

EASTERN CHURCHES

News Letter

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THE ANGLICAN AND EASTERN CHURCHES
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21 Kirkton Close, Shotley Gate, Ipswich

Treasurer:

J. S. ULLMER, Esq.,
32 Chiltley Way, Midhurst Road, Liphook, Hants.

Editor of News-Letter:

The Revd. HAROLD EMBLETON, R.N.

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)

THE POPE IN TURKEY

On the night of Thursday, 13th July, 1967, the radios all over the world announced the decision of His Holiness Pope Paul VI to come to Istanbul on 25th July for an official visit to His All Holiness the Ecumenical Patriarch Athenagoras. This was confirmed in an official communique by the Holy Synod of the Ecumenical Patriarchate, which met specially on Saturday, 15th July. The Pope, addressing the faithful on the following day, said that he would go to Istanbul, thus taking the first step instead of the 81-years-old Ecumenical Patriarch, who had intended to go to Rome.

The Pope arrived at Istanbul airport on 25th July at 10 a.m. and was met by President Cevdet Sunay, Prime Minister Suleyman Demirel, Ministers, members of the Diplomatic Corps and religious leaders. He greeted all by shaking hands, and exchanged a brotherly kiss with Patriarch Athenagoras.

The Pope, with the Mayor of Istanbul in his car, went directly to the Roman Catholic Cathedral of the Holy Spirit, where he prayed and thanked God for his safe arrival; and then he went on to the residence of the Apostolic Delegation.

At noon he visited President Sunay at the Sale Kiosk: with the President he had a private talk which lasted 55 minutes. In the afternoon the Pope, accompanied by the President, made an excursion to the Bosphorus by sea; and later, accompanied by the Minister for Foreign Affairs, he visited the museums of Topkapi and Aghia Sophia, where he knelt before the site of the Altar for a brief prayer.

From the religious point of view the highlights of the day were the joint religious services, the one held at the Patriarchal Cathedral at 6.15 p.m. and the other at the Roman Catholic Cathedral at 9 p.m.

The Pope was met at the outer door of the Phanar by two Metropolitans of the Ecumenical Patriarchate; and then, in a procession headed by the Cross, he came to the entrance to the church. The Ecumenical Patriarch walked out of the church: the two Christian leaders embraced each other: Athenagoras entered the church in procession, having the Pope on his right: the two leaders, holding hands and blessing the faithful, walked into the church. The crowd burst into acclamations and applauded them enthusiastically. The two sat side by side in front of the Royal Doors of the Altar, on an elevated platform facing the congregation: Cardinals Tisserant, Cicognani and dell'Acqua and other Roman Catholic dignitaries sat on the left of the Patriarch, whilst the Metropolitans of the Ecumenical Throne sat on the right, in two lines.

The religious service was a Doxology for this great event. The Pope and the Patriarch blessed the congregation and read together

the Lord's Prayer; the deacons prayed for the Pope and the Patriarch, for those in positions of leadership in the world, for the unity of the Churches and for peace on earth; and the Byzantine choir of thirty voices sang beautifully.

The Pope addressed the Patriarch in French, with a Greek translation read by Chrysostomos of Myra; and the Patriarch replied in Greek, with a French translation by Meliton of Chalcedon. Both addresses, pointing to the presence within the Churches of Christ of the Holy Spirit and the spirit of love, carry a great historic importance. They both make use of the teachings of the past and face realistically the needs of the present, looking hopefully to the future.

The Pope started with his first meeting with the Patriarch in Jerusalem, to which both went as pilgrims. He came again as a pilgrim to this noble country, where the Church Fathers met at the Ecumenical Councils of Nicaea, Constantinople, Ephesus and Chalcedon, which have been rightly compared to the four Gospels. He referred to the already existing unity of faith in Christ which the points of division had not been able to mar, and made a comparison of that unity with the different customs existing in the Christian Churches. He made an apostrophe to the leaders of the Churches to do everything possible in order to reach the way leading to full communion between the two Churches. Love is the ground for the growth of faith: communion of faith is the presupposition for the full expression of love, which will be realised in the common liturgy.

The Patriarch in his reply thanked the Pope for his visit to New Rome. He referred to the time between their meeting in Jerusalem and now as a continuous dialogue in love. He raised the question of where and how we are going to proceed in the future: our ways and ends are in the hands of God, but obeying His will we should look forward to the realisation of our full union, the full communion of love, and our common liturgy. For the way to proceed, we should try to reach a common assent by our faithful and clergy. We two personally should be always ready to sacrifice ourselves and to be the servants of all, without difference of race, faith or belief. At the end he hailed the visit of the Pope as a new and great Day of the Lord in the history of our two Churches, Rome and Constantinople, Roman Catholicism and Orthodoxy, Christendom and humanity in general.

At the end of both addresses the Pope and the Patriarch kissed each other, whilst the congregation applauded and greeted them with enthusiasm. Then took place the exchange of gifts: the Patriarch offered the Pope a pallium of great historic value, which the Pope put round his neck after taking off the one he was wearing. The Pope offered the Patriarch an Icon, which the Patriarch kissed reverently. The choir sang the Pychronion to the Pope and the Patriarch, and the service ended with the blessing by both.

The same procession left the church for the Patriarchal House, where the two leaders found time to speak together for a time alone. Then the Pope returned to his residence, where he received the Diplomatic Corps, before going on to the Roman Catholic Cathedral at 9 o'clock, where an ecumenical service was held in the presence of the Patriarch. It was sung in Latin and French, the Pope delivering an address in French in the same spirit of eirenicism and Christian love.

The next morning, 26th July, the Pope said Mass in St. Anthony's Church, and afterwards visited the Armenian (Apostolic) Patriarchate and the Church of the Chaldaeans.

At 11.21 a.m. the Pope left Istanbul by air for Izmir: at the airport the same State and religious dignitaries bade him farewell. From Izmir's Cigli airport the Pope, accompanied by the Turkish Ministers for Foreign Affairs and Tourism went to Ephesus, where he visited the ancient Christian churches and the House of the Virgin Mary, where he led prayers, afterwards returning to Izmir. The Pope left Turkey from Izmir airport at 7.10 p.m.

When the Pope's visit to the Ecumenical Patriarchate was officially disclosed the Patriarch was heard to say, "Am I dreaming?" But the visit became a reality. It is too early yet to assess its great historic value and possible results for the future: the future is really in the hands of God, who helps those who walk in His paths.

VASIL T. ISTAVRIDIS

Halki Theological School,
Istanbul, Turkey.

THE TRUTH OF THE EARTH

We are in a sacred place, the history of which is well known by you all. Three years ago, a little after my arrival in this country to assume the ministry of the Greek Orthodox Archdiocese of Thyatira and Great Britain, I visited this place as a pilgrim. And on my way back, I thought that the story of this place could be summarised in these few words: Walsingham of England is a sacred place, a shrine to the Holy Mother of God, Mary ever-Virgin.

Here in Walsingham, today as in past centuries, Christians from all walks of life share in the same spiritual beneficence which their brothers experience in other similar places, such as Tinos in Greece, Lourdes in France, Czestochowa in Poland and Fatima in Portugal.

Christian people witness in these places, in a variety of ways, the presence of the protective care and motherly love which the All-holy Mother of Christ has offered in various ways over the centuries to the faithful.

Holy places the world over, from Sinai to Walsingham, are localities of the earth that have been sanctified, that have been

enriched with spiritual characteristics and have been transformed by the grace of God into centres and sources of spiritual depth for the renewal of the faith of the pilgrims of all time. One may add that these localities are redeemed spots of our earth which, for the great majority of its length and breadth, remains still unredeemed.

We know from the Holy Scriptures that this our earth has lost its primeval beauty and order, as man has lost his integrity and spiritual direction. Thus, fallen man found himself on a fallen earth, cursed to bring thorns and thistles, disorders and dangers, an earth serving in devastating instability the causes of death and corruption.

But this cursed earth has become in many of its places an awesome scene of theophanies. The presence of God has redeemed and blessed and restored several localities and remade their form and their history. Thus Sinai became the meeting-place where God conversed with man, the spot where the burning, yet unconsumed, bush was declared holy and Moses was commanded to put off his shoes to tread thereon. Horeb and Tabor, the banks of the Jordan, Jerusalem, Bethlehem, Gethsemane and Patmos and other places of the earth have been redeemed and sanctified because of their association with the truth that God has revealed to man. Thus they have become centres where human piety and sincerity have met God's grace and love. Simple, natural, human persons have received there enlightenment and mission to serve the purposes of God.

Among those persons through whom God has spoken to us, or has shown his interest and care for us, the most exalted, the most pious and holy, is the person of a maiden, Mary ever-Virgin. In her person the truth of the earth has met the righteousness of heaven. The prophetic words of the psalmist (85, 11) found their application in this distinguished person of this earth, Mary the most holy. "Truth hath sprung up out of the earth and righteousness hath looked down from heaven" (Septuagint version).

Our earth, after all, does not produce only thorns and thistles. Our earth was appointed to bring forth truth; and this is not an abstraction or a theoretical notion. This truth is rather the reality and personification of virtue, the beauty of a blessed soul, the purity of an integral heart. This is the highest quality that has ever made up a person. This truth has found its embodiment, its hypostasis, in a simple and innocent maiden of Nazareth, the Blessed Virgin.

For a great period of time earth had longed for her coming. For many centuries the human race had laboured in its conscious and unconscious evolvment for her coming into being. It is in her that the earth was able to offer something of true significance to heaven. It was in her that humanity saw its purest flower; its loftiest, yet natural, representative. It was upon her that the righteousness of heaven descended to bless and elevate the whole human race.

This righteousness was God's condescension for the salvation of man. It was the emptying of God's Son within the narrow and deformed measures and limits of human nature. It was God seeking estranged man, the man who had denied his own divine origin and relation. Furthermore, we witness in the descent of this righteousness how the archetypal beauty approaches its image.

Now the archetypal beauty is God Himself, while man is God's image, the image which apostasy and sin have deformed and darkened. Only once, on the Mount of Tabor where Christ was transfigured, did human eyes gaze in amazement at the splendour and perfection of the human nature in its unity with the divine. Signs, however, and marks of the cleansed image of the archetypal beauty have been encountered by our sights and perception in the person of the Blessed Virgin Mary who, after her purification by the Holy Spirit, was declared "full of grace and blessed among women".

The simple virgin of Nazareth became the abode of the infinite, the first chalice wherein the theandric person of Christ was formed and administered for the salvation of all. After the first *fiat* pronounced by the Creator, it was she who pronounced the second for the creation of the human nature that the Son of God took upon Himself within her own body. In this way she expressed the consent of earth, the human agreement, for the actual realisation of the eternal purpose of God for the regeneration of Man. What else may one say of such a great person? Christian poets and artists and theologians since the beginning of the Christian era have competed in describing her lofty virtues and sanctity; and their words witness to their effort in approaching the mystery of the Incarnate Word and the depth of their faith as Christians, because it is not possible to speak of the holy Mother in a way unrelated to Christ. On this account, Mariology examined independently and detached from Christology leads to error and creates confusion, and even becomes an obstacle to the genuine faith which we owe to Christ. Relevant to this is the fact that artists, especially Byzantine iconographers, depict the Virgin as Mother always bearing the Divine Child. This artistic view reminds and shows to us how near are Mariology and Christology, and that the theme of both is common, namely the Incarnation of the Second Person of the Holy Trinity.

It was understood by the ancient Christians, and especially during the Christological discussions, that those who did not correctly adhere to the faith of Christ, those who were unsure in their convictions regarding the mystery of the Incarnation of the Word of God, were unable to form a proper appreciation and hold a correct opinion about the Virgin Mary. And the same holds true even today.

There are Christians today, as in the past, who ignore the Mother of Christ because Christ is the only one who saves. But if one asks them what they think of Christ, then it would be possible for one to

hear ideas that in one way or another demonstrate confusion and are reminiscent of the ancient misconception and quarrels.

It is not difficult to discern in the theories of some modern Christian thinkers signs bearing witness to the well-known heresy of Adoptionism, according to which Christ, being a good man, was finally adopted by God as His Son. Similar is the view of Arianism, the heresy according to which Christ was a creature, although a perfect one. There are others who thought of Christ's humanity as unreal, something like a shadow. This view, known as Docetic, was later revived in the ideas of those who thought that the preservation of the human nature of Christ was impossible because they thought that the human could not coexist with the divine and for this reason it was dissolved or destroyed. One may discover in the contemporary Christological thinking that there are those who speak of Jesus of history as distinguished from the Jesus of faith, in a perspective of duality of persons, which is reminiscent of the ancient Nestorian heresy.

All these are negative views: in all this Mary, as the Mother of Christ, fades away, because she is not the mother of the God-man but the mother of a mere being whose humanity was either a shadow, and unreal, or dissolved by, or separated from, the divine. Therefore it is sound observation, made by the Christian people of yesterday, with which the Christian people of today can not help but agree, that the proper and orthodox faith about Christ is judged and manifested by the correct idea and position of the Blessed Virgin Mary in the Mystery of Christ's Incarnation, in the scheme of salvation which Christ offers to all. According to the Evangelist's testimony, "the Word was made flesh" and a Virgin gave birth to Him who was both the Son of Man and the Son of God, a person perfect both in humanity and in divinity. On the basis of this Scriptural testimony we are bound to accept the character of St. Mary's motherhood, for she gave birth not to a mere human but to a theandric being - to God-man.

Christian thought, in order to avoid confusion in defining the participation of Mary in the mystery of the Incarnation, introduced two well-known terms. The first is ever-Virgin, 'aeiparthenos', and the second is Mother of God, 'Theotokos'. Neither are to be found in the New Testament vocabulary. Their meaning, however, is a precise consequence of the doctrine of the Gospel concerning the Incarnation of the Son of God. They are manifestly in absolute conformity with the divine activity for the salvation of man. Both terms refer to the relation between Christ as son and Mary as mother. And the Son "was not born of the will of the flesh, nor of the will of man". His birth was the will and the intervention of God; and the will of God does not exercise force, does not violate, but preserves and protects the integrity of human nature. With this in mind, the Motherhood of Mary and her perpetual Virginity, though

above human measures, above the logical approaches of the natural law, none the less depends on the fact that God has intervened in created human life for its own sake and for its own reformation and final salvation – and this is a mystery.

When we approach this question it is necessary to bear in mind that we are investigating a mystery of the faith. Unfortunately the mystery of the Incarnation has been studied by some of our contemporary theologians with prejudice, with distrust and in an abstract way. It has been thought of as a metaphysical, or as a dialectical, problem, as an enigma of history. Because of this kind of approach, the sequence of these arguments showed that Christ was for them symbolic, rather than an historical reality. Christ was equated with a principle, or with an idea, such as that of love, of mercy, of forgiveness, and so on. The influence of this view can be seen in the consequence of the Incarnation upon the life and the future of man, in our incorporation into the Body of Christ. As a result of this view, the Evangelist's story of the Incarnation, which manifests the loving God's omnipotence and entry into the history of man, has been ignored and abandoned. But this is what the Gospel stands for and reveals. The Incarnation is an intervention of God into our life, and as such is related to persons and is ministered through persons, and intends to elevate and help and save the individual person, not an abstract and impersonal humanity, not a synthetic idea of the whole.

"The Word was made flesh and dwelt among us". The dwelling is not something vague or abstract. The dwelling of the Logos took place in time, in the days of Caesar Augustus, and in the bodily space of a living person. The Second Person of the Holy Trinity took human flesh from Mary the Virgin for the benefit of man.

It is therefore evident that the intervention of God in the history of man is fundamental to the scheme of the salvation of man. In the same degree, the participation of Mary in the divine scheme is also basic and necessary. For this reason, it is neither possible nor proper to ignore the person in which the Word of God made His dwelling, that is, the Blessed Virgin Mary.

We must not forget that it was her decision, her submission, her piety, her catharsis, her personal consent, her natural entity, that served the mystery of the Incarnation. It was in the vessels of her flesh that our Lord became flesh and has thus made us partakers in His theandric life, the life of the Son of God and heirs of His glory.

We may also add here that this sublime participation of the Holy Mother in the mystery of Christ's Incarnation is witnessed in the testimony of Holy Scripture and in the living tradition of the Church. On account of this Christian tradition, both Scriptural and living, we honour St. Mary as the first person who has opened the door of the Kingdom of God for the entrance of man. The first Eve

closed this door, while the second, in the person of Mary, reopened it.

When, however, we honour the Mother of Christ, we must realise that we honour man. In the example of Mary we may witness the heights of excellence that man is able to reach. The elevation of Mary to the dignity of God-mother (Theotokos) must fill our judgement for men with genuine optimism. For man is not unworthy of God's attention, he is not a beast to be ignored, for God took his nature. He is not a slave, because he is recognised as God's co-worker and partaker in God's life, through Christ the God-man. He is not an outcast, unworthy of consideration, or correction and regeneration, because his life and his nature were selected by God so that He might become the Son of Man through Mary.

But I will not continue this theological approach to Mariology, but would rather call attention to what Christ said in answer to a woman's enthusiastic recognition of His Mother's dignity and lofty position: "Blessed is the womb that bare thee". Christ retorted: "Blessed are those who hear the word of God and keep it" (Luke xi 27, 28).

Who among them all had listened to Christ more than His Mother? Who else knew more and felt more intensely the significance of the mystery of Christ than Mary? We read in the Gospel that she "kept all these sayings in her heart" (Luke ii 51). These sayings include the agony and the drama that started in the scene of the Annunciation and culminated in the tragic event on the hill of Calvary. No one could have followed with the same stress and feeling the development of this drama as did Mary the Mother of Jesus. And Christ, in recognition of her intense suffering and agony, showed her His filial love and affection when He said to John from the cross: "Behold thy mother". And if she had kept in her soul these sayings about Jesus, one may imagine how much more she would preserve in her memory and apply in her life all that she had learned from Him and all that she had witnessed during the years of her life with Him. All this should make us recognise that it is indeed she who was qualified to be called "Blessed"; and when a woman of the people acclaimed her as such, Christ did not reject this acclamation but consented to it, albeit indirectly.

Furthermore, I should like to call your attention to the last words which St. Mary addressed to the world, as they are recorded in the Gospel, at the wedding at Cana, when she took the opportunity to speak, and after that to keep silence. What more could she say since it was her Son, the Word, who came to speak? She said then what was necessary to be said, and her speech was an intercession for the benefit of the family: "they have no wine". She had the power to intercede and she continues her intercession, her prayers, for the Christian people, because she was the first member of the militant and visible Church, as she is the first member of the triumphant

and invisible Church, which is the praying Church. She will never cease her prayers and supplications for the life and salvation of the faithful and the stability of the Churches of God until evil is destroyed, until corruption and death are banished from the realm of life and God will be "all in all".

Besides, however, her intercession to Christ for the benefit of the family in Cana, the holy Mother of God urged the servants at the wedding to do whatever her Son said: "do whatever He says to you". And this is the last will and testament of the Mother of all Christian people. She addressed this testament to the servants at the wedding, and through them to all the servants of Christ all over the world, because it is of this that all need to be reminded. We must all do what Christ says. We must keep whatsoever He recommends. We must live and think as Christ lives and thinks, and thus try to acquire our Christian characteristic. It was Christ who defined love as the distinctive mark of His followers, the love which binds eternally the faithful to the Saviour, and every Christian to each other, into a living and dynamic unity, the Church, which perpetuates on earth the life of Christ.

Our experience, however, shows that we are not as yet strongly bound, for, instead of being united, we stand divided and are far away from the image of that archetypal unity of the Triune God, to which Christ referred in His prayer. And this is because both as individuals and as a group we do not reflect the radiant and majestic harmony in views and practices of faith, hope and love.

Now the one faith, and its unity, is not proclaimed and respected by all in concord and identical fidelity of views. It has been thought possible to replace it with knowledge, the product of our narrow judgement and prejudiced critique. The result of this approach has been the rejection of experiences and tradition for which our Christian forefathers stood. And while allegiance was proclaimed to the faith of the Bible, the foundations of biblical authority and integrity were undermined by liberal criticism and doubts. Thus we have divided the Bible into genuine and false, just as we have separated Christ from Jesus, and the Church from her Lord. The outcome of all this has been to break the Church into pieces and create groups of Christians often antagonising each other.

And now let us look at the one hope. What has happened to it? Christian hope seems to be imprisoned within the dark enclosures of self-complacency, of self-admiration, within earthly limits. The Christian hope, which is the expectation of the triumph of Christ, seems to be detained within the destiny of the group, its national advancement and material success. And why? The answer is because faith has lost its vitality and Christian convictions their stability. Christ has been reduced to a mere name without living reality and has been banished from the limits of our existential interests. And

when the faith is thus lessened and uprooted, then hope loses its breadth and is extinguished.

And what has happened to love, which is greater than faith and hope? Love has grown cold (Matt. xxiv 12). It has been replaced, or transformed into egoism and phyletism and hedonism. It has ceased to be the characteristic mark of the Christian who must love God with all his being and his neighbour as himself. Love too has been reduced to a mere word by which we mean various things, but not what Christ meant.

It is, then, high time to return to the old faith, the faith of the saints, the faith which kneels in submission before the mystery of God's love and condescension. It is this faith that has made St. Mary, the Mother of God, and the followers of Christ, into saints, and that has made the Church Christ on earth.

And this hope, the Christian hope, must be recaptured and extended beyond that which is known and visible, and reach the realm of Christ who is the purpose of our life and our longing. And our frozen love must repossess its warmth, and we must become genuine Christians having the impressive characteristics of all who bear the name and live the life of Christ.

Fortunately, in our time, on the horizons of our life, we witness signs of a revival, the return of love and its recognition and supremacy among Christian virtues. A new spirit breathes everywhere in the Christian world. A new light seems to enkindle the hearts and minds of responsible Church leaders to see their responsibility. From every corner of the Christian world we hear not only words, but we see actual proofs of a revival of Christian Unity. With these optimistic signs in mind, the leader of the Eastern Orthodox Church, the Ecumenical Patriarch Athenagoras I, in his recent Easter encyclical, has made some important observation. For him, the first ten centuries of the Christian era were the centuries of doctrinal synthesis and of the expansion of the Church. The ten centuries that followed were the centuries of division and schism, bringing about the image of the Church as we know it. And how are the Churches to meet and answer the questions addressed to them from all sides? First, the Patriarch says, theologians must continue the theological dialogue. Second, the leaders of the Churches must descend from their thrones and, in the spirit of reconciliation, of brotherly co-operation, in terms of equality and mutual recognition and co-existence, must inaugurate the third period of Christian centuries, the period of love: "until we all meet again in the Holy Chalice of the precious Body and Blood of Christ". This is what Christ wants; and this is what the people of Christ have desired for a long time. It seems that the time is at hand. Will love put aside all the useless and the dead elements, and bury the old hatreds, and liberate the enslaved truth of the Christian reality?

We live in this third period, the period of love, which struggles to renew the Christian faith and recapture the Christian hope and reunite the Christian family.

Towards this great end are we marching, with steadfastness, among difficulties and obstacles. But we must know that this our marching presupposes our respect for the commandment of Christ; for there is no other method for the coming of the Kingdom of God within us and in the world. There is no other method to regenerate man so that he may repossess all the qualification necessary for the final victory of life and eternal salvation.

Strengthened thus in our faith, we shall face all the obstacles on the way with courage and determination. Neither the polemics of atheists, nor the materialistic arguments of the humanists, neither the calculated attacks and calumnies of the Communists, nor the inconsistencies of the indifferent and the weakness and instability in faith of some nominally Christian thinkers, with their New Theology and New Morality, will be strong enough to discourage the people of Christ. Christ knows all these enemies of His Gospel, but He neither fears nor hates them. And we His people must know and love them. However, what we must detest and hate are their theories and their calumnies against the people of Christ.

People of Christ, take from Walsingham the testament of the holy Mother of Christ. It is she who repeats to us to do whatever Christ says. Young and old, clergy and laity, let us all take seriously this testament of the Holy Mother and put it into practice. With her guidance and help, and by practising our faith, we shall find ourselves nearer to Christ and will be, and remain, His people as He is our God and Saviour. Amen.

(An expanded version of the sermon preached by our Orthodox President, the Most Reverend Metropolitan Athenagoras of Thyatira, on Monday, 28th May, 1967, in the Shrine of Our Lady of Walsingham, on the occasion of the (Anglican) Bank Holiday Monday National Pilgrimage for the Unity of Eastern and Western Christendom. Reprinted, by His Grace's permission, from *The Orthodox Herald*, published by his Archdiocese.)

NEWS AND CAUSERIE

ECUMENICAL PATRIARCHATE

Pope Paul VI inaugurated a "Year of Faith" on 29th June, which was also the day on which the Roman Church celebrated the 19th centenary of the Martyrdom of SS. Peter and Paul. Metropolitan Chrysostomos of Myra led a delegation from the Ecumenical Patriarchate to the celebrations, of which the climax was an open-air Mass when the Pope concelebrated with twenty-four of the

twenty-seven new Cardinals: at that service he exchanged the Kiss of Peace both with the Cardinals and with the four Orthodox prelates.

* * * * *

In an interview, in July, with the Vatican's correspondent for German television, the Ecumenical Patriarch Athenagoras announced his intention of convening a Pan-Orthodox Council. He said that two special Commissions of the Patriarchate of Constantinople would prepare for the Council, which will be the first gathering of all the Orthodox Churches in 1,200 years. Its purpose would be first the renewal of the Orthodox Churches and, second, to enable Orthodoxy to make its contribution to peace and unity among Christians.

Questioned about the possibility of an official dialogue between the Roman Catholic Church and the Orthodox Churches, Patriarch Athenagoras admitted he would be glad if he could arrange this programme himself. Orthodoxy does not want to lag behind in the present movement towards Christian unity, he said. In preparing for theological conversations with Rome, said the Patriarch, Orthodox Christians attach as much importance to attempts being made to create a favourable atmosphere as to the preparing of theologians for the dialogue. The Patriarch believes a measure of practical unity exists already, but it is essential to prove this by making joint statements and undertaking joint action.

(E.P.S.)

According to E.P.S. reports from Istanbul, the Ecumenical Patriarch later announced his intention to visit Pope Paul in Rome and then to go on to visit the Archbishop of Canterbury and the World Council of Churches in Geneva: "I had intended to go to Rome in September", he said, "but now I shall alter the date by a few weeks because first I wish to visit Patriarchs of the north". According to the announcement, visits will be paid to the Orthodox Patriarchs of Russia, Serbia, Roumania and Bulgaria and to the Archbishop of Athens and All Greece.

Earlier in July, the English Roman Catholic weekly, *The Tablet* carried a report that a Pan-Orthodox Conference would be held in Austria in 1968, to consider relations between the Orthodox Church and the Roman Catholic Church, the results of discussions with the Anglican and Old Catholic Churches and of contacts with the non-Chalcedonian Churches, and the adjustment of the Orthodox Churches to the modern world.

ALEXANDRIA

On Sunday, 23rd July, 1967, H.B. Patriarch Christophoros II died at his home in Kifissia, Athens, at the age of ninety-one: until September of last year, when he was persuaded to retire, he had been Pope and Patriarch of Alexandria and All Africa since 1939. For the last five years, however, he had lived in Athens, bed-ridden and almost totally blind and paralysed as the result of a stroke.

It is hoped that a fuller obituary notice will be available for the next issue of the *News Letter*: in the meantime, the Editor remembers with affectionate gratitude His Beatitude's kindness and solicitude to him and to many other Allied Servicemen who found themselves in hospital in Alexandria during the late War.

"Eternal be his memory"

ANTIOCH

Immediately after the recent conflict between Egypt and Israel, Fr. Paul Verghese, associate general secretary of W.C.C., visited Beirut, Damsacus and Cairo. As a result of a telegram from him, a shipment of relief supplies for the refugee camps around Damascus was flown to Syria.

The Syrian Orthodox Patriarch, in co-operation with the Greek Orthodox Patriarchate, has established a joint committee in Syria to raise funds locally for refugee assistance.

JERUSALEM

After Israel had captured the Old City of Jerusalem, the Prime Minister called a special meeting of the Christian, Jewish and Moslem religious leaders there and promised them complete freedom and protection in their administration of the Holy Places. The Greek Orthodox Patriarch Benediktos I acted as spokesman for the religious leaders, who included the Apostolic Delegate; Anglican, Syrian Orthodox, Coptic, Ethiopian, Greek Catholic and Maronite bishops; and the Lutheran Dean.

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At a special session, the Holy Synod of the Patriarchate of Jerusalem discussed Pope Paul's visit to Turkey and his meeting with the Ecumenical Patriarch, Patriarch Benediktos, who had convened the special meeting, was received immediately afterwards by Mr. Wahrhaftig, Israeli Minister for Religious Affairs. Although the subject of their conversation has not been officially divulged, it is reported that the Patriarch told Mr. Wahrhaftig that any agreement reached between the Pope and the Ecumenical Patriarch was not binding upon the Patriarchate of Jerusalem.

Earlier it was reported that Patriarch Benediktos regarded the Pope's visit to Istanbul "with mixed feelings". He had emphasised that the Patriarchate of Jerusalem is the sole Orthodox authority competent to express a view on the Holy Places in the Old City of Jerusalem. (E.P.S.)

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The war in the Middle East has caused hardship to the score of monasteries in the Sinai desert, which depend either on the Patriarchate of Jerusalem or on the Archbishop of Sinai (who lives in Cairo). In Greece, a special Encyclical from the Archbishop of

Athens appealed for generous support for relief work in the area; and as a result tons of food have been sent to the occupied zone. Not only the monks are the sufferers: so too are the local nomads, who depend to a large extent on the religious houses for food.

RUSSIA

Eighty-six cases of science laboratory equipment, given by the Russian Orthodox Church, have been received and distributed by the National Christian Council of Kenya. Most of the items will be given to eleven selected secondary schools: other smaller, specialised items will go to the Christian Industrial Training Institute in Pumwani and to other secondary schools. The gift was in response to needs expressed by leaders of the National Christian Council when they visited Russia last year. (E.P.S.)

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In a statement made after the Pope's recent visit to Turkey, H.B. Patriarch Alexei of Moscow said that the question of the reunion of the Churches, including the Roman Church, could be decided only by a Pan-Orthodox Council at which all the Orthodox Churches would be represented and would have equal rights.

As to the Holy Places in Palestine, the Russian Patriarch said that he supported the situation as it was before the recent conflict.

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The Coptic Patriarch Cyril VI has accepted an invitation to visit the Russian Orthodox Church: in his reply to Patriarch Alexei's invitation he said that he would be happy to come to Moscow at a date to be arranged "after the elimination of Israeli aggression".

SERBIA

On 17th July, 1967, in the ancient Cathedral Church of the Holy Wisdom in Ochrid, the "Macedonian Orthodox Church" celebrated its independence of the Serbian Orthodox Church: Archbishop Dositej, who had been elected Primate, read the proclamation of the Macedonian Synod which revived the ancient see of Ochrid after two centuries.

The celebrations were attended by members of the Government, and Marshal Tito has conferred a decoration on the new Primate; but the Serbian Patriarch German and the Serbian Orthodox Church as a whole were conspicuous by their absence. The event has been condemned by the Church of Greece as "a purely political move", and the Bulgarian Orthodox Church has rejected it.

"The Macedonian Church" question is not a new one: such has been demanded repeatedly ever since the foundation of the Macedonian Republic in 1946, as a constituent part of Federal Yugoslavia. At first the Serbian Church held to its position; but when the

Macedonians expelled the Serbian Bishops, concessions were inevitable and in 1958 a compromise was reached, whereby local autonomy was recognised whilst the Church remained a part of the Serbian Patriarchate.

ROUMANIA

In the first half of July the Patriarch Justinian of Roumania was in Vienna for the celebrations to mark the Diamond Jubilee of the Roumanian Orthodox Church there. His Beatitude expressed his Church's willingness to co-operate with all Christians in the pursuit of peace, international understanding and social justice; but he emphasised that dialogue with the Roman Catholic would be possible only if it were "on an equal footing". Contacts made with Rome through the W.C.C. were all to the good, and it was important that contacts between Churches should be at the highest level.

BULGARIA

The self-proclaimed "Macedonian Orthodox Church" has posed a problem for the Bulgarian Church: recent talks between the Patriarch Kiril of Bulgaria and the Bulgarian Prime Minister suggest that the declaration of Macedonian autonomy has created an awkward problem as to the recognition of a separate Church in a nation that is *not* recognised by the Bulgarian State, which also has a large number of 'Macedonian' citizens.

GREECE

Nearly two-hundred Greek Orthodox priests at present serving in Athens and other large cities will be transferred to villages in Northern Greece where there is a shortage of priests, Archbishop Hieronymos of Athens told a press conference in Athens last month. He said that one hundred priests now serving in Athens will be transferred to villages near the frontier, and that another ninety will be transferred from other dioceses, particularly from towns with populations of more than thirty-thousand. The priests transferred will be given their former salaries plus an added allowance of fifty per cent. The Archbishop also announced a change in the system of donations formerly given to the clergy at such ceremonies as baptisms, weddings and funerals. These fees, he said, will not be expected in the Athens archdiocese from families which have more than four children.

(E.P.S.)

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On Saturday, 2nd September, Archbishop Hieronymos of Athens flew to Cyprus, at the invitation of Archbishop Makarios: there they will visit together all the Cypriot dioceses and the principal monasteries.

Conversations between the two Primates were to cover a wide religious field, especial emphasis being placed on the questions concerning the reunion of the Churches, a subject of particular interest and concern to both Archbishops. Also on the agenda were matters which might arise in the event of 'Enosis', the union of Cyprus with Greece, from the ecclesiastical point of view.

AMERICA

The Standing Conference of Orthodox Bishops in the Americas met in special session on 24th June to examine the status of the Holy Places; the preservation of the Greek Orthodox Patriarchate of Jerusalem; and the present tragic plight of the refugees in the Holy Land.

At the meeting it was decided unanimously:

- "1. To instruct the Chairman of the Standing Conference of Orthodox Bishops to take all necessary steps at the United Nations, the World Council of Churches, the National Council of Churches and other international and religious agencies, to defend and to preserve the traditional and inalienable rights of the Greek Orthodox Patriarchate of Jerusalem in the Holy Land;
 - "2. To voice the conviction that the shrines of all faiths in the Holy Land be given an internationally guaranteed status, irrespective of the results of present efforts for a political settlement; and
 - "3. To express its deep concern for the tragedy of hundreds of thousands of refugees in the Holy Land, and to establish a special 'Holy Land Refugee Fund' to which all participating jurisdictions are urged to contribute . . ."
- (E.P.S.)

FINLAND

Archbishop Paavali of Helsinki, Primate of the Orthodox Church of Finland, has granted permission to Roman Catholic priests to conduct Roman Catholic services in Orthodox churches. This followed cordial discussions between Orthodox representatives and the Roman Catholic Bishop William Cobben of Helsinki.

There are only some 2,600 Roman Catholics in Finland, and the whole country is one diocese, composed of five parishes served by twenty priests. The few Catholics of the Byzantine rite were excluded from the arrangement in view of the sensitive relationship existing between them and the Orthodox.

NON-CHALCEDONIAN CHURCHES

On behalf of the Coptic Church, Bishop Samuel paid a visit to the Ecumenical Centre in Geneva to ask the World Council of Churches to call a special conference of representatives of Middle East

Churches and the Western Churches to hear the views of the former on the crisis in that area. Bishop Samuel is head of the public, ecumenical and social services of the Coptic Church, with headquarters in Cairo.

Subsequently Bishop Samuel came to London, where he was received at Lambeth Palace by the Archbishop of Canterbury on 25th July. He brought greetings from the Coptic Patriarch Cyril VI, and he had discussions with Dr. Ramsey on matters of mutual concern. That same morning the Bishop had celebrated the Divine Liturgy in the Guild Church of St. Dunstan-in-the-West for members of the Coptic community in London. From London Bishop Samuel went on to Bristol, for the meeting of the Faith and Order Commission.

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Also visiting the Ecumenical Centre in Geneva in July was the Armenian Supreme Catholicos Vazgen I of Etchmiadzin: the first part of his ten-day sojourn was spent in meetings with officials of the W.C.C., and the latter part of it was organised by the Genevan Armenian community.

In conversation with Dr. Blake, His Holiness said: "when thinking of Church unity today we cannot simply expect to return to the situation that existed during the first centuries of the Church. But we must work to promote universal Christian brotherhood so that we can rediscover each other in the love of Christ and in His mysterious Body..."

Recalling that the Churches and the world are "passing through a period of crisis", the Supreme Catholicos added: "exceptional situations demand exceptional measures, bold steps. The old forms of understanding and religious life must be revised and adapted to the realities of our time, to its psychology and to its needs. We must learn to preach the Holy Gospel of Christ as if it were written afresh, in order to announce it to the people of our day. That is perhaps the biggest challenge facing our Churches and especially the Ecumenical Movement".

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Dr. K. C. Joseph has been appointed Secretary for Scholarships at the headquarters of W.C.C. in Geneva from the end of August. A priest of the Syrian Orthodox Church of India, Dr. Joseph was born in Kerala in 1915 and is graduate of Madras University. In 1951 he was awarded the degree of Doctor of Theology by Toronto University, and subsequently he taught in the Universities of Kerala and Madras, until in 1961 he became Professor at the Theological College of the Holy Trinity in Addis Ababa: for the past four years he has also been Dean. (E.P.S.)

W.C.C.

At the invitation of the Church of Crete, the twentieth meeting of the W.C.C.'s Central Committee met in Heraklion from 15th-26th August. The inauguration of the meeting was honoured by the presence of Their Majesties the King and Queen of the Hellenes; and after the opening service in St. Minas's Cathedral the assembly moved to St. Mark's Hall, where King Constantine addressed the delegates.

The King paid tribute to the Pope and to the Ecumenical Patriarch for their efforts towards closer relations between their two Churches; and he hailed the World Council of Churches as a "constructive" organisation at a time when there has been so much destructiveness in so many areas.

"The Council is rapidly growing much stronger, more influential and more useful to the Christian world. How happy I am to see your determination, your enthusiasm and above all your aspiration to practise the Master's teaching as between Church and Church.

"But I am forced to ask you, what is this teaching? Does it begin and end with the organisation of Churches only? Is this alone what the Church came among us for?"

"As one who still belongs to the younger generation, I ask of you all: let us discover once again the inner meaning of some of the beautiful things that our Lord has left us. Perhaps too much emphasis has been given to the historic rather than to the unseen Christ. What is the inner message of the unseen Christ? When Jesus declared 'the Kingdom is within you', was He giving us a clue to something that most of us have missed?"

"We must attend not only to the outer forms of worship, but also to the inner; for there, in the very deepest source of our being, may we hope to feel the actual sacred Presence".

BOOK REVIEW

The Greek Orthodox Church: Faith, History and Practice, by Demetrios J. Constantelos. Foreword by Archbishop Iakovos. New York (Seabury Press). \$3.50, \$1.95 paper.

There are so many short introductions to Orthodoxy at the present day that a further book on the subject has to be very good to justify itself. Dr. Constantelos's book is not very good. All the old hellenistic clichés are there, leading the author to make several questionable statements, e.g. "all the important literature of the Christian religion during the great Ecumenical Councils (the first eight centuries) were in Greek". That shows St. Augustine where he gets off! *Orthe-doxa* is rather unusually translated as 'right faith'.

H.R.T.B., O.G.S.

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 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 object 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 door.
 - 4. By uniting in local centres for the study of Eastern Christianity, 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/- (Libre-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.