

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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ANGLICAN AND EASTERN CHURCHES ASSOCIATION

Annual Festival 1967
Saturday, 14th October

THE DIVINE LITURGY

at the Rumanian Orthodox Altar in

St. Dunstan's-in-the-West, Fleet Street, E.C.4

11.30 a.m.

Preacher:

THE RIGHT REVEREND
THE LORD BISHOP OF WILLESDEN

BUFFET LUNCH

(for those who order in advance)

followed by

ANNUAL GENERAL MEETING

at 2 o'clock in

ST ANDREW'S COURTHOUSE, ST ANDREW STREET, E.C.4

(off Holborn Circus)

Speaker:

THE REVEREND FR. KALLISTOS WARE

on

"THE DOCTRINE OF THE CHURCH IN ORTHODOX-ANGLICAN RELATIONS"

**(The Rector of St. Andrew's asks that stiletto heels be not worn
in the Courthouse)**

EDITORIAL

PRAY

This is our Lord's exhortation and command, in order that we may be enabled to survive any test: the occasion, it must be recalled, was the night of His betrayal and the setting was the garden of His Agony.

In the dozen weeks since our last publication, many critical events have taken place; and the end is not yet. Great danger has confronted many of our brethren in the Near East, and great suffering has been the lot of many thousands of people. Once again the Church of the venerable Patriarchates has known the full force of the implications of the divine call to "watch and pray": as always we should be vigilant in prayer with and for our brethren that are in the world.

At the time of writing it is not possible to give any adequate statement of the material effects of the recent fighting on the great sites of the Holy Land and on the Christians of those places: first reports, however, are somewhat reassuring and for this at least we must be thankful.

Great events, too, have happened in Greece; and the Church of Greece is not the least affected by them. No apology is made for the very full treatment of those events in these pages, in view of the very great place of that Church in Orthodoxy. The new Archbishop is very well known to so many Anglicans and is beloved by all: in the name of the Association congratulations and the assurance of our prayers were sent to him as soon as the news of his election was known, and a prompt and personal letter in return expressed His Beatitude's appreciation of our greetings.

This, then, is our duty: to pray . . . for the peace of the whole world, and for the good estate of the holy Churches of God . . . and for the union of all.

OBITUARY

ETHEL HEAPS

The Association has lost a good friend in the recent death of Miss Ethel Heaps, for many years acting as an invaluable amanuensis to me when I was general secretary. She came to us from the Church Assembly, of which she was a senior secretary, and very soon identified herself with the Association's interests, putting in a full-time service that kept our correspondence and money in apple-pie order. Until quite lately, when her health began to fail, she attended our Annual Festivals and other special occasions. We owe a sincere tribute to her loyal service.

May light perpetual shine upon her, and rest in Christ.

AUSTIN OAKLEY

THE COMMUNION OF SAINTS

I

The Communion of Saints means: we taken hold of by Love – by God's Love, we united in His love, united in Christ, the "Son of His Love" (Col. i 13). The more we grow into Christ, the more we grow in our love for the brethren. "By this all men will know that you are my disciples, if you have love one for another" (St John xiii 25). Therefore the reality of the communion of saints is in the first place and essentially a *Christocentric* reality. It is not simply 'kind feelings': it is much more than that: it is the *new reality* of the life in Christ that takes hold of us and draws us together – us, that are conquered by His love and permeated and carried onward by its power. Therefore we have to 'forbear' one another in love, eager to maintain the unity of the Spirit in the bond of peace. One body and one Spirit, as you have been called to one hope that belongs to you all, one Lord, one faith, one baptism, one God and Father of all (Ephes iv 2–5).

The famous passage in II Corinthians, "the love of Christ takes hold of us" (v 14), is not only a confession of the mystical Christological experience of Paul and the Christians in general, but also presents it as the root of the communion of saints. It is therefore in full accordance with this fact that the great (although in its last paragraph concerning the relations between the 'collegiality' of the Bishops and the power of the Pope has to a great extent disappointed the hopes of the friends of Christian unity) ecclesiological text of Vatican II starts with Christology and is primarily and fundamentally Christological. His life vouchsafed to us who are united with Him and in Him with one another – that is the communion of saints, that is Church. There is no other principle, no other inspiration for it. On the other hand, there is no life in Christ without our loving each other, without our being taken hold of and being carried along by the stream of love.

II

Togetherness! Standing together before the Face of God. This lies at the root of our new knowledge of God. We come to "comprehend what is the breadth and length and height and depth (of God) and to know the love of Christ that transcends all knowledge" and "to be filled into all plenitude of God," only "rooted and founded in love," "together with all the saints" (Ephes iii 17 – 18). This is a new dimension of life into which and in which we are being led by the Spirit. Therefore ecclesiology is also a pneumatology: it speaks

of the new reality of the Spirit. It is a growth of sanctification, a growth towards the Head which is Christ (Ephes iv 15), towards the "mature age of Christ" (to "perfect manhood, to the measure of the full maturity of Christ" – Ephes iv 13), towards the point where "Christ will be formed in you" (Gal iv 19), but in togetherness, in fellowship, in mutual support, each member helping the other, each part doing its work properly, knit together by common joints and all members participating in this common growth. "Let us, therefore, speaking the truth, in love grow up to Him" (Ephes iv 12).

The movement is indicated – to Christ: the power working in us is indicated – the love of Christ, the Spirit producing our most intimate relation to one another – we are members to one another. It is a *dynamic fellowship*, a fellowship of sanctification, of mutual growth, of our mutual help in this process, of our mutual participation in the life of His love by the power of the Spirit. And the Spirit teaches us how to pray, or rather prays in us and for us with "sighs unutterable" and bears witness to us that we are sons and heirs – coheirs to Christ. Not in separatedness, but together, bound by love.

Therefore the "High-priestly" prayer of Christ is the prayer for our unity: "let them all be one." In mutual service. As He gave His life for us.

III

All-embracing fellowship – in Him, through Him. That is the goal towards which the Church looks up, towards which she wanders in the roads of history and in which she participates already now – mystically in prayer, in fact and in anticipation. This prayer for one another and this love in Him (cf. "God is my witness that I love you all with the affection of Christ Jesus," Philippians i 8) unites us already now – those that still live and those that have already completed their journey. *For in Him all live.* God is not God of the dead ones but of those who live (Luke xx 38).

We are near to one another in prayer – those still on earth and those who have left this our earthly home. We are one Church with the Apostles and prophets as the basic range of stones (Ephes ii 20) and we all as "living stones" being built up into a spiritual home (I Peter ii), "the corner-stone being Christ Jesus Himself" (Ephes. ii 20).

The oldest known Church-prayers know this wide spiritual dimension of the Church. The ancient Eucharistic prayer in the "*Didache*" – a prayer belonging perhaps to the middle of the first Christian century – speaks of the Church to be gathered by God from the four corners of the world. And I allow myself to recall here the all-embracing width and burning charity with which the conception of the Church of God, of the Communion of Saints, is

presented in the magnificent Eucharistic prayer of intercession of Basil the Great:

"We beseech Thee, O Lord, remember thy holy catholic and apostolic Church that is spread from one end of the earth to the other. As thou hast redeemed her with the precious blood of thy Christ, so secure peace for her . . .

Remember, O Lord, those who have brought thee their offerings and likewise those for whose sake and through whom they have been offered to thee.

Remember, O Lord, those who live in deserts and in mountains, in caves and ravines of the earth.

Remember, O Lord, those who live in chastity and purity, in mortification of their flesh and in holy prayers.

Remember, O Lord, every chief of State and every government, our brethren in the palaces and in the army. Strengthen the good ones in their righteousness and make the wicked ones righteous through thy grace.

Remember, O Lord, all who are present and all those who are absent and have mercy with them and with us. Fill their granaries with every kind of riches, preserve their wedlock in peace and concord, feed their sucklings, teach their youths, strengthen the aged, help the weak, gather the scattered and unite them to thy holy Catholic and Apostolic Church.

Liberate those who are tormented by evil spirits. Be the companion of those who are on sea and who travel. Help the widows, protect orphans, set prisoners free and heal the sick and wounded.

Remember, O Lord, all that are in tribulations, exiles, in distress, in affliction, who are in need of thy holy compassion, our friends and enemies and also those who have asked us to pray for them.

Remember, O Lord, thy people, pour out all the riches of thy mercy and vouchsafe to all that which they prayed for their salvation.

Remember likewise those whom we did not mention either out of ignorance or forgetfulness or because of the great number of names: for thou knowest their names and their years even from the womb of their mothers.

For thou, O Lord, art the help of the helpless, the hope of the hopeless, the Saviour of those who are in storms, the harbour of those who are on the sea and the physician of the sick. Be all for all, for thou knowest everyone and his prayer, his house and his need . . ."

But let us note and never forget: this all-embracing, universalistic conception of the Communion of Saints is a *dynamic* one. We have to grow, the whole world has to grow into this all-embracing perfect union of all in Christ, our Head, the Second Adam.

The conception, or rather the mystical reality, of the all-embracing Communion of Saints is loaded with a dynamic sense, yea with *eschatological* expectations. We have to tend, to grow, to march, to advance towards the Supreme Unity in Christ, towards our common life in the Father, the Son and the Spirit.

"Let them all be one, as thou, Father, art in me and I in thee, so let them also be one in us." That is the prayer of perfect Love: that we all might be conquered by His Love. And this the sense, the essence and the goal of the Church, of the communion of all "sanctified by the Truth" (John xvii 19).

IV

Communion of Saints. Are we saints? Certainly not all of us, to say the least (we are all called to be saints, and there are some who have attained it): the Church of God is holy. So runs the answer, and certainly this is the right answer. But even the right answer can be misconstrued and misunderstood, and that happens very often. The Church has to grow (not only in quantity), she has too to be cleansed and, according to St. Paul, "purified" in order that she might be presented to Him as a glorious Church having no spot or wrinkle or any such thing, but that she might be "holy and without blemish" (Ephes v 25 - 26).

So it is - as we have said - a *dynamic sanctification*: the Church has to grow in the Spirit. The Spirit of God that permeates her life is holy: the Head, Christ, towards whom she grows is holy: the Church herself, in the persons of her members, is in a *process of sanctification*. And Grace and the gifts of holiness are not her own possessions but are being given to her continuously. So the holiness of the Church can be reconciled and stands in no contradiction with the process of her continuous purification and sanctification as to her members.

This spiritual growth and sanctification of her members is with utmost force revealed to us in the Sacrament of the Eucharist, this sacrament of unity ("We many are all one body, because we partake of one bread," (I Cor. x 17) and of beginning Transfiguration.

NICHOLAS ARSENEV

NEWS AND CAUSERIE

ECUMENICAL PATRIARCHATE

At the end of February a delegation from the Lutheran World Federation visited officially the Ecumenical Patriarchate: the Finnish Lutheran Archbishop Simojoki of Helsinki, and the Federation's general secretary, held extensive conversations with the Ecumenical Patriarch, who stressed that theological discussion and the search for truth should not be isolated from the manifestation of charity among us and proposed that the two Churches should consider a variety of new cooperation programmes both in inter-church relations and in social action.

First steps towards 'dialogue' between these two Communions have been taken: the Holy Synod in Constantinople has approved talks, and the Ecumenical Patriarch plans to send an Encyclical to all the Autocephalous Orthodox Churches urging their agreement and participation. When the latter has been secured, Orthodox representatives should come together to prepare an agenda and a timetable: on their side the Lutherans should do the same, and then would follow the actual joint theological discussions.

His All-Holiness was insistent that talks on a world level should not impede communication at regional or national levels.

* * * *

In April, during a solemn Holy Liturgy in the Cathedral of St Menas, Heraklion, Metropolitan Eugenios of Crete was elevated to the rank of Archbishop of the semi-autonomous Church of Crete, according to the decision of the Holy Synod of the Ecumenical Patriarchate of Constantinople. The ceremony was presided over by Metropolitan Meliton of Chalcedon, with the participation of Metropolitan Hieronymos of Rodopolis and the other Bishops of Crete, and in the presence of civil and military authorities. Representatives of other religious communities on the island, as well as the chief of the U.S. Army forces in Heraklion, were present. The World Council of Churches was represented by Archpriest George Tsetsis, associate secretary for Orthodox Churches, and Mr. D. Wallace Bell, field representative in Greece.

Greeting the Archbishop on behalf of W.C.C., Archpriest Tsetsis said: "This promotion takes place at a moment when the Church of Crete is called to play an important and constructive role in the Pan-Orthodox and ecumenical circles. We, in the W.C.C., are very happy because the Archbishop of Crete starts the new page of its glorious history with an important ecumenical meeting, that of the W.C.C.'s Central Committee. We are sure that the ecumenical experience of the Cretan hierarchs will contribute greatly to the success of the Central Committee meeting so that it becomes a new starting point in the relations of our Orthodox Church with the other sister churches for the glory of Jesus Christ." (EPS, Geneva)

* * * *

The Ecumenical Patriarch Athenagoras has issued an Encyclical reminding the Orthodox that "intercommunion between the Orthodox Church and other churches does not as yet exist." He said that the occasional use of Protestant, Catholic and other non-Orthodox churches for the celebration of the Orthodox liturgy was a "matter of necessity."

The Patriarch stated that the Christian unity movement "continues to proceed towards its objective purposes, and nothing can stop its tremendous march forward until that time when our Lord will give that unity to His holy Church which will materialise when we meet together to partake from the same Holy Chalice of His sacred Flesh and Blood." As a result of this unity effort, he said, "the impression was created that Orthodox Christians could confess and receive Communion from Roman Catholic priests or from clergymen of other Church denominations, and the reverse also applied in that non-Orthodox could receive the sacraments from our Orthodox priests. This phenomenon having been the

object of great attention and study at a meeting of our Holy Synod, it was decided that through a pertinent encyclical sent to the most reverend archbishops and metropolitans of the Ecumenical Throne our devout Orthodox communicants should be informed that the use of Roman Catholic, Protestant and other churches for the celebration of the divine liturgy, in areas where Greek Orthodox churches do not exist, is a matter of necessity. This does not mean that our Orthodox faithful may receive the grace of the sacraments from a non-Orthodox priest since no decision of this kind was ever taken by the Orthodox Church, and since intercommunion between the Orthodox Church and other Churches does not as yet exist."

(EPS, Geneva)

ALEXANDRIA

The latest official reports which the Editor has had from Egypt (in April) were to the effect that no progress had been made toward the holding of the election of a new Patriarch: the election had been postponed at the request of the Egyptian Government, and on Monday 6th March the Locum Tenens of the Alexandrian Throne (Metropolitan Constantine of Leontopolis), accompanied by the Metropolitans Synesios of Nubia and Parthenios of Carthage, had been to Cairo to see the Minister of the Interior. The Minister received them, accepted their Memorandum, discussed the matter with them, and promised to make a reply to their request very soon. Since then, of course, other events have overtaken that unhappy land.

H.E.

ANTIOCH

It has been reported that at its meeting on 14th October, 1966, the Holy Synod of the Patriarchate of Antioch asked the Patriarch to send a letter to the Patriarch Alexei of Moscow, reiterating the request that Bishop Vladimir (Kotliarov), the Russian Patriarchate's official representative there, be withdrawn by the end of October. It was alleged that Moscow's ecclesiastical delegation in Damascus was a channel for political interventions by the Soviet Government in the affairs of the Orthodox Christians of Syria and Lebanon.

This Synodal decision asserts the newly-established spirit of independence from Moscow's pressure which prevails after the election of several new Metropolitans in the Antiochene Patriarchate (see the *News Letter* No. 43 of December, 1966), our informant suggests.

* * * *

We were deeply sorry to hear, in April, that His Beatitude the Patriarch Theodosios VI of Antioch had suffered a stroke recently, but we were also relieved to hear that he was recovering therefrom: we assure him of our prayers for his speedy recovery of full health and vigour.

JERUSALEM

It was reported last month, by the Jordanian Department of Antiquities, that a mosaic image of the Virgin Mary "Mistress of the Seas" had been discovered in the courtyard of the Church of All The Apostles in Madaba Town, 40 miles south of Amman. The discovery came after excavations lasting nearly seven weeks by an expedition from the British School of Archaeology.

RUSSIA

Theological conversations between the Russian Orthodox Church and the Evangelical Church in Germany have been taking place; and a third official meeting was held at the end of March at Hochst (Odenwald) to discuss "the Christian Concept of Atonement." Afterwards Metropolitan Nikodim, director of the Foreign Department of the Russian Patriarchate, expressed "complete satisfaction" with these theological conversations and said that agreement was evident on many points which had not been expected. "Separation of the Churches cannot be overcome quickly, but essential points of agreement have been brought to light. Protestants and Orthodox can learn much from one another," the Metropolitan said. Similar views were expressed by spokesmen from the German side.

* * * *

A recent tourist, writing in the French Russian newspaper "*Russkaya Mysl*" (January, 1967), describes from personal observations how, on the night of 15th November, 1966, the Holy Trinity church in Leningrad (one of only two 'active' churches in that city) was destroyed by bulldozers. To prevent street demonstrations by the faithful in support of the church, the authorities without warning brought in demolition crews in the middle of the night; and in a short space of time nothing remained of the church but a heap of rubble. Immediately before demolishing the church, the rector was warned of what was to take place but was allowed to take out only the items that were on the altar.

* * * *

The Soviet press carried a report of the discovery of two ancient icons in the Volokolamsk Monastery. One of the icons is of the Holy Trinity by the iconographer Paissy, while the other is of the Dormition by Dionysios of the 15th century. After restoration both icons will be on exhibition in the Moscow Museum.

GREECE

On 21st April the National Army decided to intervene "in order to prevent a Communist seizure of power which would have taken place on the basis of a perfectly drawn-up plan and resulted in bloodshed and the withdrawal of Greece from NATO. After

restoring normal life and creating suitable conditions, the Government will re-establish as soon as possible the parliamentary system on a healthy foundation" . . .

In this dramatic way a new chapter in the history of Greece opened. The good intentions and high ideals of the new regime are beyond doubt; and it is inevitable that this well-nigh 'Puritan' government, which from the outset has expressed its devotion to the Greek-Christian ideal, should concern itself from the outset with the well-being of the Church of Greece. As early as 22nd April, in his proclamation to the nation outlining the Government's policy, Mr. Kollias, the new Prime Minister, said that "the Government will aid the clergy to enable them to respond to their heavy task under the present circumstances."

Later, on 9th May, the Prime Minister spoke again to reporters: among other things he said that the Cabinet had regulated certain questions to do with the Church. Three forced laws had been drafted and these would be published in the official *Gazette* shortly. The Government aimed at enhancing the prestige of the Church's leaders and at preventing some abuses such as had happened in the past. To this effect, it was decided:

1. To reduce the number of Members of the Holy Synod from twelve to nine;
2. To establish an appointed Holy Synod with the right to elect Prelates to vacant sees by the so-called Triadic Ballot. According to this system, the Holy Synod elects three candidates out of whom the Government, through H.M. the King, selects the best one;
3. To terminate the office of the present Permanent Holy Synod, and to abolish the post of the Government's Royal Commissioner to the Holy Synod;
4. To extend the age limit clause of Bishops to include the Archbishop of Athens also.

Action followed on 11th May, with publication of the laws which altered the constitution of the Holy Synod and enforced the retirement of all Bishops over 80 years of age. Thus the retirement of His Beatitude Archbishop Chrysostomos of Athens and All Greece was enforced: he is 87, and on Good Friday he had suffered a mild stroke during that day's long ceremonies. The new Holy Synod of eight Members (until the election of the new Primate) met the next day, under the presidency of Metropolitan Constantinos of Patras, the senior Greek Bishop, to ratify the retirement of the Primate.

On 13th May the new Holy Synod met for the election of the new Primate. The Minister for Religious Affairs nominated three candidates - Constantinos of Patras, Dionysios of Trikki, and Archmandrite Hieronymos Kotsonis: according to the reports, the Synod unanimously elected the Archmandrite Cotsonis to the vacant Primatial Throne.

The new Archbishop of Athens is one very well known to all in our Association; and his elevation undoubtedly will inaugurate a new and great era in the relations between the two Churches of Greece and England. Having studied in England, as well as at the Universities of Bonn, Munich and Berlin, he speaks English, German and French fluently. The late King Paul appointed him his Domestic Chaplain in 1949 (a position he has held ever since), and one consequence is that he himself has been responsible for the present King's religious instruction since childhood. Latterly, in addition, His Beatitude has been Professor of Canon Law in the University of Salonika. He was prominent in the "Zoe" Movement, is known for his deep spirituality, and has shown great interest in and concern for the Ecumenical Movement.

Large crowds outside the Metropolis at his consecration on 14th May demonstrated the very wide respect and love for the Primate and endorsed the Holy Synod's choice of their chief pastor. At his consecration, with all Byzantine pomp and in the presence of the Royal Family, the Government, the Heads of Services and the Diplomatic Corps, Archbishop Hieronymos recited the Creed, vowed allegiance to the true Orthodox faith as defined by the Seven Ecumenical Councils, and rejected all false doctrines and heresies.

The election was 'confirmed' by King Constantine at the Royal Palace on 17th May and straightway the new Archbishop went to the Cathedral again for his solemn Enthronement: but en route he visited his aged predecessor in hospital and asked his blessing, which was gladly given. This was a touching, and significant, gesture on the part of both men: and it should never be forgotten. The Ecumenical Patriarch Athenagoras was represented by Metropolitan Meliton of Chalcedon, who handed the pastoral staff to the new Primate.

In his enthronement address, Archbishop Hieronymos indicated what his policy and his aims would be as he embarked on his high office: in order to give his words greater prominence, and also to avoid this report being inordinately long, a precis of that address will be printed elsewhere in this issue. In general the press outside Greece pay tribute to the personality of the new Primate but criticise the interference of the military regime in Church affairs.

On 1st June the Holy Synod met to choose candidates for vacant sees, using the Byzantine 'triadic' system (see above): thirteen dioceses are vacant, and for five of these the Holy Synod chose three candidates each. The King, on behalf of the Government, will make the final choice; and the remaining eight sees will be filled very soon. Archbishop Hieronymos warned aspirants for the vacancies that any found canvassing their own names would be promptly disqualified, and he set three main criteria for the election: their morals should be "1000 per cent, not 100 per cent, impeccable," they should be educated and if possible be scholars, and they should not be

**ENTHRONEMENT ADDRESS
BY THE NEW ARCHBISHOP OF ATHENS**

In his address to the congregation attending his enthronement, Archbishop Hieronymos of Athens and All Greece referred to the problems facing him as President of the Holy Synod of the Church of Greece and as Archbishop of Athens; and he stressed that one, and the most difficult, of these problems is a change of the spirit prevailing in the Church. He said that the correct solution of all the other problems will depend on the solution of this specific question.

In order to progress, a spirit of love, devotion and sacrifice must prevail in the Church, he said. There must be fatherly zeal, simplicity, frugality, unity and concord. If there is only a change of leaders while the same spirit continues, then nothing can be achieved.

The Archbishop also pointed to the problem posed by the lack of suitably educated clergy both in Athens and throughout Greece. Of nearly 8000 priests in the Greek Church, only 300 are University graduates; 1800 have graduated from the Higher Ecclesiastical Schools; and the remaining 600 have lesser education.

The number of active Bishops, he said also, must be raised, however much he disliked it.

Archbishop Hieronymos stressed that there was a need for the clergy to have the necessary means for their maintenance; and as an earnest of his concern for the clergy he announced that all his income, except for his monthly salary, from 1st September will be devoted to a hospital for sick and infirm priests. From 1st June until the end of August, his revenues would be given to relief of victims of the recent earthquake.

The maintenance of the clergy by the State is accepted as a temporary expedient until the Church, realising completely the value of her property, can secure not only clerical maintenance but also complete economic independence. This, he believed, could be achieved within a decade. The strength of the Church must be based on the people's piety and love; and once it has them both, it will not need assistance from anyone else.

Referring to the problem of the religious enlightenment of the people, the Archbishop said that preaching, both written and oral, ought to be improved and modernised, without however lowering the standard of Holy Tradition. Someone must face the problems of the man of today, the man of the era of the atom and of space exploration. He also stressed the need to improve the Sunday Schools, and he stated his views on how the problems of private religious organisation should be tackled.

Speaking of the filling of the vacant bishoprics, the Archbishop said that those most worthy from every point of view would be elected.

Turning to the ecumenical field, Archbishop Hieronymos spoke of the need for closer co-operation by the Church of Greece with the other Orthodox Churches which are under the leadership of the Ecumenical Patriarchate. He advocated the joint study with the other Orthodox Churches of common problems and in particular those concerning their relations with the Churches of other religions dogmas. These relations must be marked by Christian love and mutual respect in such a way that, although friendship will be cultivated, our dignity as well as a firm insistence on the Orthodox Faith will be preserved.

The denunciation of proselytising should be a condition of closer contacts, said the Archbishop. Appealing for brotherhood among all Christians, he said that "all men are our brothers, and must be considered indeed as brothers."

BOOK REVIEWS

Sacrament and Image: Essays in the Christian Understanding of Man, edited by A. M. Allchin. Published for the Fellowship of St. Alban and St. Sergius, London, 1967. pp 68. Price 7/6.

This short book should be read at least twice. Its remarkable strength lies partly in the fact that it is not a symposium, but a collection (apart from the introduction by one of the contributors) of five quite independent papers given on various occasions, in four different countries, by authors of whom three are Orthodox, one Roman Catholic and one Anglican, but each from his own angle hammering home the same message, of the unity of the glory of all creation summed up in man, who in his completeness of body, soul and spirit is made in the Image of God, and deified in Christ the True Son of Man. Inevitably, the Transfiguration is the theme underlying the whole book, and constantly coming up to the surface – the Uncreated Light of the Divine Energies as a corporeal light transfiguring the body. Here the Metropolitan Anthony's paper, "Body and Matter in Spiritual Life," is appropriately placed at the centre of the book, framed between the two longer essays in which Fr. Ware brings out the ascetic teaching on "The Transfiguration of the Body," and Fr. Allchin – "Creation, Incarnation, Interpretation" – gives a Trinitarian aspect of the same theme. Mother Putnam's paper on "The Image as Sacramental," and Dr. Sherrard's on "The Art of the Icon," while essential to the wholeness of the book, are perhaps slightly more peripheral, and so in place at the beginning and at the end. One is reminded of those icons in which the Christ appears flanked by two angels, with an apostle or other saint at each end of the group.

How thankful our generation must be for Metropolitan Anthony's medical training, enabling him to see and express so cogently the psychomatic indivisibility of man, in holiness or in disease! To see

also that no part of creation is strictly or absolutely dead, cut off from the Life-giving Spirit which is the source of all being: and, in contrast to our usual assurance in the "natural laws" of a world conditioned by the Fall, that "a miracle is the normal relationship between God and his world, the supple, live, loving relationship there can be between what God has made, capable of knowing him, and himself." Incidentally, we are thankful for his explanation of the physical method of hesychasm – "the psychological states of total attention, total disengagement from passion and from disorderly thought, were achieved by means of a physical technique. They were never thought of as being prayer themselves. They were methods by which conditions could be established through which prayer could be undisturbed."

The heart-realities of Calvary and Easter are implicit rather than expressed throughout the book. We are not shocked at this, except perhaps when Dr. Sherrard speaks of the Incarnation and the Transfiguration as the "two main events of which the sacrament of the Eucharist is the consummation." For Tabor itself surely only has meaning in its looking towards "the Exodus which He was to accomplish in Jerusalem." The Light of Tabor is in a sense still prophetic – a preparation for the Darkness of Calvary wherein the work of Incarnation is finished. That same Light bursting forth from the Tomb, seen by the few for forty days, and then spread through the world usually unseen, is no longer prophetic but realised.*

* We are surprised to find Dr. Sherrard falling, no doubt inadvertently (he is not the first Orthodox to do so), into the paradoxical, Western mistranslation of 'Anastasis' as 'Descent into Hades.' The Greek icon is so essentially one of Easter – rising up – by contrast with its Western medieval counterpart which does seem to speak of Good Friday evening – Christ entering the jaws of Hell.

Outward vision, as on Tabor, is no goal in itself, but a stage on the way of entry into Life. So, if anything needs to be added to the book, by way not of correction but of eliciting, and perhaps as a safeguard, it is some expression of the great truth that, when the world reaches its consummation, the Judge who comes upon the clouds will be no more than the Son of Man in the humble completeness of his short human life once lived long ago – that Life taken up to the Throne of Eternity, to the right hand of the Power of God reigning over all creation, back to the beginning of time and on to its fulfilment.

The book is called *Sacrament and Image*. But the writers seem so bent of drawing out the identity of Sacrament and Image that they neglect to ask whether there is any distinction. What value, if any, would they in fact find in the distinction commonly drawn when it is said that the bread and wine at the Great Entry are an icon of what they are to become in the Anaphora?

But perhaps I had better read the book a third and a fourth time.

I know I shall find things that I have missed – and not least in Dr. Sherrard's article, even if that is the one I have come nearest to criticising.

DERWAS J. CHITTY

Living Prayer, by Archbishop Anthony Bloom. A Libra Book; Darton, Longman & Todd. Price 5/-.

Metropolitan Anthony Bloom, Exarch of the Moscow Patriarchate for Western Europe, is well known to us of the Association and is a member of our General Committee. He has also become a familiar figure on television. This clearly and simply written booklet reproduces lectures and talks given by him on television, and especially the series of Epilogues that have helped so many. At the same time, the book, short as it is, has its own unity and treats of the wide implications of prayer, from that of petition to the prayer of silence and contemplation, with the all-embracing meaning of Living Prayer.

The author has the rare charismatic gift of understanding the needs of men and women in personal relation to them, and of helping them at the many levels of the complex life of today.

For us, who are concerned with deeper understanding of Orthodoxy, there is much to be learned in these pages, written by one who not only has been given apostolic authority among his own people but who so ardently desires to interpret the secrets of the Orthodox way of life to others of goodwill in the days of their pilgrimage.

AUSTIN OAKLEY

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The normal annual subscription is 10/- (Life-membership £3), 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.

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.

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