 31st May, 1935, and were resident there until 10th June. The following subjects were considered, in each case a paper being read by a competent theologian on either side. The subjects were:

- The Apostolic Succession.
- The Necessity of the Priesthood and its Sacramental Character.
- The Holy Eucharist and its Sacrificial Character.
- Holy Scripture and Holy Tradition
- The Prayer Book and the Thirty-Nine Articles.
- The Holy Sacraments and the Church Offices.
- The Process of the Justification of Man.
- The Christian Life in the World Today.

A panel of interpreters handled the language problem with wonderful skill.

Our sessions were never tedious, for a refreshing frankness was the order of the day. One morning, early in the week, as we sat round the Conference table, our Chairman (Dr. Nugent Hicks) restricted himself as usual to a few opening remarks. The Archbishop of Dublin (Dr. Gregg) was silent. But Canon Douglas, well-known champion of Anglican-Orthodox rapprochement, betrayed signs of impatience for action. One of the Rumanian delegates rose to his feet: looking intently at the Chairman and slightly flushed in the face, he began:

"Sir, before we proceed with our discussions I must acquaint you with a serious matter that is in my mind and in the minds of my Orthodox Colleagues. It is this: I (we) request that you will give us an explanation – a clear and candid explanation, please! – of the Calvinism we observe in your Prayer Book Articles of Religion".

Before Dr. Hicks had time to utter a word, Canon Douglas was on his feet.

"By all means," he said. "we will provide you with the fullest information on this matter. But first I have an important question to put to you: How do you account for the 'Latinism' we observe in your official documents? And not least in Peter Moghila, your venerated countryman, and author of one of the Orthodox Symbolic Books." Brandishing a notebook he began to read extracts he had

selected (in translation) from Moghila's text. All this was taken with good humour on both sides of the table. We were better friends in fact for the outburst, and it ended with a full and frank exchange of information.

Space forbids anything more than a very brief hint at the procedure. A typical session was held on "The Eucharist and its Sacrificial Character". Dr. Hicks opened with his paper, giving a resumé of his book *The Fulness of Sacrifice* – pointing out how the idea of sacrifice had been misinterpreted in the Latin tradition, because the medieval theologians had no conception of its Hebrew background; and that the Sacrifice of the Roman Mass became – in some sense, especially among the laity – a repetition of the Death on Golgotha.

The Revd. Professor P. Vintilescu followed with his paper on the Orthodox doctrine of the Eucharist, quoting copiously from Scripture, from the Fathers, and from the text of the Liturgy.

Following the two papers a long evening was occupied with the elucidation of what had been said; and a document of agreed points was drafted. The final text, signed by both delegations, appears in the official Report.

HAROLD BUXTON  
*formerly Bishop of Gibraltar*

## A MESSAGE FROM PATMOS

*to our Orthodox brothers in the West*

There exists a widespread idea that the Apocalypse or Revelation of St. John the Theologian is a book entirely sealed, apparently containing nothing but paradoxical statements and dark prophecies for the future. Such an impression, however, is not entirely correct. The Apocalypse, included as it is in the Canon of the twenty seven books of the New Testament, is a book of the Church, like all the other books in the Bible. In the words of one leading theologian, it constitutes a "highly dynamic record of the praying, struggling and victorious Church." That means it has something to *show us*, some meaning or *significance* for us, as its author clearly states in the first verse, in the general title to the whole work. Indeed, what else does the name of the book mean except – disclosure, unveiling of hidden things!

That is why we, whose great privilege it is to live on Patmos beside the Holy Cave, on the very spot where the last work of the *New Testament* was written, consider it our duty to communicate with you, for our mutual comfort and support.

Year by year an ever-increasing stream of visitors come to this place. Some are Orthodox, but most belong to one of the Christian Churches of the West, or perhaps to no church at all. Only a few

come as pilgrims, while the overwhelming majority are tourists. They depart, no doubt, with a vivid impression of the natural beauty of this island, and of the rich treasures of Byzantine art which it contains: but how many appreciate the spiritual significance of Patmos, its real meaning in the history of Christendom, the startling and revolutionary message of the Apocalypse?

It is our desire to do all within our power to make this great message understood: and with this purpose in mind we venture to send you the present letter. Let us reflect together on a few of the basic themes in the three opening chapters of this holy book.

In the concluding verses of the first chapter, in the keystone of the prologue, St. John states clearly that he intends to disclose to us the mystery of the seven stars and the seven candlesticks – a heavenly and secret message, that is to say, addressed to the bishops and the Seven Churches of Asia Minor. These Seven Churches are a model or figure of the whole Catholic and Apostolic Church "from one end of the word to the other."

To these Seven Churches, then, the exile of Patmos – the disciple of Love, who leant on Jesus' breast – has certain specific messages to impart. Not personal messages of his own, but messages entrusted to him by the First and the Last, the faithful Witness, He who is and was and is to come, the Alpha and the Omega (i, vv 4,5,8,17). It is worth while considering with some care these imposing titles which God applies here to Himself. They are titles which underline the faithfulness, the eternity, and the almighty power of the Lord of hosts. And so He who is the First and the Last, He who alone is faithful, eternal and true, sends certain weighty and momentous messages to the Churches of Asia and to the Churches of the world. To the bishops of the first century and to the bishops of the twentieth century. Here are a few of the things that He has to say:

"Unto the angel of the church of Ephesus write . . . I have something against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works . . ."

"And unto the angel of the church in Smyrna write . . . Be thou faithful unto death, and I will give thee the crown of life . . ."

"And to the angel of the church in Pergamos write . . . Thou holdest fast my name, and hast not denied thy faith . . ."

"And unto the angel of the church in Thyatira write . . . Hold fast that which ye have until I come . . ."

"And unto the angel of the church in Sardis write . . . Be watchful and strengthen the things which remain, that are ready to die . . ."

"And to the angel of the church in Philadelphia write . . . Behold, I come quickly: hold that fast which thou hast, that no man take thy crown . . ."

"And to the angel of the church in Laodicea write . . . I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot . . ."

What is the deeper meaning and the eternal significance of these divine commands?

The Churches of Christ must always be in a state of watchfulness and repentance. They must always hold fast to two fundamental virtues: faith and love. They must hold fast to that which they have received – the priceless treasure of the Apostolic Tradition, the Gospel of Jesus, His dogmatic and His moral teaching, His Name and His Word. And all this precious deposit they must guard, whether they are shepherds or faithful, with humble and tender hearts, like wise and watchful virgins, with the lamps of their souls alight, confessing their own shortcomings in a spirit of repentance, with holy fear and in deep compunction. Yes, the Churches of every century should be ever vigilant and ready to meet the Bridegroom in the middle of the night of this present age. The Churches should love as He loved and died for His love. The Churches – clergy and laity – should repent for all too often they forget their first love; they should repent at the feet of the Lamb slain from the foundation of the world. The Churches should be neither cold nor lukewarm but hot – fervent in spirit, burning with divine fire and in their turn setting the world on fire . . . For, as the Bridegroom concludes at the end of the first three chapters of the Apocalypse:

"Behold, I stand at the door and knock. If any man hear my voice and open the door I will come in to him and will sup with him and he with me!" Such is the moving and affectionate epilogue to the Seven messages sent out to the whole Christian Church. And such is the Christ-centred foundation of Orthodox ecclesiology. Jesus Christ must be unceasingly present *inside* the Churches, as a friend, as a brother, as one who joins us for our common meal, on relations of intimate personal friendship and brotherhood, sharing everything with us.

And the great exile of Patmos thunders out:

"He that has ears, let him hear what the Spirit says to the Churches!"

CAVE OF THE APOCALYPSE,  
PATMOS July, 1966

PAUL NIKITARAS  
Archimandrite

#### PANORTHODOX CONFERENCE IN BELGRADE

A Study Conference, attended by representatives from all the Orthodox Patriarchates and Autocephalous Churches, met at the Serbian Patriarchate in Belgrade from 1st to 15th September, 1966. The purpose of this Conference was to prepare for the impending

Joint Doctrinal Discussions with the Anglican and with the Old Catholic Churches. This meeting was a direct result of the Third Panorthodox Conference held in Rhodes in November, 1964, when it was decided to press forward the 'dialogue' with both Communions.

The Oecumenical Patriarchate was represented by Metropolitan Athenagoras of Thyatira and Great Britain, who presided over the Committee for the Dialogue with the Anglican Church, and Metropolitan Aimilianos of Calabria, who presided over the Committee for Dialogue with the Old Catholic Church and who is the Oecumenical Patriarch's permanent representative with W.C.C. in Geneva.

After several days discussion, the Committee drew up a list of theological points which will be put before next year's Joint Doctrinal Commission: they are divided under four heads, viz. (1) matters on which discussion led to agreements between 1922 and 1936, (2) matters which have not been discussed sufficiently in the past, (3) matters on which the Anglican Church has not given clear replies, and (4) matters which have never been discussed between Orthodox and Anglicans.

With respect to the Anglican Church, the principal points of disagreement included the 'Filioque', veneration of the blessed Virgin Mary and the Saints, the independence of Churches, prayers for the dead, and the Apostolic Succession. Certain points for discussion with the Old Catholics would inevitably also apply to the Anglicans, viz. the doctrine of the Church, the validity of Orders, the Sacraments (especially the Eucharist, marriage, and Extreme Unction), penitential discipline, and the marriage of bishops. It was noted that the dialogue with the Anglican Church was facing new difficulties in the light of their existing and eventual intercommunion with the Old Catholics, Lutherans and Methodists, not to mention the problem of the authority of the XXXIX Articles.

The work of the Conference in Belgrade has been communicated to the Oecumenical Patriarch for transmission to all the Orthodox Churches; and it is anticipated that when all have responded to the questions posed the two dialogues will be engaged effectively.

H.E.

#### NEWS AND CAUSERIE

##### CONSTANTINOPLE

It has been reported widely in the Press, here and abroad, that H.H. the Oecumenical Patriarch Athenagoras has stated his intention to visit the Pope in Rome during 1967, in order to resume their confidential conversations begun in Jerusalem at the beginning of 1964. Whether this report is well-founded is not known: but what is beyond doubt is the well-known and deeply-held desire of the Patriarch for the union of the Churches; and certainly His

All-Holiness would not hesitate to undertake a journey to Rome, in spite of all the difficulties which presently beset him and all the controversy which inevitably would be aroused, if he believed that it would further the divine cause of Unity. Let us be fervent in prayer for and with this great Oecumenical Patriarch.

#### ALEXANDRIA

By the time that this *News Letter* goes to press, great events will have happened in Alexandria. H.B. Patriarch Christophoros II left Egypt on 29th May, 1961, for reasons of ill-health, and since then he has resided in Athens. He left in Alexandria two Mandators, Metropolitan Evangelos of Hermoupolis (Tanta) and Nicholas of Eirenoupolis (Tanzania). The former died in 1962 and was replaced by Parthenios of Pelusium (Port Said), who himself died in 1965. Nicholas of Eirenoupolis, a capable man, remained the Sole Mandator. But, with the advent of this year of grace 1966, the Members of the Holy Synod, eight in number (reduced to seven since July, when Nicodemus of Johannesburg died), thought that it was time to ask the Patriarch, with due respect, to retire. They took this decision after long and careful thought. The Patriarch, as we read in Genesis xxvii "was old and his eyes were dim, so that he could not see" and, like Isaac, Patriarch Christophoros cannot distinguish Esau from Jacob. However, on 17th August, the Members of the Holy Synod asked the Patriarch to resign. He is now 91, and in 1964 completed 25 years of active service in that office. In a moment of lucidity the old Patriarch signed and wished to those present (all but two took their consecration from his hands) peace and a worthy Patriarch as his successor.

With this document the Holy Synod, for the first time since 1961, will assemble in Alexandria to elect a Locum Tenens, call a mixed assembly of clergy and laity to submit a list of candidates for the Patriarchate, and fix a date for the election. Candidates *de jure* are the remaining Members of the Synod: Nicholas of Aksoum, Constantine of Leontopolis (Canal Zone), Synesios of Nubia (Sudan), Parthenios of Carthage (North Africa), Cyprian of Central Africa (Congo), Nicholas of Eirenoupolis (East Africa), and Eustathios of Accra (West Africa). The two suffragan Bishops, Hilarion of Babylon (Cairo) and Barnabas of Mareotis (Alexandria) are also candidates. The three sees of Hermoupolis, Pelusium and Johannesburg are vacant. Of course, prelates from abroad may be candidates, too.

Th.D. Moschonas

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We of A. & E.C.A. are delighted to hear that the Archbishop of Canterbury has conferred the Cross of St Augustine on Dr. Th.D.

Moschonas, Librarian of the Alexandrian Patriarchate, who will soon complete 25 years of service in that Library. The insignia and diploma, together with a letter, were handed to Dr. Moschonas in person by the Archbishop when the former was in England this summer to attend the XIIIth International Congress of Byzantine Studies in Oxford. Dr. Moschonas was at Manchester University when William Temple was Bishop there: over nearly fifty years he has been a welcome visitor to our country, his contribution to European as well as Christian civilisation is well-known, and he is indefatigable in corresponding with the Association and the Editor on the affairs of the second throne of Orthodoxy.

H.E.

#### ANTIOCH

The trouble and incipient schism in the Patriarchate of Antioch has been resolved, and harmony has been restored in that Church. The arrival from America of the Metropolitans of Brazil and of Argentina gave the Patriarch Theodosios VI a firm majority in the Holy Synod, and agreement was soon reached: its announcement coincided with the death on 7th September of Metropolitan Niphon (Saba) of Zahle, the senior dissident Archbishop and leader of the 'rebellion'.

Archimandrite Anthony Chedrawi, who had been 'consecrated' to the see of Latakia, reaffirmed his loyalty to the Patriarch and the Holy Synod, who thereupon appointed him Patriarchal Envoy to Mexico and Central America, retaining his assumed rank of Archbishop, with the title of Caesarea.

Subsequently the Holy Synod proceeded to further appointments: Archimandrite Elia Saliba is to be Patriarchal Vicar, Archimandrite Athanasios Skaff to be Bishop of Chile, Archimandrite Philip Saliba to be Archbishop of New York, and Archimandrite Ghofril Saliby to be Bishop of Palmyra. All prelates were reminded that they are required to maintain a permanent residence in their diocese.

As a result of the recent crisis, then, the Holy Synod has been changed substantially and the Patriarch now has very strong support: it is expected that the forces of spiritual renewal in the Patriarchate will feel greatly encouraged, and also that the influence of the Russian Patriarchate will be reduced.

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In the presence of members of the Holy Synod, there was laid in September the foundation-stone of a new Theological Academy near Tripoli, Lebanon. A school (Gymnasium) already existed there; and the addition of a theological school was made possible by a gift from the late Archbishop Antony Bashir of New York. It is hoped to start courses there in October 1967.

## GREECE

All friends of Greece and of the Greek Church cannot but feel relief at the recent news that relations between Church and State have there entered upon a new phase during November. After a year of disagreement and protracted negotiations, the Parliamentary Recess Committee approved a draft Church Reform Bill, whereby the inequality in episcopal stipends has been removed and whereby the translation of bishops is prohibited: these two matters are but two sides of the one problem. The Government also ratifies the fifteen 'illegal' appointments to sees made by the so-called 'rebel synod' in November, 1965; and all bishops must retire at the age of 80, with the solitary exception of the Archbishop of Athens and Primate of All Greece. On 21st November the newly-recognised Metropolitans were received by King Constantine and took the oath of allegiance as required by law.

This development in Greece might be termed a compromise solution: but no less it betokens a sense of realism on both sides, treating of things as they really are and not as one might wish them to be. This mutual 'accommodation' of Church and State brings new hope for the future, and a further chance of spiritual renewal and Church extension.

Incidentally, it should be noted that the pooling of the former episcopal revenues from fees for marriage licences, divorces, and special services, etc, will provide a sum of money with which the ecclesiastical trustees can augment the incomes of the poorer clergy - a most necessary reform.

## MOUNT SINAI

The celebrations of the 1,400th anniversary of the foundation of the great Monastery of St Catherine on Mount Sinai attracted many visitors of great distinction, who journeyed across the desert in mid-September. King Constantine of the Hellenes attended, and as the only Orthodox King he recited the Lord's Prayer at the Solemn Liturgy: the fact that it was a purely private and religious occasion was emphasised in that he had no Minister-in-Attendance. Also present were Archbishop Makarios of Cyprus, Archbishop James of the Americas (representing the Oecumenical Patriarch), and representatives of the other Patriarchates and Autocephalous Churches.

Built by the Emperor Justinian in the sixth century, the Monastery houses a veritable treasure of art and manuscripts: its unique icons have been recorded recently by an American, and it was there that in 1859 Count Tischendorf discovered the famous Codex Sinaiticus, now in the British Museum.

## THE COPTIC CHURCH

The *Ecumenical Press Service* in Geneva has carried a report of an alleged statement by the Coptic Patriarch Cyril VI, head of the Coptic Church in Egypt, to the effect that Africans now training in the Higher Institute of Coptic Studies in Cairo are expected to play an important role as missionaries on the African continent, replacing "foreign, politically aligned Christian missionaries". He said that his information from Kenya, Uganda, Ghana and other places was that they were eager "to amend the situation created by foreign missionaries and alien interests by favouring the Coptic faith". The Coptic Church was the one originally responsible for the propagation of Christianity in Africa, since it was the Church of St. Mark: now it must make its contribution towards the unification of the people of that continent.

Without accepting that only Western Christians are "politically aligned" . . . it is important that we should read these words in the full context of Africa, Orthodoxy and the non-Chalcedonian Churches: we rejoice at the incipient dialogue between the Eastern Orthodox Church and the non-Chalcedonian Churches, as also at the new spiritual movements in the Coptic Church to which reference has been made in earlier *News Letters*; but we should deplore any new differences based on "non-theological factors".

## ANNUAL FESTIVAL, 1966

The Association's 102nd Annual Festival was held on Saturday, 22nd October, 1966. The day began with the Sung Eucharist celebrated in St. Margaret's Church, Westminster (by kind permission of the Rector, Canon M. S. Stancliffe) by the Bishop of London: the sermon was preached by Metropolitan Athenagoras of Thyatira, and so we had the pleasure of the company of both our Presidents in the same act of worship. After the Mass the whole congregation, led by the joint Presidents, went in procession to the Shrine of St. Edward the Confessor in Westminster Abbey, where prayers were said by the Precentor (representing the Dean, who had been called away) and the Metropolitan, after which the Bishop gave his blessing.

This year our hosts for our meeting were the Vicar and parish of St. Stephen's, Rochester Row. In their Napier Hall we were able once again to share a buffet lunch, and then to hold the Annual General Meeting. Reports by the Hon. Treasurer and the General Secretary were followed by the election of Officers and Committee for the ensuing three years; and the meeting approved the recommendation of the Committee that a new class of corporate membership for parishes be initiated. The Secretary also proposed that Mr. Donald Hayes of Ashton-under-lyne, who was the same day



ected to the General Committee, be appointed Area Secretary for the North: although there was no objection to this suggestion, it was decided that it was a matter for the Committee to decide rather than an A.G.M. Appropriate action will be taken at the next meeting of the Committee.

After the A.G.M. we had looked forward to an address by Mr. J. W. Lawrence, O.B.E., on "Orthodox-Roman Catholic Relations": but unfortunately he was confined to bed with bronchitis. Luckily, at two days notice, Canon John Findlow, who had that week returned from Rome where he is the Archbishop of Canterbury's permanent representative, stepped into the breach and gave us a stimulating survey of that same subject. We enjoyed having Canon Findlow with us, and we are immensely grateful to him. Our thanks are also due to the gentlemen from King's College Hostel, who formed the choir for the Eucharist; to the Vergers of the Abbey and of St. Margaret's; to the Organist; and to the Caretaker of the Napier Hall.

We welcome to the General Committee both Fr. Vintila Popescu and Fr. Kallistos Ware, who will strengthen the Orthodox membership; and the Revd. Henry Cooper, Master of the Royal Foundation of St. Katherine; and Mr. Donald Hayes, to whom I have referred already. May God grant that we may all make fresh efforts in 1967 for the extension of the Association's work - "that they all may be one" in Christ.

H.E.

#### PILGRIMAGE TO WESTMINSTER

Where countless feet have trod  
Wending their way to the holy Shrine  
With praises and worship to God:  
Where great kings sleep  
Their long last sleep  
'Neath gilded tombs,  
Their pomp and triumphs o'er,  
Till they shall stand before  
Him, who is King of all:

Grant us, O Lord, that we,  
United in praise ever be  
Treading the way of the Saints  
In all humility,  
Join with that glorious band  
Till we at last shall stand  
Before the Throne of  
Him, who is King of all.

Kathleen Xenos

## THE ANGLICAN AND EASTERN CHURCHES ASSOCIATION

founded in 1864

### *Orthodox Patron:*

The Ecumenical Patriarch of Constantinople  
His All Holiness Athenagoras I

### *Anglican Patron:*

His Grace the Archbishop of Canterbury

### *Anglican President:*

The Bishop of London

### *Orthodox President:*

Metropolitan Athenagoras of Thyatira

### *Chairman of Committee:*

The Revd. AUSTIN OAKLEY

### *General Secretary:*

The Revd. HAROLD EMBLETON, R.N.,  
21 Kirkton Close, Shotley Gate, Ipswich

### *Treasurer:*

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32 Chiltley Way, Midhurst Road, Liphook, Hants.

### *Editor of News-Letter:*

The Revd. HAROLD EMBLETON, R.N.

## 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 the advancement of the Christian religion, in particular by means of teaching the members of the Anglican Church and those of the Eastern Orthodox Church the doctrine, worship and way of life of the other.
- (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.

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The Association shall be ...

The powers shall be ...

The Association shall ...

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