

EASTERN CHURCHES

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THE ANGLICAN AND EASTERN CHURCHES
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H. B. Patriarch German of Serbia



Presentation to the Ecumenical Patriarch

EDITORIAL

The news of the elevation of the Metropolis of Thyateira and Great Britain to the dignity of an Archbishopric of the Ecumenical Throne is a matter of delight and great satisfaction to us all; and we offer our sincere congratulations to the new Archbishop, with the assurance of our prayers that we may long continue to enjoy his support and leadership as Orthodox President of the Anglican and Eastern Churches Association.

The reproduction of photographs in the *News Letter* is a new venture: by carrying a picture of our Anglican President presenting a beautifully bound Prayer Book to His All Holiness last November, as well as a portrait of H.B. Patriarch German of Serbia who will be in England this year for the consecration of the new Church of St. Lazar at Birmingham, we are endeavouring to underline the greatness of current events.

With the publication herein of Fr. Kallistos Ware's paper at the last Annual Festival we not only complete (as promised) the record of that occasion: it serves also to stimulate us to deeper theological study, which is none other than contemplation of the Truth as it is in Christ Jesus. One of our older members has written to me recently, drawing my attention to the apparent decline of theological study by our Association: there are reasons (at least three!) for this, but the point is taken and it behoves us never to forget that theology is not exclusively the concern of a few specialists but the very life-force of our life in Christ.

It is hoped that the notes on the Coptic Holy Week may be useful to you in your private meditations then, as well as interesting. Next quarter it is my intention to present a resumé of the present efforts at a "local reunion", i.e. between the Orthodox and the non-Chalcedonian Churches of the East, of which the Coptic is a lively member.

Some of you will want to put in your diaries the date for the consecration of the new Serb Orthodox Church of St. Lazar at Bournville, Birmingham: it will be performed by the Serb Patriarch on Sunday, 23rd June, 1968, in the presence of the Archbishop of Canterbury and many other notables. In this connection your attention is drawn to the Appeal below.

SERBIAN ORTHODOX CHURCH APPEAL

Yugoslavia was our gallant ally in the 1939-45 War and suffered dreadfully therein: afterwards some 15,000 Serbs found refuge in Great Britain, penniless but possessed of great and varied skills and with the will to live and start again. They love their Church, and they have longed to build a worthy church here as a memorial

to their fallen comrades in the great struggle with evil: this is being done in the Midlands, where so many have made their new home. Also, they desired to build a Community Centre in London, where the aged and infirm might be cared for properly.

For these causes the Serbs themselves have contributed £65,000: a further £150,000 is required. If you can, please help with your own contribution, however small.

Further details, and forms of Covenant and Banker's Order, etc. may be had from: Serbian Orthodox Church Appeal, c/o Coutts & Co., 1 Old Park Lane, London, W.1.

THE DOCTRINE OF THE CHURCH IN REUNION DISCUSSIONS

(An address given at the Annual General Meeting of the Anglican and Eastern Churches Association, 14th October, 1967.)

I

When thinking about the Church, there are three images in particular – all of them Scriptural – which it is valuable to keep in mind. The first is negative – a picture of what the Church is *not* – while the second and third are positive.

The first image is found in an incident during our Lord's last journey up to Jerusalem. There has been an argument among the twelve about precedence, about who shall be first in the Kingdom; and Christ puts an end to it by saying, "You know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you." (Matt. xx 25-26).

Here, then, is a negative picture, indicating what the Church is not. *It shall not be so among you.* The community which Jesus came to establish is radically different from any purely human organisation. The Church is not to be understood in terms of worldly power, of earthly authority and jurisdiction. In our ecclesiology we must be exceedingly careful not to take as a "model" some political unit in civil society around us. We must not assimilate the Church to the monarchist structures of the Roman and Byzantine Empire, to the hierarchies of medieval feudalism, nor yet to the patterns of modern democracy. The bishop is to be thought of neither as a feudal overlord nor as a democratically appointed "representative". The chief bishop or primate is neither an absolute monarch nor a constitutional president nor the chairman of a board of directors. To interpret the Church by such analogies as these is to overlook its uniqueness. It is to forget Christ's warning: "*It shall not be so among you.*"

At His temptation, Christ deliberately rejected the offer of worldly power; and Christ's Church must likewise resist the same temptation. "My kingdom is not of this world." (John xviii 36).

This is our first image, and it is an image that we must reject. Let us turn to our second picture. The Christian community is to be understood not politically but eucharistically. The Church is essentially the *Body of Christ*. It is a society founded upon the act of the Eucharist, fulfilling itself visibly in time through the constant celebration of the Lord's Supper. In the words of St. Paul: "The loaf which we break, is it not a communion in the Body of Christ? Since the loaf is one, we, though many, are one body: for we are all partakers of that one loaf" (I Cor. x 16-17). The faithful become members of Christ's Mystical Body the Church by communicating together in His Sacramental Body at the Eucharist. It is the Eucharist that creates the unity of the Church. The Church is held together, not by outward magisterium and power of jurisdiction, but by the Eucharist. Unity is not imposed from above by any external authority, but created from within by common participation in the one loaf. The external organs of Church government – the machinery of canon law, of ecclesiastical courts, and the rest – are certainly indispensable, but they are entirely secondary. What is primary is the Eucharist. When the Church celebrates the Eucharist, then and only then does it become what it truly is.

Such, then, must be our "icon" of the Church: the whole people of God, gathered round the Lord's Table – bishop, priests, deacons and laity – all together performing the single action of the Eucharist.

But while thinking of the Church Christologically, as the Body of Christ, we need also to keep in mind another "icon" to complete and balance our ecclesiology – a Pneumatological "icon" of the Church as the *Kingdom of the Holy Spirit*. St. Irenaeus spoke of the Son and the Spirit as the "two hands of God" which always work together. If the Church is eucharistic, it is at the same time Pentecostal: it is an extension alike of the Incarnation and of Pentecost. After the upper room of Maundy Thursday there comes the upper room of Whitsunday: and both upper rooms are normative for a just appreciation of the nature of the Church. "When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues like flames of fire, divided among them and resting on each one. And they were all filled with the Holy Spirit" (Acts ii 1-4).

In this gift of the Spirit at Pentecost, there are three elements of especial importance. First, the Spirit is not conferred solely upon a particular hierarchical order, but is a *gift to the whole people of God*: "they were *all* filled with the Holy Spirit". It is helpful to recall

the distinction, emphasised by Vladimir Lossky, between the two givings of the Spirit. The first occurs on Easter Sunday, when Jesus – risen but not yet ascended – breathes upon the disciples and says to them: “Receive the Holy Spirit. Whosoever sins you remit, they are remitted to them; and whosoever sins you retain, they are retained” (John xx 22-23). At this moment the Apostles represent the hierarchy of the Church: the gift of the Spirit is specifically linked with the authority to bind and loose, and this particular power is not conferred upon the whole Body of Christ, but is transmitted through the apostolic college to the episcopate. In the second giving of the Spirit recorded in Acts ii, on the other hand, the apostles no longer represent the hierarchy, but rather they constitute the entire body of the Church as it then existed. The Spirit descends at Pentecost upon each and every member of the redeemed community, and this universality of the Pentecostal gift continues in the Church throughout all ages. From popes and patriarchs down to the newly-baptised, we are all of us Spirit-bearers: “You have been anointed by the Holy One, and you *all* know” (1 John ii 20, rsv). Just as the Eucharist is an action performed by all alike, so the Spirit is a gift to all alike.

In the second place, the gift of the Spirit at Pentecost is a *gift of unity*: in the words of Acts, “they were all *with one accord* in one place”. It is the special task of the Spirit to draw men together. This aspect of the Spirit’s work is vividly emphasised in Greek hymnography, when it contrasts God’s descent at Pentecost with His descent at the building of the tower of Babel (Genesis xi 7). Of old God came down in order to divide mankind, but at Pentecost He came down in order to unite. As the *kontakion* of the feast expresses it, “When the Most High descended and confused the tongues, He divided the nations; but when He distributed the tongues of fire, He called all to unity.”

Yet the gift of the Spirit not only calls men to unity but it is also – and in the third place – a *gift of differentiation*. The tongues of fire are “divided”, so that they rest upon each one *personally*. The Holy Spirit is a Spirit of freedom, and He bestows upon men an infinite diversity.

Unity and differentiation: such are the two aspects – contrasted but not opposed – of the gift of the Spirit to the Church. The Church is a mystery of unity in diversity and of diversity in unity. In the Church a multitude of persons are united in one, and yet each of them preserves his personal integrity unimpaired. In any association on the purely human level there will always exist a tension between individual liberty and the demands of corporate solidarity. Only within the Church, and through the gift of the Spirit, is the conflict between these two things resolved. In the Kingdom of the Holy Spirit there is neither totalitarianism nor individualism, neither

dictatorship nor anarchy, but harmony and unanimity. Russian Orthodox thinkers since Khomiakov have used the word *sobornost*, “catholicity”, to express this notion of unanimity in freedom.

Besides “catholicity”, *sobornost* also signifies “conciliarity”. According to Orthodox ecclesiology, this free unanimity through the indwelling of the Spirit is realised above all in the assembling of a Church *Council*. Pentecost was in a sense the first Ecumenical Council, and every subsequent council is a re-enactment of Pentecost. At every true Council the gift of the Holy Spirit – at once a gift of freedom and differentiation, and a gift of unity – is to be seen expressing itself in action. At a true council no single member arbitrarily imposes his will upon the rest, but each consults with the others and in this way, through the guidance of the Spirit, together they freely achieve a “common mind”. The final decision which emerges from their consultations is far more than a compromise between their varying viewpoints, far more than the sum total of the opinions which individual members brought with them into the council hall. Something extra becomes apparent at the council itself; and this “something extra” is precisely the presence and action of the Spirit of God. “It seemed good to the Holy Spirit and to us . . .” (Acts xv 28).

The Pentecostal “icon” of the Church, and together with it our Eucharistic “icon”, form a salutary corrective to the first and inexact image, the image of earthly power and jurisdiction. “It shall not be so among you”, because the Church is not a kingdom of this world, but the Kingdom of the Holy Spirit; and therefore its rules and principles are not those of human government.

Earlier we asked: what holds the Church together? And we answered: not outward power of jurisdiction, but communion in the holy mysteries. We may ask further: what constitutes the final authority in the Church? According to our different traditions, we tend to reply: the Bible, or the Ecumenical Council or the Pope. Yet none of these things can truly constitute our final authority. Just as it is wrong to externalise our notion of unity, making the oneness of the Church depend on outward power of jurisdiction, so it is wrong to externalise our notion of authority, identifying it with the letter of Scripture, the institution of the Council, or the person and office of the Pope. All these are important, but none of them is final. The final authority in the Church is the indwelling presence of the Holy Spirit. It is the Spirit who is the true author and interpreter of the inspired Word of God, who directs Councils, who guides bishops, patriarchs and popes. When challenged about our doctrine of authority, surely we cannot do better than reply with the promise of our Lord: “When the Spirit of truth is come, He will guide you into all truth” (John xvi 13).

II

Each of our three images at once suggests certain concrete and practical questions which arise in reunion discussions.

"It shall not be so among you." The first image (of what the Church is *not*) cannot but spring to the minds of many Orthodox, and doubtless of many Anglicans also, when they consider the question of the *primacy* within the Church, and above all the question of Papal primacy. Rightly or wrongly, it seems to many of us that the Church of Rome has in the past too much forgotten Christ's words of warning, and has tended to interpret her primacy in terms of earthly authority and external power of jurisdiction, as if the Church were a kingdom of this world.

It should at once be added that of course Rome by no means stands alone in this respect. If we Orthodox look with honesty at our own past history and present situation, must we not confess that we too have often made the same mistake, admitting into Church life the standards of earthly government and secular politics? Many Anglicans and Protestants would readily admit the same of themselves. And in justice to the Church of Rome we should also confess – what many Orthodox are reluctant to acknowledge – that primacy is indeed a necessary element in the life of the Church, and that we in the Orthodox Communion have suffered grievously in the last ten centuries through our neglect of this element, through our separation from the Elder Rome and our excessive isolation in individual autocephalous Churches.

But if we Orthodox admit the primacy of the see of Peter in principle, in practice we understand that primacy somewhat differently from the medieval and Counter-Reformation West. As we see it, the Pope of Rome is indeed the chief bishop within the Church, the first in honour, the "elder brother" of the Christian family. But if he is the first, he is first among equals. Our notion of the Papal primacy is well summed up in the words of St. Ignatius of Antioch: Rome is "the Church which presides in love" – a text which, significantly enough, was used by the Ecumenical Patriarch Athenagoras when greeting Pope Paul VI at his visit to the Phanar on 25th July, 1967.

The phrase "presides in love" has interesting eucharistic overtones. *Agape*, "love", often denotes the meal of fellowship closely associated with the Eucharist, and sometimes it actually refers to the Eucharist itself. Now at the celebration of the Eucharist in each local Church there must be one who presides – the bishop or the senior priest. May we not think in the same way of the Church at large? At the ecumenical Eucharist of the universal Church there must also be one who presides: and this is naturally the senior bishop in the Church, whose see is at Rome. Whether this is actually

what Ignatius meant when he said that Rome "presides over the *agape*", it is difficult to say; but here, at any rate, is an approach to Papal primacy which many Orthodox – and, I imagine, many Anglicans also – would find acceptable. Our criticism of Rome (though we must take great care not to exaggerate) is precisely this: that she has turned this eucharistic presidency of love into a juridical supremacy of power and outward authority – that she has interpreted her primacy too much in terms of law and jurisdiction, and too little in terms of grace and spiritual freedom.

Yet if this has been true in the past, and not least at the first Vatican Council, today the situation is rapidly changing. Whatever may be said of 1870, at Vatican II many of the Fathers were mindful of Christ's words, "It shall not be so among you". In this they set an example to us all. Present day Roman Catholicism is everywhere shaking itself free from the one-sided juridical emphasis of previous centuries. We cannot but rejoice to see so many Roman Catholic theologians reinterpreting their ecclesiology in eucharistic and Pentecostal terms. True, we are still a long way from full agreement. The decrees of Vatican II, it should not be forgotten, are composite documents; and while they speak of collegiality, of the Pope as holding an office *within* the episcopal college and not just *over* it, they also reaffirm with full force the doctrine of Papal authority exactly as formulated in 1870. Yet if the old formulae continue unchanged, at any rate Vatican II has now placed them in a new context; and despite the many difficulties that remain, we begin to see emerging in contemporary Catholicism an understanding of Papal primacy which Orthodox and Anglicans might also find it possible to accept eventually. This is something profoundly encouraging.

So much for our first image, and the question of the Papal claims. Our second image, that of the Eucharist, is immediately relevant to the burning question of *intercommunion*. This is a matter that has become increasingly prominent in recent reunion discussions and certain startling changes of attitude are now taking place. Many Anglicans of the more "Catholic" wing, who previously would have opposed all intercommunion with non-Episcopal bodies, have now begun to envisage this as a practical possibility where Methodists and Presbyterians are concerned. Roman Catholics since Vatican II have likewise started to adopt a far more permissive policy: *communicatio in sacris* with the Orthodox is being actively encouraged, and in Holland there have even been instances of concelebration between Roman and Protestant clergy.

But while Anglicans and Roman Catholics have grown more favourable to intercommunion, Orthodoxy has tended to move in anything somewhat in the other direction. Although individual Orthodox may advocate a less strict discipline, on an official level

the Orthodox Church has always taken the view that communion in the Eucharist can only exist where there is full agreement in the faith. This traditional standpoint has been clearly reaffirmed on two notable occasions during the last three years: by the Standing Conference of Orthodox Bishops in America, in their statement on 21st January, 1965, and by the Ecumenical Patriarch Athenagoras in his Encyclical of March 1967. Both these documents reiterate that, in the present situation of divided Christendom, it is not as yet possible for the Orthodox Church to enter into eucharistic communion with any other body.

Now our "icon" of the Church as an eucharistic community is closely related to this whole issue. Many of those who favour intercommunion take as their starting-point precisely the kind of eucharistic ecclesiology that we outlined earlier. It is the Eucharist – so they argue – that creates the unity of the Church. Let us, then, join in communion at the Lord's Table, and so through our common participation in the Blessed Sacrament we shall discover at the deepest possible level our unity with each other, a unity not created by man but granted supernaturally by Christ Himself. Despite everything that still keeps us apart and prevents our full visible reintegration, let us share together in the sacraments and trust to their healing power.

Such is the argument; and it is deeply persuasive. It should be observed, however, that eucharistic ecclesiology is "open ended": and if it can be used to justify intercommunion, it can also be used to support the opposite viewpoint. It is the Eucharist that creates the unity of the Church: such is the premise from which both sides alike start. But while it is the Eucharist that makes us one, at the same time the Eucharist is indissolubly bound to the whole content of the faith. In celebrating the Lord's Supper we recapitulate and express in visible form the one faith that we share together. If we are not in fact united in our understanding of that one faith, how can we communicate at one and the same table? Is not such communion somehow unrealistic? The Eucharist is an act of the Church, summing up our whole life as Church members: if we are divided in our understanding of what the Church is and of what it believes, how can we be united in our Eucharist? "We, though many, are one body: for we are all partakers of that one loaf." But our problem is that we are not at present visibly "one body": how can we, then, share in the visible act of communicating from one loaf?

Such is the reason why most Orthodox do not feel it possible at the moment to enter into eucharistic communion with western Christians. To our deep sorrow we cannot share in the sacraments with you because, alas! we and you do not yet possess full agreement in the faith.

But to use this familiar phrase, "full agreement in the faith," is to raise at once the further question: what is meant by "the one faith"? How do we distinguish between matters of *faith* and matters of *theological opinion*, between "dogma" and "theologoumena"? Where does the one stop and the other begin?

These questions bring us to the third and last of our ecclesial images, that of the Church as a continuing Pentecost. The Spirit, we said, is a Spirit both of unity and of diversity, both of unanimity and of freedom. Accordingly we insist on unity in dogma, but we acknowledge diversity and freedom in the realm of theological speculation. The faith is a mystery surpassing our comprehension, and there are many ways in which this mystery may be approached and understood, none of them exhausting its full significance. Oneness in faith by no means excludes a rich theological pluralism. A diversity of theological traditions, so far from undermining our essential dogmatic unity, can serve on the contrary as evidence of the living presence of God's Spirit within the Church. If there were no differences of theological opinion within a particular Christian community, that would not be a sign of divine inspiration but rather of spiritual death. Certainly, in the apostolic community there were differences of opinion, often of a very sharp and violent nature.

In fact, theological differences of *some* kind seem to exist almost everywhere. Everyone knows that they exist within Anglicanism; and since Vatican II it has become increasingly apparent how much they exist within the Roman communion. They exist also within Eastern Christendom. Orthodox sometimes speak as if "Orthodoxy" were entirely monolithic and unchanging, so clear-cut and distinct as never to admit of any kind of disagreement. But we know that in fact it is by no means as simple as that. Within the one Orthodox tradition there are marked divergences of viewpoint on particular issues, even on matters of far-reaching doctrinal import. For instance, all Orthodox accept seven Ecumenical Councils. But what precisely is it that makes a Council "ecumenical"? By what criteria do we decide? What role, if any, is played by the acceptance of a council on the part of the Church at large? Could an eighth Ecumenical Council be convened, and if so, how? Have any "local" Orthodox councils acquired an "ecumenical" significance, and if so, which? Here Orthodox theologians are far from being entirely in agreement.

But while theological differences exist within every communion, it is at once evident that in some communions these differences are far more radical than in others. The field of opinion, as compared with that of dogma, is clearly more restricted in Orthodoxy than it is, say, in Anglicanism. And here our real difficulties begin. It is easy enough in principle to affirm a distinction between "dogma"

and "theologoumena"; but where in practice is the line of demarcation to be drawn? Just how far can individual freedom of interpretation be carried, without encroaching upon corporate unanimity? How are we to establish a proper balance between the claims of the Spirit speaking through each individual and the claims of the Spirit speaking through the whole community of the Church? *In necessariis unitas, in dubiis libertas*: yes – but which things are *necessaria* and which *dubia*?

This is clearly a key issue for Anglican-Orthodox relations. Often the question is asked: what theological differences separate our two Churches? If asked this same question about Orthodoxy and Rome, it is easy enough to give a quick answer, mentioning the Papal claims and perhaps the *filioque*. But where Anglicanism is concerned, the answer is not so obvious. There are individual Anglicans who strongly repudiate specific points in Orthodox teaching – for example, the Orthodox understanding of Eucharistic consecration and the communion of saints, or the Orthodox veneration of icons; but there are other Anglicans who with equal sincerity affirm their agreement with Orthodoxy on these matters. Can we identify the "Anglican position" with either group, to the exclusion of the other? But this at least emerges plainly: there are many things which in Orthodoxy form part of the accepted teaching of the Church, while in Anglicanism they are left to the private belief of the individual. And this in itself constitutes an important "theological difference" between Anglicanism and Orthodoxy.

We touch here upon a matter which has often puzzled the Christian east: the Anglican concept of "comprehensiveness". Perhaps this is the most fundamental point at issue between our two Churches. Certainly the problem of "comprehensiveness" has in the past rendered all too many Anglican-Orthodox conversations disappointingly ambiguous in their results. Particular questions have been raised: "What do the Anglicans think of the *filioque*?" "What do the Orthodox think of the validity of Anglican Orders?" and so on. But it is of little value to obtain answers to these specific questions, unless we first ask: What is the relation between dogma and theological opinion? What do Anglicans mean by "comprehensiveness" and Orthodox by "Holy Tradition"? Unless we first obtain some kind of answer to this question, all our other answers will be rendered insecure and uncertain. This aspect of the situation has not, of course, been entirely ignored in previous encounters: for example, papers were read on dogma and theologoumena at the Moscow Conference in July 1956. But has the subject so far been given the full prominence that it requires? In the forthcoming Pan-Orthodox and Pan-Anglican "dialogue" – whose official beginning, let us hope, will not be long delayed – the

two sides could not do better than start by discussing the meaning of "comprehensiveness".

The role of primacy and of authority within the Church; the place of the Eucharist in a divided Christendom, and the question of intercommunion; the meaning of "dogma" and the limits of "comprehensiveness" – such are a few of the many ecclesiological questions that are bound to arise in our reunion discussions. They are difficult and elusive problems, not least because they tend to involve differences of conviction not only between one Christian body and another, but also *within* each Church. Ecclesiology is still very much unexplored territory, a field for further discussion in every major Christian group. Whether Anglicans or Orthodox, Roman Catholics or Reformed, we none of us possess as yet a fully articulated doctrine of the Church. Inevitably this tends to make our ecclesiological discussions indecisive and frustrating, but at the same time it affords us great grounds for hope. We are all of us seeking for a better understanding of the Church. Let us search together – not in isolation or mutual hostility, but in partnership.

KALLISTOS TIMOTHY WARE

THE RITES AND PRAYERS USED BY THE COPTIC CHURCH DURING HOLY WEEK

Since the early days of Christianity in Egypt, Holy Week has been observed, as we know from the letter of Bishop Dionysios of Alexandria (third century) to Basilides. The key to the worship of the Coptic Church lies in the understanding of its symbolism, the aim of which is to make the life of our Lord present in the rites themselves and in the minds of the congregation.

The present practice of the Coptic Church began not later than the 12th century, for it was then that the Patriarch Gabriel II revised the ritual books used during his episcopate (1131-1146) and selected various chapters and prayers to be used in the Church.

Holy Week begins after the Liturgy of Palm Sunday. A general funeral service is conducted for those who are in the Church, since it is not possible for any who might die during Holy Week itself to have such a service during that period. This practice was observed during the episcopate of the Patriarch Christodoulos (1047-1077). The idea is, as Christodoulos himself said, that Holy Week is a time when we should remember the Passion of our Lord and His suffering, excluding everything else, even the sacraments (except on Maundy Thursday). The Psalms which form part of the Daily Office are replaced during Holy Week by the Song of the Heavenly Hosts in *Revelation* v. 12, which is repeated twelve times every Hour. This song was sung to the Slain Lamb who by His suffering manifested His power over the Devil and Death.

The lectionaries during Holy Week (from Sunday afternoon until Maundy Thursday) are taken from the Old Testament, particularly the famous Messianic sections, and the chapters in the four Gospels concerning our Lord's last days in Jerusalem. On Maundy Thursday the washing of the feet is observed before the Liturgy. The Eucharist is celebrated without the Kiss of Peace, in memory of Judas' betrayal. The Church goes with Christ in readings from the Gospels through the night, from the Upper Room to the Garden of Gethsemane and to the interrogation before Annas and Caiaphas.

On Good Friday the icon of the Crucifixion is put in the nave of the church to symbolise the crucifixion of Christ which took place outside the gates of Jerusalem (Heb. xiii 12). The Sanctuary is closed from Palm Sunday and all the prayers are conducted in the nave of the church, to symbolise that without the suffering and the death of Christ we are not able to come to God. The Sanctuary is called the Place of Forgiveness (*Madie alghufra*). This forgiveness is given to us through the death and resurrection of Christ and because the Eucharist is consecrated in the Sanctuary, it is closed during Holy Week to symbolise the fact that forgiveness has not yet been granted. The Coptic Church believes that the Eucharist is the sacrifice of the New Covenant which is founded by the death and resurrection of Christ who is present on the altar in every Liturgy, not to be re-sacrificed or re-crucified but to allow us to partake in His sacrifice of Calvary.

The whole church is draped in black cloth, with the exception of the altar: every icon is covered likewise. Three candles are used in the nave of the church: the first is to symbolise the prophecies of the Old Testament; the second to symbolise the Gospel; and the third to symbolise the Resurrection of Christ. The lessons are from the Old Testament and the Gospels: the other books of the New Testament are not used because Christ has not yet risen and He has not yet ordered the Apostles to preach.

On Good Friday, which is the sixth day of Holy Week, Christ was crucified; and the Coptic Church believes that, as the first man was created on the sixth day and was expelled from Paradise on the same day, so Christ died on that day because He took Adam's place or because He is the Second Adam. A Coptic writer of the 13th century said that Adam began to fall in the third hour and that he ate from the tree in the sixth hour. This writer understood *Genesis* iii 8 as referring to midday. So Christ was condemned and they prepared the cross for Him in the third hour (Mark xv 25) but He was crucified and the darkness came in the sixth hour.

The icon of the crucifixion is decorated with candles and flowers. The Coptic Church understands 2 *Timothy* i 10, "manifested by the appearing of our Saviour Christ Jesus, who abolished death and

brought life and incorruption to light through the gospel," literally: so candles are part of the services in Holy Week.

In the sixth hour all the lights are extinguished until the ninth hour to symbolise the darkness which came upon the earth during the crucifixion. A special hymn is sung, called the "faith of the good thief," which contains the confession of the Good Thief. The people repeat the words of his confession between every verse of the hymn. The hymn stresses very strongly the divinity of Christ: possibly because the Coptic Church passed through the Arian controversy and has opposed Islam (which denies the divinity of Christ), this Church emphasises in its prayers Christ as Lord more than any other fact in Christian doctrine.

In the ninth hour, as the lights are relit, a famous treatise, called "The Lost Slave", is read. This treatise was probably written not later than the 13th century. It is an apology for the death of Christ: it speaks of a dialogue between God's justice and His mercy, Justice claiming that man should die because he has sinned and Mercy asking for forgiveness because God is good. During the dialogue the Love of God appears in the form of the Son to reconcile Justice and Mercy by his death and resurrection. The treatise is founded on the first four chapters of St. Athanasios's famous work *The Incarnation of the Logos*.

In the eleventh and twelfth hours the Lamentations of Jeremiah are read, to mourn for the destruction which has been caused by the sin of Jerusalem. The Coptic Church understands that Jeremiah was speaking of the suffering of Christ and His rejection by the Jews. The twelfth hour ends with the repetition of "Lord, have mercy" four hundred times with prostrations: the significance of this number arises from the fact that Christ lived four hundred months on this earth.

The Holy Week ends with a commemoration of Christ's funeral.

GEORGE BEBAUR

BOOK NOTICES

The Ecumenical Patriarch in England, published by S.P.C.K.
Price 4/6d.

The visit to England last year of His All-Holiness the Ecumenical Patriarch was a unique event: fitting indeed, therefore, is it that it should be commemorated by a special brochure. This little book, of 32 pages, contains an account of the programme of those historic days of last November, together with the text of the various addresses by both the Patriarch and the Archbishop of Canterbury; and it is introduced by a short statement about the visit's significance in history.

The booklet is well printed; but the proof-reader should not have passed the printer's error on p. 13, nor the spellings "Chrysostum" and "perfector". More regrettable is the absence of pictures, except for the delightful front cover, which would have done much to relieve the inevitable turgidity of so much formal (because official) text; and in view of this lack the booklet is somewhat expensive.

The reviewer cannot refrain from noting how "His Grace" our Anglican President, as thus addressed in Westminster Abbey by the Patriarch, by the time of the climax of the great Patriarchal Liturgy in the Cathedral of the Holy Wisdom is styled quite simply "Your Beatitude" . . . It would be wrong to read too much into this, but it seems to me to have significance – and to be most fitting!

H.E.

Introduction to the Theological Dialogue of Anglicans and Orthodox,
by the Metropolitan Athenagoras of Thyateira and Great
Britain. Athens 1967.

It is now a commonplace to refer to the speed of advance and to the proliferation of the ecumenical encounter; and in the midst of so many events and discussions it is not always easy to know precisely what has been done and what has been said.

In this book by our Orthodox President, he has given us exactly what we all need to know about one decisive stage in the Orthodox-Anglican Dialogue: the Fourth Pan-Orthodox Conference at Belgrade in 1966. It is, moreover, done with absolute authority, since His Eminence was Chairman of that Conference's Commission on the Dialogue.

The book contains the relevant Patriarchal Letter, mutual Greetings and messages, Metropolitan Athenagoras's Sermon and Inaugural Address (a splendid summary of past progress in this field) and the Commission's Final Report, in both English and Greek. There is, also, in Greek only, the full Minutes of the fortnight's proceedings of the Commission.

Without hesitation this book is prescribed as "required reading" for all who would keep abreast of the great work for which our Association was founded and for which alone we continue to exist: the eventual union of the Orthodox and Anglican Churches under the good Providence of our God.

This book, well printed and illustrated, may be had from the offices of the Archbishopric of Thyateira, 5 Craven Hill, London, W.2, for the very moderate price of £1.

H.E.

NEWS AND CAUSERIE

ECUMENICAL PATRIARCHATE

During the short period of "rest" in Switzerland, between His All-Holiness's visits to Rome and Geneva last autumn, the Ecumenical Patriarch granted interviews to journalists at Burgenstock; and among other things it was reported that he had referred to an intention to sponsor "a grand synod" of all the Orthodox Churches in order to determine as exactly as possible the points both of agreement and of disagreement between the Orthodox and other Churches. This was widely reported, especially in the Orthodox press in America.

The Patriarch is reported as having said that he would like such a Synod to play a role similar to that of the Second Vatican Council. All the autocephalous Orthodox Churches would have to give their consent severally, and His All-Holiness envisaged a period of preparation of at least two years: in the meantime a meeting of representatives of the Orthodox Churches (which he was already authorised to convene) would be summoned, as a first tentative step towards such a "grand synod", and it was hoped that that might meet during 1968 under the chairmanship of the Metropolitan Meliton of Chalcedon.

ALEXANDRIA

With the blessing of the Patriarchal Throne of St. Mark, a new Orthodox Mission has been set up in Katanga Province, in the Congo. In charge of this new centre are two Congolese Orthodox priests, Fr. Matthias and Fr. Theophilos, both of whom studied at Louvain University. Fr. Matthias has translated the Divine Liturgy of St. John Chrysostom into the language of the country; and Fr. Theophilos, who is also a musician, has been busy adapting Byzantine hymns and troparia for African use. This new venture will require strong support from Orthodox outside Africa: its official opening was performed on Whitsunday last year by the Metropolitan Cyprian of Central Africa.

ANTIOCH

In January Metropolitan Philip Saliba of the Syrian Antiochian Orthodox Archdiocese of New York and North America visited the Patriarch Theodosios VI of Antioch, under whose jurisdiction the Archdiocese is. His principal aim was to visit the refugee centres in order to decide how best to devote the \$50,000 collected by his Church's members for the victims of the Arab-Israeli War; but he also inspected the New Balamand Seminary at Beirut, Lebanon,

which has also been the recipient of financial aid from the American Archdiocese and which was of special interest to the late Metropolitan Anthony Bashir of New York.

* * * * *

It was reported late last year in the Beirut weekly *Ach-Chirah* that the Syrian Head of State had announced the nationalisation of all private schools in the country. Such action would impose ideological and educational uniformity in teaching in all schools.

RUSSIA

In December last, a Roman Catholic delegation led by Mgr. Willebrands (secretary of the Vatican Secretariat for Christian Unity) visited Moscow and held conversations with a Russian Orthodox delegation under Metropolitan Nikodim: during the visit Mgr. Willebrands handed to Patriarch Alexei a letter from Pope Paul VI.

Discussions with the Theological Academy in Leningrad centred on the Church's competence in the social sphere, the relationship between the individual and society, the evolution of the Catholic Church's teachings concerning property, Christian service under different social systems, and peace between men and nations.

The joint communiqué after the talks expressed great satisfaction at the cordial atmosphere of the exchanges and at the agreement found by both sides on various points.

* * * * *

Two Russian Orthodox priests from the Moscow Patriarchate are making an extended visit to the Vatican, at the invitation of the Secretariat for Christian Unity, to study post-conciliar developments in Roman Catholic liturgy, canon law, theology and spirituality. They are Archpriests Piotr Raina and Vladimir Rozhkov.

A chapel has been reserved at the Pontifical Russian College where they are staying in which they can celebrate the Liturgy of their Church, but they recite the Divine Office together with the college community.

Also in Rome is a Rumanian Orthodox priest engaged in similar studies. All three were given scholarships by the Catholic Committee for Cultural Co-operation with Oriental Churches, an organisation which holds an annual meeting in Brussels. The secretary of the committee is Fr. Pierre Duprey. (E.P.S.)

GREECE

Archbishop Hieronymos of Athens, as part of his attempts to reform the Church of Greece, has sent an encyclical to all the Greek dioceses in which fees for priests at weddings, funerals, baptisms, etc. are abolished. In future "it is up to Christians to give any amount they consider proper for the celebration of a holy sacrament" and these funds "will be distributed between the Church and its personnel." At the same time, it is forbidden for the Orthodox faithful to go outside their own parishes for such rites; and any priest who agrees to do such services will be liable to dismissal.

* * * * *

In February, the Holy Synod announced that the newly-elected Metropolitan of Karditsa (Thessaliotis) has declined the post. Bishop Meletios K. Tripolakis, who was elected by the Holy Synod, is at present serving as Bishop of the fourth district of the Archdiocese of North and South America, with headquarters in San Francisco. A spokesman for the Archdiocese in New York said that Bishop Meletios had not been consulted prior to the vote. In declining the post, he indicated that he preferred to retain his present status as titular Bishop of Christianoupolis. (E.P.S.)

* * * * *

The Archbishop of Athens has decided to set up a Pan-Orthodox Centre in the Pendeli Monastery outside Athens, which has been used recently as a School for Confessors. The Centre will be used for conferences and other ecclesiastical meetings, and for this purpose new buildings will be erected in the courtyards.

* * * * *

Towards the end of last year a Government Decree was promulgated which amended the 1932 Law on the Church's Courts: it made it obligatory for the Bishops to report all alleged misconduct on the part of the clergy to the Holy Synod, and also for the Holy Synod to proceed against all such alleged wrong-doers in the Church Courts. There would be no appeal from these Courts.

A month later the Holy Synod decided to arraign before the new Bishops' Court the Metropolitan Panteleimon of Thessaloniki and the Metropolitan Iakovos of Attica (who in 1962 was briefly Archbishop of Athens) as "having lost their good reputation and necessary prestige." In due course both Bishops were found guilty and deprived of their sees.

After the verdicts and sentences Bishop Panteleimon wrote to the Regent and to the Minister for Religious Affairs saying that he will appeal to the Court of Human Rights, to the W.C.C. and to the Ecumenical Patriarch.

Concern has been widely expressed that the real motive for their arraignment was political, since Bishop Panteleimon has made no secret of his attitude to the new Government of Greece; but Archbishop Hieronimos of Athens has denied this, saying that long ago the Bishop had been challenged to deny the charges but had consistently failed to do so.

CRETE

Fr. Athanassiadis reports from Crete that the new Orthodox Academy of Crete will be ready to open very soon. Situated beside the 16th century Gonia Monastery, in delightful surroundings, it will be used for conferences of every kind, especially for ecumenical, social research and educational work at congregational level, etc. It will be the first of its kind in an Orthodox country.

The Council of German Evangelical Academies has provided most of the money required and has also helped a lot in various ways. To the official opening on 15th August 1968 have been invited representatives from many countries and Churches.

ALBANIA

Further to our comment in the last *News Letter*, Albania has now officially abrogated all laws dealing with Church-State relations. Among the laws annulled by the action of the Government and the People's Assembly is the Decree approving the Statute of the Autocephalous Orthodox Church of Albania, dated 5th April 1950.

Since the Albanians take the line that by popular action the various religious communities have ceased to exist, they also consider the old laws obsolete; and Tirana Radio has broadcast the boast that Albania is accordingly "the first atheist State in the world."

AMERICA

For the first time, the Greek Archdiocese of the Americas plans to hold its biennial Convention outside America - at Athens in Greece in July 1968. The aim is to make the occasion also a sort of pilgrimage, to strengthen the living ties between the Orthodox of the New World and those of the Old; and Archbishop Iakovos hopes that it may be an inspiration to the Churches both of Greece and of the Americas.

FAR EAST

A new Orthodox church is to be built in Seoul: presumably this is to replace the old Church of St. Nicholas in a corner of the compound of the old Imperial Russian Embassy. The Editor recalls that after the destruction caused during the Korean War, it was repaired and refurnished largely by the Greek Army contingent with the United Nations forces.

Another new church has been built, and consecrated by Bishop Vladimir, at Tohoku in Japan; and two more churches are planned in the near future. These events point to the growth of the Orthodox Church in Japan, now very much a Japanese Church.

W.C.C.

The following is an extract from the transcript of an interview granted to the Roman Catholic daily *Le Courrier de Geneve* by Metropolitan Emilianos of Calabria, permanent representative of the Ecumenical Patriarch with W.C.C., on the subject of the latter organisation's future.

"I do not think that sufficient attention has been paid to the suggestion made by the Ecumenical Patriarch Athenagoras. There is, he says, *the stage of love*. He considers this stage indispensable: that is why he attaches such importance to meetings with world Christian leaders in Jerusalem, Constantinople, Rome, Geneva and London. But it is not enough for Church leaders to embrace one another. The decisive stage will come when they accept (in a living and vital way) that the Church is pluriform, and respect the convictions and views of others, while preserving the great bulwark of the Christian faith.

"Some people will say this is impossible. If so, why was there intercommunion between Catholics and Orthodox Christians until the 17th century? This, despite the fact that different doctrines about the Trinity, the role of the Pope, and priestly celibacy, had already been formulated.

"The fact that tomorrow I am going to take part in a Catholic liturgy therefore takes on not only a formal meaning but also an educational one for Christians. Yet how far we are from accepting the Word of God when it comes to us through the minister of a different confession! When that is possible, the exchange of preachers will enable the People of God to take a big step towards more concrete unity.

"The problem of unity is limited too much to its theological and ecclesiological aspects. But the One Church is also the Holy Church. We are in danger of forgetting this. There can be no unity without holiness, without spiritual progress among Christians, without suffering, which today is sadly lacking. This is even more un-

fortunate when one thinks of the repercussions these divisions have in the non-Christian countries or in countries hostile to the Christian message. . . .

"... Just as the nations are trying to reduce the economic barriers between them, and eventually to eliminate them altogether, in order to encourage a fuller exchange of goods, so we in the Churches may hope for a "Common Market" between Christians. Thus in every sphere – theological, spiritual, service to the world – each may be enriched by the wealth of others."

AUDIO VISUAL AID MATERIALS AVAILABLE ON THE ORTHODOX CHURCH

SLIDES

1. Direct from the Chaplain, Moor Park College, Farnham, Surrey.
The Finnish Orthodox Church (only a few sets). 21/- post free.
Sets of slides of churches in Russia: Zagorsk and environs (19 slides), Moscow (20), Kiev (15), Leningrad (18), Novgorod (33), Armenia (20) plus Turkish Armenia (10), Georgia (35), Vladimir-Suzdal, etc. Set A (30), Set B (35). The price of each set is approximately 1/- per slide, but rather less with some.
2. From Bible Lands Society, The Old Kiln, Haslemere, High Wycombe, Bucks.
They have about 20 slides available on Orthodox Churches, shrines and festivals. List available from the Chaplain at Moor Park.
3. From St. Basil's House, 52 Ladbroke Grove, London, W.11.
Holy Orthodox Liturgy. Set I 15/-
" " " Set II 15/-
Ordinations in Dalmatia (24 slides) 26/-
Dalmatian Journey (24 slides) 26/-
4. U.N.E.S.C.O. slides available from Educational Productions Ltd., East Ardsley, Wakefield, Yorks.
Russian Icons (30 slides) 70/-
Byzantine Mosaics (30 slides) 70/-
Serbian Frescoes (30 slides) 70/-

FILM-STRIPS

"Meet the Orthodox"

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| Part I (history in Greece, the Holy Land) | 45/- |
| Part II (liturgy, iconography, Serbia, Russia) | 45/- |

Available from S.P.C.K. bookshops and St. Basil's House.

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| "The Painter Andrew Rublev" (45 frames) | 25/- |
| "Zagorsk, a Historical Monument" (61 frames) | 25/- |

Available from Collet's Russian Bookshop, 39 Museum Street, London, W.C.1. (As they are Educational Filmstrips from U.S.S.R. the commentaries are written from the historical standpoint only).

RECORDS

1. Direct from the Chaplain at Moor Park.
Trinity Monastery, Zagorsk. Parts of Liturgy. (10 mins.) 14/-
2. From St. Basil's House.
Orthodox Vespers (sung in English) LP 19/-
Easter Vigil Service, Moscow Patriarchate Cathedral LP 40/-
Orthodox Liturgy (sung in English) Parts I & II LP 30/-
Orthodox Liturgy (sung in English) Part III and Service for Departed LP 30/-

TAPES

One or two are available, and others can be made to order.
Please write to the Chaplain at Moor Park College, Farnham, Surrey for further details and advice.

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AIMS OF THE ASSOCIATION

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- (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 Church and Religion, and the objects of the Association explained.
 3. By asking the Parochial Authorities to provide 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 Christianity, and for Intercession for Reunion.
- Lectures - with or without visual aids - can be arranged by writing to the General Secretary.

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