

EASTERN CHURCHES

News Letter

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ANGLICAN AND EASTERN CHURCHES ASSOCIATION

Annual Festival 1968

Saturday, 26th October

SUNG EUCHARIST
in St. Dunstan's-in-the-West, Fleet Street, E.C.4
(by kind permission of the Revd. Canon J. R. Satterthwaite)

Preacher:
THE MOST REVEREND
METROPOLITAN ANTHONY OF SOUROZH

BUFFET LUNCH
(for those who order it 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:
SIR JOHN LAWRENCE, Bt., O.B.E.

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



(Reproduced by courtesy of 'The Daily Telegraph')

OUR GIFT TO THE NEW SERBIAN CHURCH
IN BIRMINGHAM
THE PRINCIPAL ICON-STAND

EDITORIAL

Due to pressure of circumstances quite beyond my direct control, this issue of the *News Letter* is very late in appearing; but I have reason to believe that the September and subsequent numbers will not be delayed in consequence.

The picture on the page facing is of the Icon-stand which we as an Association gave to the new Church of St Lazar at Bournville, Birmingham: it is a most handsome piece of Serbian craftsmanship, and it stands in the midst of the nave, bearing the principal icon for the veneration of the faithful. The service of the consecration of the new church, which was to have been done by the Serbian Patriarch in person, was a splendid and most moving occasion: the great concourse of Yugoslav expatriates, as well as the excellence of the building and its appointments, was a tremendous proof of the vitality of the Serbian Orthodox in our country, and of their deep love for the Church. It was a great privilege, and a great pleasure, that both Brother Cuthbert and I were able to be present at an unforgettable celebration.

Copies of this picture may be had from the Photo Sales Department of *The Daily Telegraph*, Fleet Street, London, E.C.4, price 2/6d (postage paid) for the postcard size.

Please put the date of the Festival in your diaries, order your lunch in good time, and persist in a campaign to get your friends there too. . . .

A. & E.C.A. MEETING AT WINDSOR

By kind invitation of the Vicar of Windsor, there will be a meeting in the Parish Hall on Saturday, 2nd November, 1968 at 3 o'clock. The meeting will be addressed by the Most Revd. Metropolitan Anthony of Sourozh on "The Nature of the Church". The chair will be taken by the Lord Bishop of Oxford.

At 5 o'clock Orthodox Vespers will be sung in Windsor Parish Church by Metropolitan Anthony; and the Bishop of Oxford will attend.

Tea will be served at the Meeting: a small charge will be made. Members living near Windsor are asked to inform their parishes and friends of this event.

**THE CORRELATION OF BAPTISM, CHRISMATION
AND THE HOLY EUCHARIST
ACCORDING TO THE NEW TESTAMENT
AN ORTHODOX APPRAISAL**

I. The common characters of the three Sacraments.

The Sacraments of Baptism, Chrismation and the Holy Eucharist are presented in the books of the New Testament as the three basic means in the Church of Christ whereby each individual believer in the salvation which is in Christ realises his personal membership. Wherefore, their essential character is primarily soteriological. As to the salvation afforded thereby, these Sacraments display certain common and particular characteristics which distinguish them from the other Sacraments of the Church.

In the first place, they are distinguished from the Sacrament of Holy Orders inasmuch as the latter establishes in the Church's organisation "the stewards of the Mysteries of God" (1 Cor iv 1-4) who constitute the clergy, *i.e.* the body of those who are authorised by the Church to represent her sacred Foundation and who alone are capable of administering the Sacraments and sanctifying the faithful. Those who belong to this priesthood, *i.e.* those who are in Holy Orders, themselves have a personal need of the grace bestowed through those three Sacraments: their Holy Orders are founded on the divine grace conferred upon them through the Sacraments of Baptism, Chrismation and the Holy Eucharist for their personal salvation. They are sanctified continually not only by the divine power and authority implicit in their Holy Orders, but also by the sanctifying grace of the Sacraments which they administer (cp. John xvii 17-20) as representatives of Jesus Christ and as alone competent to perform the Church's work of sanctification (cp. Heb ii 3, 4).

Secondly, these three Sacraments are distinguished from the Sacrament of Penance, since by means of it the life in Christ which has been disturbed by sins committed by Christians after their Baptism is restored, by God's grace (cp. Heb vi 4-6). Similarly distinct are the Sacraments of Marriage and Unction; for by means of them the Church of Christ provides for the faithful, as occasion demands, God's sanctification and grace at two serious stages in their lives, *viz.* (a) the union of a man and a woman into that hyperpersonal personality which is the foundation of a Christian family, and (b) all occasions of sickness of soul or body, when Unction furnishes the healing grace of God, according to His will.

II. Faith, the common basis of all Sacraments.

All the Church's Sacraments are based on each of her members' personal faith. The content of this faith is related to: (a) the love of God for man who is oppressed by sin; (b) Jesus Christ as the

incarnate Son and Word of God, the saviour of the world and the redeemer of all the faithful; (c) the Church as the mystical Body of Jesus Christ in whom each Christian is incorporated organically by faith, by sacramental grace and by life in Christ; and so fellowship with Christ is achieved, ensuring eternal life for all; (d) the Holy Spirit's presence and activity in the Church, enabling each of the faithful to share the Lord's redemptive work (cp. Acts ix 31); and (e) the value of the faithful's life and fellowship in Christ's Church.

According to the New Testament, this faith has both an anthropological and a theological content: it is understood both as a personal affirmation by the believer in his acceptance of Christ's work of salvation, and also as a gift of the Holy Spirit (cp. Luke xvii 5, Matt xiii 11, Phil ii 13). By this gift is begotten and developed in man's soul his subjective faith, beginning precisely at that moment when he first came into contact with the Gospel through the Church's teaching work (cp. Rom x 14).

III. The particular properties of these three Sacraments.

Each of the three Sacraments under discussion has its own peculiar characteristics: (a) in the institution of each by the Lord, (b) in its own theological content, and (c) in their results and value. But examined one by one they contribute to a better understanding of the close essential relationship which exists between them. So obvious is this relationship that, in a way, the three Sacraments appear to be the one completing the other, as regards their content, effects and value. This is expressed clearly in the Apostle John's words in 1 John v 7, 8, "... and these three agree in one".

(a) *The Sacrament of Baptism.* The Apostle Paul propounds clearly and categorically the peculiar characteristics of the Sacrament of Baptism in his relevant passage in *Romans* vi 1-11 (cp. Col ii 12-15, iii 1-4, Heb x 15 seq.). The dogmatic formulation of this passage is in agreement with the whole spirit and teaching of all the books in the New Testament (cp. Matt xxviii 19-20, John iii 5, 1 Peter i 3-8, iii 21). Here the Apostle Paul teaches that the Sacrament of Baptism is performed in order that the baptised person may be partaker of the Lord's death and resurrection and thus redeemed by the grace of the sacrifice of the cross and by the power of the Resurrection. In this classic passage of the New Testament on Baptism Paul proclaims: "all we who were baptised into Christ Jesus were baptised into his death. We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with the likeness of his death, we shall be also with the likeness of his resurrection; knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no

longer be in bondage to sin; for he that has died is justified from sin. But if we died with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dies no more: death no more has dominion over him. For in that he died, he died unto sin once for all; but in that he lives, he is alive unto God. Even so reckon also yourselves to be dead unto sin, but alive unto God in Christ Jesus." This text expresses completely all the peculiar characteristics of Baptism as a Sacrament of the Church, as well as the place conferred thereby on the baptised person in the hypostasis and life of the Church – a place assured through the power and grace bestowed pre-eminently in the Sacraments of Chrismation and the Holy Eucharist.

(b) *The Sacrament of Chrismation.* One who by his Baptism has been made an organic member of the Church (cp. Eph iv 3-6, 15-16, Col iii 4) is continually in danger of falling and being cut off from the Church's life, both because he is constantly under the influence of the sinful world around him, and because he has not yet become accustomed to the new life in Christ: and so he is easily disposed towards sin. Wherefore he has an absolute need of continual support from God to strengthen and develop his new life in Christ. This reinforcement is provided through the Sacraments of Chrismation and the Holy Eucharist (Eph iv 7, 22-24). From this fact the Church derived her most ancient custom of administering Chrismation and the Holy Eucharist to the faithful immediately after Baptism.

By the Sacrament of Chrismation the baptised person receives the indwelling of the power and grace of the Holy Spirit; and this shows itself by the divine enlightenment of mind and heart to apprehend the truth, by the empowering of a good will according to Christ, by hope in Christ, by an aversion to sin and a disposal to fight evil, as well as by a desire for the virtues and good works. These rich gifts of the Holy Spirit are called by the Apostle Paul "the earnest of our inheritance until the redemption of the purchased possession, to the praise of his glory" (Eph i 14). Of these gifts, provided through the Sacrament of Chrismation, Jesus Christ spoke clearly: the Evangelist John informs us of this when he says, "he that believes in me, as the Scripture has said, out of his belly shall flow rivers of living water. But this he said concerning the Spirit, which they that believed on him were to receive; for the Spirit was not yet, since Jesus was not yet glorified" (John vii, 38, 39). Cp. 1 John ii 20-27, Acts viii 15-17, xix 1-7, xx 22, xxi 21, Rom viii 15, xii 6-8, 1 Cor ii 10-16, iii 16-17, xii 7-11, 2 Cor i 21-22, iv 6, Gal iv 6, v 22-26, Eph i 13-14, 17-18, iv 30, 1 Thess v 19, 1 Pet iv 10). The Holy Spirit has activated and developed the Church's sanctifying work since that His first enlightenment (Acts ii 4 seq. cp. Luke xxiv 49, John xvi 7-11, Acts i 8); and especially in the Sacrament of

Chrismation He furnishes to each of the baptised the power of His rich gifts, to develop their faith and new life in Christ.

According to the more general view of the New Testament, the beginning of the Holy Spirit's beneficent activity in those who come to Jesus Christ for the first time takes place before Baptism. Its fruit is the divine enlightenment, whereby one perceives the truths of the Gospel, and the birth of faith (cp. Acts xvi 14). This enlightenment is seen as the expression of God's love towards man (1 John iv 19) and as the objective activity of the Holy Spirit upon those who come to their first awareness of the Gospel (cp. Eph i 13): it is distinguished from the charismata given through the Sacrament of Chrismation, for they are rather the objective sacramental activity of the Holy Spirit upon the baptised. The identity of the Holy Spirit in both cases, always working to the same end, viz. the salvation of the faithful, permits us to seek a close relationship between His activity upon the faithful both before and after Baptism. Hence, the work of the Holy Spirit is presented as having a complete unity, in spite of our distinguishing His pre-baptismal from His post-baptismal operation on the faithful. Through the first is granted the unction of faith (Rom viii 4-17, 26-27, ix 1, 1 Cor ii 4, 2 Cor i 21-22, iv 13, xi 4, Gal iii 2, Eph i 13-14), without which His post-baptismal activity cannot be understood, viz. the seal of "adoption", the gifts of the Sacrament of Chrismation. This seal is seen as the essential expression of the enrolment of the baptised in the body of the Church, within which all things and all persons are fulfilled by the presence and grace of the Holy Spirit.

In the Sacrament of Chrismation each of the faithful is given that power of the Holy Spirit without which he cannot know, by nature nor in any other way, the vigour and the purity and the continual development of faith and life in Christ, here in this world of sin which surrounds the Church. Without this power, even faith is in danger of losing itself at every point, and these Sacraments of Baptism and the Holy Eucharist lose their value as means of salvation for each of the faithful (cp. John vi 63). This danger is alluded to by the Apostle Paul when he says "do not stifle the spirit, do not despise prophecy" (1 Thess v 19). In this sense is best understood Jesus Christ's statement on blasphemy against the Holy Spirit (Matt xii 31-32, Mark iii 28-30, Luke xii 10). The spiritual power afforded to every Christian in the Sacrament of Chrismation is not, as has been demonstrated already, either indeterminate or unmeasured or impersonal. The New Testament often alludes to the abundance and the value of these gifts of the Holy Spirit. But what has special value is the seal of the Holy Spirit set upon Christians individually through the Sacrament of Chrismation: the Holy Spirit is interwoven organically with each person as a new anthropological element in his personality. The Apostle Paul is clear and categorical as regards this teaching of the apostolic Church, in his

words in 1 Thess v 23 (cp. 1 John iv 13, Jude 19-21). The Spirit of God thus becomes through the Sacrament of Chrismation an essential and inalienable factor in the faithful's personality as developed in Christ. This "spirit" is stifled only when the faithful cease to live according to Christ.

(c) *The Sacrament of the Holy Eucharist.* The Holy Eucharist is to be seen as a twofold sacramental value. This consists in the change of the bread and wine into Christ's Body and Blood, and in the personal fellowship and union of each of the communicants with the life of Christ sacrificed for the world's salvation (cp. Gal. ii 20). The infinite love of God for fallen man is expressed in the Sacrament of the Holy Eucharist more than in any other activity of Divine Providence: more, indeed, than in the divine incarnation, the horror of Golgotha, the Lord's Resurrection, the founding of the Church and the mission of the Holy Spirit to the world. The Holy Eucharist is the supreme revelation of God's love for man, since thereby is prolonged continuously until the Lord's Second Coming the sacrifice of dreadful Golgotha, for the sake of each of the faithful's ceaseless communion with the Body and Blood of Jesus Christ who redeems and renews their life. Hence this Sacrament expresses the culmination of God's love and the perfect personal union of the faithful communicant with the incarnate, crucified, risen and ascended Son and Word of God, the Founder of the Church and of her Sacraments. By communion in the Sacrament of the Holy Eucharist Jesus Christ becomes in the fullest sense "our life" which, as is admirably put by the Apostle Paul, through the Church's grace and especially the Sacrament of the Holy Eucharist "is hidden with Christ in God" (Col iii 2). The Holy Eucharist thus is put forward as the supreme sacrifice of the Church as the Body of Christ, for the perpetual communion of each of her members with her divine Founder. This communion exceeds every idea of union, since it ends in the deification of Christians. This deification is understood as the supreme exaltation of human personality and its eternal preservation in the sight of God; and it is based on that spiritual purity afforded to every Christian by faith, Baptism, Chrismation and the Holy Eucharist.

MARK A. SIOTIS

(TO BE CONCLUDED)

RENEWAL OF OUR ORTHODOX LITURGY

Any discerning Orthodox Christian is well aware of the fact that our Orthodox Church is sadly in need of renewal in the Sacred Liturgy. To speak of Liturgical renewal in the Orthodox Liturgy, however, is tantamount to speaking of heresy as far as many "Orthodox" are concerned, clergy and laity. And yet, without a doubt, there

are countless numbers of devoted Orthodox who love their Church and are dedicated to their Orthodox Faith, but who feel that an updating in our liturgy is a must.

The whole field of our Orthodox Liturgical Theology must be re-studied and re-examined to find out what we mean by worship. What does it mean "to worship"? Have we Orthodox missed the boat somewhere, just as our Roman Catholic and Protestant brethren have done? They missed the point somewhere, but at least they are courageous enough to acknowledge it and to attempt to correct it.

What about us Orthodox? Do we really think that Orthodox liturgical practice, as it exists today in the Church is the ultimate in perfection? How absurd can one get? Any beginning student of liturgy knows that in the Orthodox Church today there is first of all no uniformity in the celebration of the Divine Liturgy, Sacraments and other services. Going from one Greek parish to another, for example, you will see different practices and customs, depending upon what Seminary the priest graduated from or what part of Greece he or his parents came from. The other national Churches are not any better off. Let those Russian clergy who feel that they have preserved the Orthodox liturgy intact remember that most of the Russian Orthodox Parishes in America today were established by Uniates or former Uniates who have not altogether given up their Uniate practices. In some Russian Parishes even today the children are baptised by pouring rather than immersion. Is this Orthodox practice?

It is safe to say that there is not one Orthodox Parish of any nationality in America today that strictly abides by the rules and regulations of the Typicon in celebrating the sacred services. In every church we have not hesitated to delete from the services, especially from the Orthros (Matins) and Vespers and even from the Divine Liturgy. In Greek Parishes, for example, we no longer say the petition between the Gospel and the Great Entrance among other things.

Does the fact that we omit an *ektenia* here or a hymn there indicate that we are in some kind of danger? Of course not. It simply indicates that our Church too is in need of some self-study, especially in the field of liturgy. We must bring the liturgy up to date.

If and when our Church shortens or revises the liturgy it will not be a sin against God nor something unorthodox. Remember that our liturgy was not handed down to us from a cloud back in 33 A.D. The liturgy developed according to the needs of the people and this development continued at least until the 12th century. Can any historian say that our Divine Liturgy today is exactly as it was celebrated by St John Chrysostom and St Basil? May I remind you of some of the developments that occurred through the centuries without disrupting or destroying the life of the Church.

- (a) The Trisagion Hymn was added to the Divine Liturgy in the 5th century.
- (b) The Cherubic Hymn and the Creed became part of the Divine Liturgy in the 6th century.
- (c) The use of a Communion Spoon became the general practice of the Church in the 10th century.
- (d) Until the 7th century there were three Scripture readings in the Divine Liturgy.
- (e) Congregational singing was a normal practice of the Church until the 15th century.
- (f) Vestments and church appointments were simpler and more comprehensible in the early centuries. The wearing of the Mitre (crown) by bishops did not start until the 18th century. Prior to that only the Patriarch of Alexandria wore a mitre.

And so we see that there have been changes in our Liturgy through the centuries, and rightfully so. A liturgy must remain alive and must reflect and fulfill the needs of the present generation who wish to worship God "in Spirit and in Truth".

The reader of this article may now begin to wonder what liturgical changes could possibly be considered. Before considering some of the possibilities, let us first determine who has the authority to make such changes.

It is quite clear that only the Church itself, assembled in an Ecumenical Council, has the authority to revise the liturgy. No individual priest or bishop has the power to do so.

All Orthodox all over the world are eagerly awaiting the call for such an Ecumenical Council. It is our earnest prayer and hope that His All-Holiness our Ecumenical Patriarch Athenagoras I will be given strength and inspiration from on high to enable him to succeed in his mission to call such a Council.

In preparation for our Orthodox Ecumenical Council, which hopefully will take place shortly, we should give serious thought to the following liturgical changes:

- (1) A condensation of the services by omitting useless repetitions.
- (2) The *reading* of the Epistle and Gospel so that they can be understood by the people.
- (3) The *active* participation of the people in the service by singing the responses, hymns, and by reciting the Creed, Lord's Prayer etc.
- (4) The simplification of the Ikonostas, Altar and other church appointments to make it easier for the people to see and understand everything, as it was in the early church.
- (5) The modification of our clerical vestments by gradually removing those vestments which entered the church via the Byzantine Court. Must our clergy look like little Byzantine potentates in order to represent Christ? What a contrast indeed!

- (6) The revision of our fasting laws which are outmoded and ignored by the vast majority of Orthodox. If the laws are no longer applicable and serve no spiritual end, then they must be changed.

The calendar and the use of organs and pews in the church are also topics that should be discussed and resolved at the forthcoming Ecumenical Council.

I am sure that there are other revisions and changes that could be mentioned. I have listed only those that I feel are an absolute necessity. Liturgical renewal is a subject that we must seriously consider if we are to make Orthodoxy comprehensible and spiritually attractive to 20th century man who is in need of what Orthodox Christianity has to offer, the living Faith in Christ our Lord.

(Rev'd.) NICHOLAS C. MANIKAS

NEWS AND CAUSERIE

ECUMENICAL PATRIARCHATE

The long projected Inter-Orthodox Conference, summoned by His All-Holiness the Ecumenical Patriarch, met at the Orthodox Centre at Chambesy, near Geneva, in June. As long ago as 1961, at the First Pan-Orthodox Conference in Rhodes, plans were mooted for the summoning of a Pan-Orthodox Pro-Synod; and this year's meetings were the latest step in the long road towards that tremendous venture.

Twelve of the fourteen autocephalous Orthodox Churches were able to be represented at Chambesy (only the Churches of Georgia and Czechoslovakia were prevented from attending); and the chairman was the Metropolitan Meliton of Chalcedon, from Constantinople. Metropolitan Chrysostomos of Myra, also from the Ecumenical Patriarchate, acted as General Secretary.

The furthest reaching decision of the Conference was the setting up of an Inter-Orthodox Preparatory Commission, with its own secretariat, to co-ordinate plans for the future Pro-Synod: primary will be theological study of the six themes resolved upon at Rhodes in 1961 – the sources of Divine Revelation, fuller lay participation in worship and church life, modernisation of the rules on fasting, impediments to marriage, the Calendar, and the concepts of "economy" and "exactitude" in Orthodoxy.

The delegates were also concerned with Orthodox participation in the work of the World Council of Churches, especially at the Fourth General Assembly at Uppsala, and with relations between the Orthodox Church and the other Christian bodies. As to the W.C.C., Orthodox membership was fully reaffirmed and they were

determined "through all the means at their disposal, theological and other, (to) contribute to the furtherance and success of the whole work of the Council."

The Commissions which had begun their dialogue with the Anglican and Old Catholic Churches were to continue, and similar bodies should be constituted to deal with the non-Chalcedonian Churches and with the World Lutheran Federation and the "greater and more conservative" Lutheran bodies outside the Federation. With the Roman Catholic Church, friendly contacts were to be encouraged, but no proposal was made for any joint effort by all the fourteen Orthodox Churches.

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ALEXANDRIA

The Chief Librarian, Dr Th.D. Moschonas, writes from Alexandria:

After a vacancy of 18 months, thanks to the *savoir faire* and patience of the 82 years old Locum Tenens Constantine of Leontopolis and the Members of the Synod and, essentially, to the spirit of comprehension shown by the Government of U.A.R., a successor to Christophoros II (1939-1966) was elected on Friday, 10th May 1968 by an Assembly of Clerics and Laymen (129 in number) at the old St Sava's Church in Alexandria. Nine candidates presented themselves, amongst them two Bishops from Greece. Metropolitan Parthenios of Carthage announced before the final Encyclical that he did not wish to be a candidate.

After a session of three hours, the Assembly cast their votes as follows: Nicholas of Eirenoupolis (Dar es Salaam, E.Africa) 75 votes, Barnabas of Mareotis 65 votes, Synesios of Nubia 59 votes.

Then the seven Members of the Synod (the seventh being for this occasion Hilarion of Babylon) retired to the Sanctuary: the result of their ballot was 4 votes for Eirenoupolis, 2 for Mareotis, and one blank. Nicholas, therefore, was acclaimed as the 113th successor of St Mark, taking the name of Nicholas VI. His enthronement took place on Sunday, 19th May.

Born in Constantinople in 1915 and consecrated Bishop in 1958, Nicholas VI acted as Mandator to the late Patriarch from 1961 to 1966, earning the reputation of a good administrator.

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ANTIOCH

The report which we quoted in the last *News Letter* (No. 48 of March 1968), to the effect that all Christian schools in Syria had been nationalised, has been denied. Mr. Harry G. Dorman, director of the Middle East and Europe Department of the National Council of Churches (U.S.A.), said that Christian schools in Arab countries, including mission schools, were carrying on regularly and had no intention of closing; but some restrictions *had* been placed upon all

schools of a private and religious character, Muslim and Christian alike. Christian schools in Syria were not closed last year.

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At the opening of the W.C.C.'s Fourth Assembly at Uppsala, an exposition of the Assembly's theme, "Behold, I make all things new," is to be given by Metropolitan Ignatios (Hazim) of Latakia, Dean of the Orthodox Seminary at Balamand, near Tripoli, Lebanon. (E.P.S.)

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RUSSIA

All fourteen autocephalous Orthodox Churches, as well as some 200 other Christian bodies throughout the world, were represented at the celebrations in May-June this year to mark the 50th anniversary of the restoration of the Moscow Patriarchate. Messages from the Ecumenical Patriarch and Pope Paul VI were read, among many from leaders of the Churches.

The Patriarchs Benediktos of Jerusalem, German of Serbia, Justin of Roumania and Cyril of Bulgaria were present in person, as was Archbishop Athenagoras of Thyateira and Great Britain.

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SERBIA

Owing to illness the planned visit to Britain of the Patriarch German of Serbia had to be cancelled at the last moment. His Beatitude sent two Bishops to England to represent him at the consecration of the new Serb Orthodox Church of St Lazar at Bournville, Birmingham; and the Metropolitan Vladislav of Sarajevo and Bishop Stefan of Sibenik were the guests of honour of the Nikaean Club at a Reception and at their Annual Dinner in London.

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RUMANIA

A statement by the Rumanian Orthodox Church strongly supporting the World Council of Churches as a channel for dialogue and co-operation among the churches was published in Geneva recently.

The text of the statement, which was read in the Holy Synod during the visit of His All Holiness Patriarch Athenagoras on 9th October 1967 has now appeared in the review *Biserica Ortodoxa Romina*.

The 13-page statement expresses hesitation with regard to direct conversations with the Roman Catholic Church, on the ground that the documents of the Second Vatican Council do not give sufficient

ground for promising bilateral talks. But hope is voiced that such a dialogue may develop in time.

However, the Orthodox Church approves of contacts between the W.C.C. and the Roman Catholic Church. As the Rumanian delegate to the Enugu meeting of the Central Committee said, the W.C.C. cannot start a dialogue with the Roman Catholic Church on behalf of its member Churches without their consent. It can only entertain fraternal and friendly relations. But those contacts are useful because the Roman Church has shown increasing interest in ecumenical activity and has taken an active interest in W.C.C.

The nature of a possible dialogue is suggested by the Rumanian Church when it says: "We are of the opinion that a dialogue is possible if it attempts a collaboration in the field of practical Christian action. The ecumenical dialogue must not invite other Churches into the one Church, but it must engage them in a fellowship of all Churches, and this fellowship is the W.C.C. which the Roman Catholic Church has not yet joined."

"Collaboration among the Churches would have one main purpose: to serve the great Christian ideals and aspirations of mankind," says the Holy Synod. "The Christian message to the world would be still more effective if it were supported by all the Christian Churches together; then there is hope that relations between the Churches will continue to develop, so as to enable them to move from collaboration on practical matters to dialogue aimed at union. For this the Orthodox Church of Rumania and the Roman Catholic Church are making constant intercession."

(E.P.S.)

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BULGARIA

In May Dr Carson Blake, General Secretary of W.C.C., accompanied by Dr Nikos Nissiotis and others, visited Bulgaria officially, being received both by members of the Government as well as by the leaders of the Bulgarian Orthodox Church and of the Baptist, Methodist and Congregational Churches (which are not members of W.C.C.).

In his welcome, the Patriarch Cyril said: "Ecumenicity is the task commended to us by Jesus Christ so that all may be one. This road is tortuous and long, filled with contradictions, hesitations and even suspensions. But the way is shown to us by Christ Himself. We are not discouraged, because the twenty years that the W.C.C. has been in existence have brought important successes both in terms of increased participation of Christian Churches in the work of the Council and in their rapprochement through common service to God and man."

At the end of the visit the Patriarch said: "Christian ecumenism is not possible unless the Churches succeed together in overcoming – through the strength of the Holy Spirit and the love of Christ – the

division that weakens God's work on earth." His Beatitude noted that the task of ecumenism "is very dear to us" and said that he would like to see it extended through closer relations with the Roman Catholic Church.

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GREECE

Metropolitan George of Nikea, the poorest part of the port of Piraeus, has made a great name for himself in the year since his appointment through his manifold work for the social amelioration of his community. He has re-opened the Perama Children's Centre, where children are taken care of whilst their parents are at work and where more than a hundred receive a free meal at midday. Now he has sponsored a campaign to collect blood for the hospitals, using church buildings as temporary clinics and being himself the first donor in the campaign.

Bishop George was himself an orphan from an early age; and he says that he is determined that the children of his diocese shall not go through the privations which he suffered as a child.

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In May the Prime Minister (George Papadopoulos) informed the Holy Synod that the Government was raising the salaries of the clergy by 30% immediately, thus making them equivalent to those of government employees.

At long last, action has been taken in this vexed question of clerical stipends: small wonder that the Holy Synod voted to award the Gold Cross of the Apostle Paul to the Prime Minister!

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After a visit to Athens by Dr Carson Blake, when he appealed to the Greek Church not to deprive the Fourth Assembly at Uppsala of its unique contribution to the ecumenical movement, the Holy Synod resolved to modify its former decision to take no part in the Assembly. On 14th June the Holy Synod appointed four lay delegates (instead of the 17 delegates to which the Greek Church was entitled): Professors Bratsiotis and Theodorou of Athens, Professor Fountoulis of Thessaloniki, and Dr Kourkoulas, editor of *Anaplasis*.

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On 9th June, in hospital, the former Primate of Greece, Archbishop Chrysostomos of Athens, died at the age of 88. He was Archbishop from 1962 until his deposition by the military Government in May, 1967.

In 1961, as doyen of the Greek Hierarchy, Metropolitan Chrysostomos of Kavalla presided over the First Pan-Orthodox Conference in Rhodes, which began the preparations for a Pan-Orthodox Pro-Synod and whose initiative is still being pursued at Geneva. The diplomacy which he displayed on that occasion was one of the factors which caused him to be elected Primate of Greece in 1962.

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CZECHOSLOVAKIA

In the middle of June it was announced that the Czech Government had authorised the "Greek Catholic Church of Czechoslovakia" to resume its activities. This Church was "dissolved" in 1950 and set under the jurisdiction of the Orthodox Church of Czechoslovakia: its Bishop had his see at Presov.

It is not yet clear what this event presages for the Orthodox Church: suffice it to say that it is clearly one manifestation of the recent "liberalisation" in that country.

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GREAT BRITAIN

On 2nd May there met in London the first conference to organise social work within the parishes of the Archdiocese of Thyateira. Summoned by Archbishop Athenagoras II of Thyateira and Great Britain, it was intended to familiarise all those interested in Christian social work with methods of dealing with problems which threaten family life, as well as to examine the racial question.

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AMERICA

The Standing Conference of Orthodox Bishops in U.S.A. will appeal to the forthcoming Pan-Orthodox Conference in Geneva for action leading to administrative unity in American Orthodoxy. The appeal represents the final step in a process begun five years ago at the Pan-Orthodox Conference on the Island of Rhodes.

The Standing Conference of Bishops is an association of the Greek, Russian, Rumanian, Albanian, Syrian, Serbian, Ukrainian and Carpatho-Russian Orthodox jurisdictions, representing the great majority of Orthodox parishes in the Americas.

At a meeting in New York on 9th May the appeal was approved by the Albanian, Syrian, Ukrainian, Rumanian, Carpatho-Russian and Russian "Metropolia" (independent of Moscow) Churches. The Russian "Exarchate" (dependent on Moscow) and Bulgarian jurisdictions voted against sending the appeal on the ground that the American jurisdictions should only approach Pan-Orthodox Conferences through the headquarters of their Mother Churches

abroad. The Greek Archdiocese did not vote because its head, Archbishop Iakovos, is chairman of the Standing Committee and was presiding.

Noting that one of the major problems facing the Orthodox Church in America is administrative division, the appeal cites three immediate advantages of unity: (a) preventing further "germination of uncanonical dioceses and jurisdictions"; (b) greatly assisting in solving the canonical problems and divisions of national jurisdictions; and (c) enabling the Orthodox to administer all activities under the guarantee of the canonical and dogmatic authority of the Orthodox Church.

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This appeal was rejected by the representatives attending the Chambesy meeting (see above, under "Ecumenical Patriarchate"). It was said that the request could not be included on the agenda since the agenda was already full. Also, the subject was deemed "inappropriate" for discussion on this occasion.

In response to this action, Metropolitan Philip (Saliba), Syrian Orthodox Archbishop of New York and All North America, said members of the Standing Conference of Orthodox Bishops in U.S.A. "should make a formal protest."

"Let the Orthodox young people of America, who are so impatient with what they regard as the indifference and inaction of their bishops on the matter of union, learn that we are serious in this programme. Let them know where the responsibility lies for the delay." (E.P.S.)

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NON-CHALCEDONIAN CHURCHES

The new Coptic Cathedral of St Mark in Cairo was formally, and splendidly, consecrated during the four days of celebrations to mark the (Coptic) 19th centenary of St Mark's martyrdom. A very great number of official guests, from all member Churches of W.C.C. (including your Editor, who would very much have liked to return to Egypt once again . . .), were invited to take part: the Anglican Church was represented by the Bishop of Derby, formerly Bishop in Egypt (1947-52).

The new Cathedral, in the heart of Cairo, is a blend of Coptic with basilica style, accommodating 3,500 worshippers: a novelty in Coptic architecture is that it houses two chapels. The Egyptian Government gave £E150,000 towards its construction.

The Papal Legate, the Cardinal Archbishop of Algiers, brought with him a relic of St Mark which was formerly kept in Venice, and the arrival of this relic at the Cairo airport was the occasion of an extraordinary demonstration by vast crowds.

"THIS IS OUR GOD"

"This is our God. None other may be counted before Him. Who was born of a Virgin and dwelt among men."

(Verse from the Office of the Third Hour, Vigil of Christmas)

Our God dwells neither on Olympus nor the Hill of Zion nor the Mountain of Garizin. He is the sole God neither of the Greeks nor of the Jews nor of the Samaritans. Nor is He a God fashioned after the needs of man, the creation of man's fears and calculations. He is ally to none; He desires no nation as chosen or favoured.

His dwelling place is in the hearts of believers, and to their heart-beat and their anxiety He gives ear. He cares for the unlettered, and from among them He calls His disciples. He converses with Nicodemus, the noble Jew, and with Pilate, the Roman Governor, looks with compassion on the labours of the farmer and the harsh life of the shepherd, and He desires nothing more than the return and redemption of the sinner: of Matthew and Zacchaeus, of the thief and the harlot.

Our God lowers the heavens and broods over the earth.

He elects a maiden, and to her virgin womb He entrusts the miracle of rendering into flesh His Word, His love of man, His only Son. This boundless love of His must be made flesh, must be embodied, in the life of every man. For God knows that only thus will the life of the world be changed. His Son comes not to be sovereign and judge over the world. He comes to dwell with man, to snatch him from the grasp of the evil one, to save the world.

This is our God, and no God such as man has fashioned, or fashions, for his own ends may be counted before Him or likened to Him.

Our God Himself serves man's highest end: his salvation. And to this end He "emptied Himself, taking the form of a servant, being born in the likeness of men" (Phil ii 7).

He visited our planet to reverse its orbit, to cause it to move from the depths to the heights. This it was that on the day of His Crucifixion, when His love for man became sacrifice, "the curtain of the temple was torn in two, from top to bottom; and the earth shook, and the rocks were split; the tombs also were opened, and many bodies of the saints who had fallen asleep were raised" (Matt xxvii 51-52). And still the earth has not altered its course. Still it seems to revolve about the sun, its life dependent upon it, measured by it.

The proclamation of renewal for the earth, for the world, for man, has yet, it seems, to reach our inner soul. The earth opened its mouth, that is the cave, to say to man: "to you is born this day . . . a Saviour, who is Christ the Lord" (Luke ii 11), but it seems to have fallen mute in sorrow.

That radiant herald, the star, which the heavens commanded to proclaim, with the angels, the "Glory to God in the highest, and on earth peace, goodwill among men" (Luke ii 14), appears to have faded in the shadows of discouragement, and so have been lost both the proclamation and the thing proclaimed, man's renewal.

And yet, in all our gatherings, at our ecclesiastical conferences, from pulpit and platform, we speak of renewal; but our speech is without tone, without lustre, without vigour. It sounds more like the anguished cry of an unfulfillable longing than the joyous shout of hope and expectation. And should one venture to lift his voice, he is subdued by those who fear an awakening, who tremble at the idea of renewal.

And so it is that the sad epilogue of St John's Gospel, which is contained in its prologue, remains the sad accounting of all our celebrations of Christmas.

When the Christmas tree has been lighted, when our gifts have been exchanged, when the carols have been sung, when we have churched ourselves, when we have returned from the Lord's Table and have feasted at our own – the epilogue to our observance of Christmas, of the advent of God's Son to the world, is stated in those words: "He came to His own home, and His own people received Him not" (John i 11).

Christmas, my brothers, is and must be the birth of Christ in our souls. A Christian who at this time has no sensation of something new being born within him, rendering him a "child of God" (John 12), may be anything else, but surely he is not a true Christian. A Christian who at this season has no awareness that he has received "from his fulness" (John i 16), or that his heart has been stirred by the encounter with his "grace and truth" (John i 18) may call himself what he will, but not a child of God.

Christmas is the day when God walks with man, offering Himself wholly – as grace, as reconciliation, as peace, as hope, as new life, as salvation. Open then, your arms, your thoughts, your hearts, my brothers, and receive Him; for He came for us all, the just and the unjust, the evil and the good.

Even now He is near you, beside you. Christ upon earth, be exalted. Be exalted spiritually and morally, as high as you are able; and be confident in your exaltation that you will know a sensation you have not known before, the sensation of new life springing up within you. It is my prayer that you may enjoy this newness of life which Christ brings us this day in all its fulness during the new year and throughout your lives.

With surpassing love in Christ,

ARCHBISHOP IAKOVOS

BOOK REVIEWS

"The Church is One", by Alexei Stepanovich Khomiakov; with an Introductory Essay on "*Khomiakov, his life, times, and theology*" by Nicholas Zernov, D.Phil., D.D. Published by the Fellowship of St Alban and St Sergius. 1968. 3/6d.

As is well known, a translation of the correspondence between Mr Palmer and M. Khomiakov appeared in 1895 at the instance of the then Eastern Church Association under the title of "*Russia and the English Church during the last fifty years*," Vol. I. It was edited by the late Mr W. J. Birkbeck. On pp 192-222, chapter XXIII, can be found the translation of M. Khomiakov's famous essay, "*The Church is One*". There is some doubt as to the exact date when the essay was written: probably not later than 1845 but it was not actually printed until after the author's death.

In 1948 the Fellowship of St Alban and St Sergius sponsored an edition of this Essay, which was published for them by S.P.C.K., together with an excellent introduction by Dr Nicholas Zernov. It may be said that this publication was largely due to a growing interest in Khomiakov's doctrine of the Church, and indeed the influence of the Fellowship with regard to this particular subject. All those familiar with the collection of Birkbeck's Essays and Articles on the Russian Church, 1888-1915, edited by his friend, the late Athelstan Riley, as also his "*Life and Letters*" by his wife in 1922, will know how great an impression the work of Khomiakov made upon him. In them there is more than abundant evidence of this: it is not too much to say and remind people today that in his day Birkbeck did more than any other person to bring the two Churches together. A full-scale study of Khomiakov's "*Doctrine of the Unity of the Church*", with particular reference to the important work of Moehler, was published by Serge Bolshakoff (S.P.C.K.) in 1946.

Dr Zernov is to be congratulated upon his lucid and valuable introduction to this second publication of "*The Church is One*". It will be read by many not merely by way of interest but because it is important, appearing as it does at the present moment. In the last twenty years we have at least made some considerable advance in our conception of the Doctrine of the Church as the Body of Christ. The term "Doctrine" we use not in a merely abstract sense, for we realise that the Church is not just an institution: rather is it, in Khomiakov's sense, "a living organism of truth and love". We have turned and are turning away from the forensic conception of the Church towards something more truly Catholic and Orthodox. This conception and its bearing upon Christian unity has certainly produced a change hardly credible to those who can look back over a long course of years. In this respect the outcome of the recent

Vatican Council and all that inspired it in the person of Pope John cannot now be ignored.

Dr Zernov provides in his Introduction a clear and comprehensive picture of M. Khomiakov. He was indeed a truly remarkable man of extreme versatility, linked by family tradition to his Church and people. Linguist, philosopher, historian, sociologist, successful landlord, agriculturalist, poet and painter, country gentleman, self-taught doctor to the benefit of those on his estates, a journalist and controversialist, above all a religious thinker and theologian: such was the man who, as Dr Zernov rightly remarks, really shaped the whole Slavophil Movement. His life was, in spite of all these things, a unified one and domestically he was happy and a good father. Over and above it all, it was the Church that meant everything to him. He was never "outside her": never for one single moment did he "leave her sacred precincts". Not for one moment, like many others, did he doubt that the Church was possessed of the words of eternal truth: he was absolutely sure "of her divine truth". At the same time he could be critical of the failings and imperfections of her members. It was quite impossible for Khomiakov either to think or to speak of the Church as an outsider. For him "the inner concord of the Christians was the *real* criterion of truth" (*italics mine*). It is essential to grasp this fact, for only so can he be understood or his message appreciated.

As might be expected, Khomiakov came into conflict with the more conservative elements in the Church, infiltrated as they were to some extent by Western influences both in Church and State. His background was such that he could not but give to the Church an essentially Russian interpretation. However this may be, Dr Zernov points out rightly the paramount importance of Khomiakov's "works for the rest of Christendom is that in them he has succeeded in making known some of the Russian contributions to the life of the Church Universal, and in this way he has enriched and enlarged the experience of all Christians."

Against the Western conception of the Church as an imposing Institution with certain objective marks as a guarantee of its authenticity he set the concept of the Church as "a new life in the freedom of the Holy Spirit and available only to those who receive the gift of Divine Grace". This must not be confused with the Protestant notion of an invisible Church. This Khomiakov rejected, as he rejected the Roman conception. For him, though linked in one Tradition and History, here were opposites, though one and joined in error: Protestantism had become the logical end of Romanism. Over against them he saw the Eastern Church, the true Church, as possessed of a "possible synthesis". This indeed is a hard doctrine. However, in spite of the difficulties raised by this, he never turned aside from the logic of the concept "the Church is One"; and therefore, as the Orthodox Church is that very Church,

all those not in communion with it are outside. Khomiakov here would indeed seem to throw, unlike St Cyprian, all the emphasis upon the whole Body of the Church rather than upon the Episcopate. It will be obvious now why the exchange of views between himself and Palmer reveals a vast difference in approach. Here, then, as Dr Zernov points out, is a limitation imposed by Khomiakov's logic and which he failed to overcome.

Further, Khomiakov pushed exclusiveness to such an extent that he split even the Slavophil Movement. Thus many who supported him were not, as Dr Zernov remarks, those who best represented his mind – for example, Vladimir Soloviev. There was then a real danger hidden, and contingent upon his attitude, which some of his best friends were quick to see. He had raised a momentous problem and left it unresolved; and some of the results of this we have lived to see. Death from the dread scourge of cholera, and from which he had often helped to save others, snatched him away on 23rd December 1860, probably before it was possible for him to address himself to the great problem he had raised.

Khomiakov's Essay is best read and left to speak for itself; but one or two points should be borne in mind.

First, it is from within the context of the Church that a man knows by inward knowledge, and cannot help knowing, her own manifestations. There is an inner concord in which all the faithful concur. Thus, he who believes knows the truth: the unbeliever knows it not. The Holy Spirit unites all in one living unity of faith and love. The Church, as touching eternal truth, is within her own context self-authenticating. In this sense also lies the authentication of her Sacraments: in this sense she is indefectable, and can rightly divide the words of truth. From the bosom of her Orthodoxy she declares the authentic Gospel of God, revealed in the Incarnate Word through the Holy Spirit in the Church. The members of the Church know "by inward knowledge of faith the unity and unchangeableness of her spirit, which is the Spirit of God".

Secondly, it will be seen at once that much depends upon what Khomiakov means by knowledge. His distinction is between external and imperfect knowledge. This knowledge may be sound in some degree; yet whether it be opinion or even an hypothesis it has nothing to do with inward and true knowledge by which faith sees the invisible. Thus one who knows the Church from outside by external and imperfect knowledge cannot be said to know, as he who by grace and faith and love in concord with all her members knows her within her own being. To those outside her she may seem in her rites and symbols unintelligible. This will seem a hard saying in an age that wallows in the mire of communication; and some of the supposed means of overcoming it rest upon a supposition and principles utterly at variance with this, by reason of their externality and imperfection of knowledge when judged by the

standard of true knowledge as Khomiakov understood it from within the Church.

It is astonishing how near in some respects Khomiakov came to Coleridge regarding the distinction he made concerning knowledge, though Coleridge's terms require elucidation. At the same time he was out to preserve spiritual experience against "all attacks from mere understanding". In the light of this it is not surprising that the twentieth century has in its latter days seen a revival of interest in F. D. Maurice.

No one would wish to suggest that Khomiakov's work was above criticism. Dr Zernov is perfectly frank in pointing to the limitations of this great man and to his inconsistencies. The kindly and wise criticisms of the late Archbishop Germanos, set out in the letter prefixed to Serge Bolshakoff's book, point to some perilous conclusions inherent in Khomiakov's exposition of infallibility as belonging to the congregation as a whole; and he goes on to suggest that he may have misunderstood the Synodal Encyclical of the Orthodox Patriarchs in 1848 regarding the faithful being defenders of dogma, drawing a pointed distinction between the words defender ("hyperaspistes") and judge ("krites"). The Archbishop, while agreeing with Khomiakov that "mutual love" must form the basis of understanding between the Churches, asserts that it must in the last resort proceed from unity of faith and order, if indeed it is to be "safe and permanent".

Finally, whatever may have been the inconsistencies and the exclusiveness of Khomiakov, he was fundamentally sound in that he threw open a door, as Dr Zernov points out, "through which he introduced a new dimension into modern ecclesiology, and the Ecumenical Movement of today owes a great debt to him." It is to be hoped that the re-publication of the epoch-making essay "*The Church is One*" will inspire all who labour for unity to learn from him and realise that the Church is One in faith and love, and so lift this great and abiding truth out of the narrower context in which he set it and apply it, knowing – truly knowing from within her – that whatever befall, the Gates of Hell cannot prevail against her.

*Fruitless is every haughty spirit,
Gold fails, steel breaks and rusts away;
But strong is the bright world of Martyrs,
And mighty are the hands that pray.* (A.S.K.)

IVAN R. YOUNG

"The Shepherd", by Lev Gillet. Published by the Fellowship of St Alban and St Sergius. (Paper covers, 38 pp; 3/6d. plus postage).

Here, an Orthodox priest, the Archimandrite Lev Gillet, is addressing members of the Fellowship at their Annual Retreat (1967).

When I picked up the little book and observed on its cover *The Good Shepherd* (from the Catacombs), I thought – he will deal with the Holy Church "good-shepherding" the flock of Christ, or the Pastoral Office. But no: taking Psalm 23 (Authorised Version) he gives a simple yet deep interpretation – for the individual Christian in his spiritual life.

The thoughts presented are fresh; and searching too. Some in particular stick in the memory, e.g. those on verse 5, "thou preparest a table: – before me: – in the presence of mine enemies"; Banquet of the Messiah; – The Divine Bread; – and the evil powers that lie in wait.

Fr. Gillet pays special tribute to Constance Babington-Smith who prepared the addresses for publication. He says: "for my foreigner's English she has substituted her English writer's English". A delight to read, and to meditate upon.

+ H.B.

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BOOK NOTICE

Crucible is the Journal of the Church Assembly's Board for Social Responsibility: I should like to draw your attention to an article in the May, 1968 number.

"*Nicholas Berdyaev Re-assessed*" is by Carnegie S. Calian, Associate Professor of Theology at the University of Dubuque Theological Seminary, Iowa, U.S.A. A minister of the American United Presbyterian Church, he is one of his Church's consultants on Eastern Orthodox relations, and another book by him, "*Icon and Pulpit*", is to be published by Westminster Press this summer.

"I am a Russian", wrote Nicolas Berdyaev: Calian shows that he was also a 20th century prophet with a deep understanding of "the manifest destiny of the Russian people . . . to view the past and present as a steward whose responsibility is to be continuously creative towards the future."

Crucible is published bi-monthly, price 1/6d.

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 objects of the Association explained.
3. By asking the Parochial Authorities to promise a Sunday collection every year either in the service or afterwards at the doors.
4. By uniting in local centres for the study of Eastern Christendom, and for Intercession for Reunion.

Lectures – with or without visual aids – can be arranged by writing to the General Secretary.

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The normal annual subscription is 10/-, 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.