

EASTERN CHURCHES

News Letter

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THE ANGLICAN AND EASTERN CHURCHES
ASSOCIATION
founded in 1864

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The Ecumenical Patriarch Athenagoras I

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The Archbishop of Canterbury

Anglican President:

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EDITORIAL

1969 began with celebrations to mark the twentieth anniversary of the election to the Ecumenical Throne of His All-Holiness Athenagoras I: in the name of all its members the A. & E.C.A. sent its fervent congratulations and good wishes to its Orthodox Patron, with its humble duty and the assurance of our continued prayers. *Eis polla eti, Despota...*

With another longer-than-usual issue, the *News Letter* has now almost caught up with the backlog of events caused by the non-appearance last September: three "news-articles" in the next number (on the Greek Church, the Orthodox at Uppsala, and current theological work) should bring us finally up-to-date - as much as one can ever hope to be in these fast-moving days.

This quarter's principal contributions, the Ecumenical Patriarch's Christmas Message and our Orthodox President's sermon in Westminster Cathedral during the Week of Prayer for Christian Unity, serve to remind us of another field of work for reunion - indeed, in a sense, the oldest - Rome and Orthodoxy; and it is not without its acute relevance to us Anglicans in these dangerous days. The Church of Christ prays from her heart that *all* may be one, in Him.

Metropolitan Parthenios of Carthage caps his report on the Lambeth Conference with another on the Uppsala Assembly, thus inaugurating a topic which we shall pursue further next quarter: we are deeply grateful to him for his labours.

To all our correspondents, we are deeply grateful - even if we have not been able to print all that you have sent! Please do continue to ensure that we know what is going on in and between our respective Churches.

FAIROTICE

THE ANGLICAN AND EASTERN ORTHODOX CHURCHES

...the cause of the Church of England Council on Foreign Relations or, in the matter of entertainment, by the Nikaeian Club. This means that we are free to concentrate on other, and more basic, aspects of our work. Our constitution allows for an unlimited number of local branches of the Association. We have had them in the past and I hope that we may have them again. I am convinced that much of our future work lies at parish and rural-decanal level, and I hope that our members in different parts of Great Britain will have suggestions to make about this.

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

AN APPEAL

St. Gregory and St. Macrina House in Oxford has a library specially concerned with the relations between the Anglican and Eastern Orthodox Churches. The following documents are absent from its archives:

- Reports of the Eastern Church Association for 1896 and 1901-1907.*
- Annual Report of the Anglican and Eastern Orthodox Churches Union, Third, 1909-10.*
- Eastern Churches News Letter, No. 8.*

The Librarian will be most grateful if some readers of the *News Letter* could help him by offering, as a gift or for sale, these missing documents.

NICHOLAS ZERNOV

The Editor deeply regrets that the name of the author of the report on the Lambeth Conference, published in our last number, was omitted quite inadvertently. Careful readers would have gleaned from the *Editorial* that it was written by Metropolitan Parthenios of Carthage; but I deeply regret that His Grace's name was not given more prominence, especially remembering the trouble he took in sending the report so promptly.

HAROLD EMBLETON

CHRISTIAN UNITY IN OUR TIMES

THE ECUMENICAL PATRIARCH'S 1968 CHRISTMAS MESSAGE

"The Kingdom of God suffereth violence, and the violent take it by force."

(Matt xi 12).

Such is the message of this year's Christmas, a message which is neither new nor for this present time only.

The message was heralded by the Prophets of the Old Testament; by the Angel of the Annunciation; by John the Forerunner; by Calvary; by the Holy Sepulchre. The same message was spread by the Holy Apostles who like lightning transmitted it from East to West, from the Giorome of Caesarea to the Catacombs of Rome.

This was the message of the Golden Age of the Church and of its high theological reflection, of the armies of heroes of life and of martyrdom, and of the Ecumenical Councils. This was the message of the common faith in Christ and of the continuous experience of love in sharing the same Holy Chalice during the first ten Christian centuries. All these were and are the continuous testimonies of God's mysterious visitation.

But there came a day when brotherly love grew cold and hatred took love's place, and the Church was disfigured – the Church which Christ wanted to be glorious and spotless, without wrinkle pure and holy.

Today a furious and unprecedented world crisis threatens everything, and the Church, that Great Ark which has kept within herself for twenty centuries the civilisation of East and West, is tossed dangerously by the waves of this stormy crisis.

Men are orbiting in space, to snatch the secrets of infinity, while the young are roused like a tidal wave, menacing everything and everybody. In such an uproar we are still caught discussing the old theme of the "unleavened bread" of the Eucharist, while deeply embedded fermentations shake societies and worlds. Our science

occupies itself with the effort of prolonging life while death unchecked reaps mercilessly the peoples of Asia and Africa.

And the question is: where is Christ the Saviour now? Here is the answer: being divided we have chased Him away, and hence are our endless misfortunes and calamities.

What do the Churches do about this? They negotiate the Priceless – and there is the cause of their fragmentation.

"But where sin abounded, grace did much more abound." (Rom. v. 20).

Thus history today, in restoring things truly and generously, provokes the responsible Church leaders and the entire hierarchy to mobilise theology to become a servant and in this tragic hour recognise "man" (for whose sake God became man) as the unique purpose of their existence and mission. Thus they may renew the Churches and guard the heritage and work in unison for their unification. In this holy effort let boundless love be their watchword and the Will of God their strength.

There are some who maintain that the end of this effort and pilgrimage is far away. But who makes this our march purposeless and endless? Is it not true that the distance has been shortened a lot? Others say that the road is impassable and steep; but the facts show that it has been already softened and straightened. It would be strange indeed if it remained as it was before.

The great ecclesiastical events of the last six years, and more especially our three meetings with His Holiness the Pope of Rome, Paul VI, and his message that "no voice shall ever be kept in silence within the broad concert of the Churches of the whole world", have contributed to the narrowing of the divisions between us and to the bridging of the gulf.

We have exchanged with His Holiness the Pope at our meeting holy crosses and holy chalices; and we offered the same prayer that the merciful God may send down soon to our Churches, Western and Eastern, the grace of offering together the Holy Eucharist and of communicating together in the same Pure Mysteries as was done without interruption till 1054. We can do it now, with serious co-operation, of course, and after diligent and proper preparation.

On the Church's horizon the shining Holy Chalice appears, and it is recognised as our one salvation. All Christian peoples live in this expectancy: they ignore the dogmatical differences and, being unconcerned with them, they see each other now as brother in Christ.

They are impatient and desire to experience the hour of unity, which they understand not as a legend but as an inner and vigorous reality which is attested by the Birth of Christ.

Alas, that the Christian peoples should ever realise their unity while leaving behind the hierarchs and the theologians of their Churches!

It seems that Christian unity has ceased to be any more a "negotiable matter", a theoretical theme, discussed and analysed in fruitless and groundless theological debates. It has become an actuality, a task already done, a question with which "the peace-lovers are struggling" with optimism.

Indeed "the Kingdom of God suffereth violence, and the violent take it by force". "O the depth of the riches both of the wisdom and of the knowledge of God!" (Rom. xi 33). God's decisions are unrepeatable, enclosing the Churches and the peoples into a unity which makes all things new and is to be shared by all.

Rejoice in the Lord therefore, brothers, in telling each other of this mystery. Christ is born and love is poured forth in order that man might become again "humble and happy and strong".

+ ATHENAGORAS OF CONSTANTINOPLE
ECUMENICAL PATRIARCH

THE VISION OF THE NEW CHURCH

A sermon preached by Archbishop Athenagoras of Thyateira in Westminster (Roman Catholic) Cathedral on 20th January 1969, during the Week of Prayer for Christian Unity.

"I will pour out my Spirit upon all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams; your young men shall see visions." (Joel ii 28).

I have selected these verses from the prophecy of Joel which is read in the Orthodox Churches at Pentecost because I share with others the belief that a new Pentecost is taking shape in our days, moving the Church to self-examination and renewal. The Church seems as though coming out of itself, as trying to repossess "the glorious freedom of the children of God" (Rom. viii 21) and this exodus is not without its consequences both inside and outside the walls of the Church.

One may easily see that the customs and habits developed through the centuries have been raised into a status higher than their meaning and nature, imposing conditions which are considered as elements of truth, as sacred traditions and commandments of God. In the effort to leave these elements behind and proceed to its exodus, the Church experiences many difficulties and faces many problems and meets with reaction of considerable extent and a crisis which seems to gather momentum daily.

But God is in command. It is He who directs the exodus and guides the life of His Church. "God's Spirit blows where it wills" (Jn. iii 8) and before its power all reactions and all obstacles, though manifold and formidable, are overpassed and pushed into the background because the purpose of God is invincible and His Will is unrepentable.

The new Pentecost has already started. God has visited His people. And behold our youngsters and our elders see the vision of the new Church. The faithful, those who are within the sacred enclosure of the Church, speak out and prophesy and interpret the vision of the exodus of the Church and its entering upon a new period. The interpretations vary and the notions diverge and those who are outside the Church criticise the Christians who debate their Church's condition. But one can see that they are not far from those who at the old Pentecost thought of the first Christian as being drunken. Those, however, who know Christ and are affiliated with His work cannot help but recognise the phenomenon of the universal discussion of the Christian people as a sign of the renewal, as the new Pentecost of the Church. They consider the reactionary opposition as false conservatism which is destined as such to fail because hypocrisy cannot withstand for long the strength of Christ and the sincerity of His people.

The fact that the young and the old Christians speak and write of the Church's renewal are examples of the new mentality in which one may easily detect the longing for reconciliation and the brotherly embracing of Christian groups. All these are glorious signs that the Lord has visited His people. This is indeed a great cause for rejoicing, because the vision of the new Church becomes day by day more discernible, a fact which helps young and old to be optimistic and at the same time to experience a new agony, the agony of the Church, the agony of the many which passes on to the individual.

The many, with their participation in the debate about the Church, demonstrate among other things a deep interest which must be appreciated and be considered as a healthy sign of a new condition more preferable than the silence of the indifferent people who ignore the Church and God and who are neither cold nor warm (Apoc. iii 6-17).

The youngsters who disagree with the schemes of the ecclesiastical authority and with the hermeneutical notions about the Gospel stand among other things as a proof that the renewing, the regenerating power of Christ is at work within them, though they have not as yet detected it. And the elders who see the vision which the Western Church has glanced at with the eyes of Pope John XXIII of blessed memory, the vision which the Eastern Church gazes at with the eyes of Patriarch Athenagoras I, gladdens the hearts and the minds of the Christian people because it manifests that the separating walls are falling, the chasm is bridged and the

scattered gathered from the West and from the East to form a glorious procession in unity towards Christ.

What is the vision of Pope John? The great and saintly Pope saw the vision of the exodus of the Church towards its renewal. The *aggiornamento* of the Pope opened the windows and the doors of the Western Church to let fresh air come in and to send out love and faith with hierarchs and theologians to search for the love and faith of other Christians.

And what did they find? They found the same love and the same Christian faith they possessed. They discovered that which St. Paul has described as the strength of the united followers of Christ – “One Lord, one Faith, one Baptism, one God and Father of all who is above all and through all” (Eph. iv 5). This openness brought about other things important and necessary, such as the creation of the Secretariat of Christian Unity in the Vatican headed by the great and enlightened Christian Priest, the late Augustine Cardinal Bea, who taught the Christians of the West and of the East the great and simple lesson that the unitive bond of baptism is stronger than the divisive fanaticism of differences.

Dear brothers in Christ, it is true that the vision of John XXIII has not as yet been completely grasped. His successor, the saintly Pope Paul VI, and the dedicated Bishops around him in the Second Vatican Council, with its decrees *De Ecumenismo* and *De Ecclesia*, contributed immensely to its interpretation, however not without difficulties. It is not easy to detach one's attitude from what has been customary, nor to replace what is formal with the simple and the essential notions of the Gospel. The pilgrimage of Pope Paul VI to the East, and the friendship which he cultivates with the people and leaders of East and West, show clearly that the leadership of the Western Church tries to shake off the remnant of isolating exclusiveness and to lead the Church outside itself to meet other Christians and to live and think and work together for the solution of common problems and to face the common threats against the people of God.

What the people of God hope for is the enlargement of the vision of Pope John and its becoming real, more extensively to the end that the renewing powers of God be revealed more radiantly, that the exodus of the Western Church may gather momentum towards the march with the other Christians to meet Christ, the only Shepherd and Leader of all.

And what is the vision of the Patriarch Athenagoras? I have the greatest honour to serve under this great Christian priest, and I recall many of his deep Christian thoughts. There are some who think that the Patriarch is a dreamer; but we must be grateful that we have men like him, men of vision, pioneers, dedicated spiritual leaders. For as the Bible says “where there is no vision the people

perish” (Prov. xxix 18). The Patriarch at the end of his busy day visits the Cathedral to pray alone in the darkness of the night. There he stands in front of a famous icon of the Virgin Mary called *Panaktaristos*, a genuine copy of which one may see in London in the entrance of Lambeth Palace. There he prays and lights three candles every night, one for the Church of East and West, one for the World Council of Churches, and the third for all workers for peace and goodwill all over the earth. Then, he ascends the many steps towards his humble quarters to breathe fresh air from the window and to gaze at the horizon. In that position, as he told me, he sees often a huge Chalice appearing from behind the Dome of the Cathedral, and rising up to disappear in the skies.

The Chalice, the Patriarch says, is the nostalgic expectancy of the Christian people. In the common Chalice there exists what all Christians long for, the common unity with Christ the One Shepherd and Saviour of the world. As long as we keep ourselves afar from the Chalice, we all will be also kept afar from Christ. “The Body of Christ is food indeed and His Blood is drink indeed” (Jn. vi 55). This saving Food and Drink kept us united for eleven centuries; for it is an historical fact that before 1054, the fatal year of the Schism, there existed most of the theological and liturgical differences characteristic of the West and of the East. However, the common Chalice of the Holy Eucharist preserved the bond of unity between West and East. The schism was sealed only when we mutually turned away from the common Chalice.

Now since December 1965 the schism is annulled simultaneously in Rome and in New Rome *de jure*. Historians have observed that since the schism came *de facto*, by the mutual withdrawal from the common Chalice, its *de jure* revocation must be finalised *de facto*. What then is needed is, as the Patriarch proclaimed in his recent Christmas Message, “serious co-operation and a necessary and diligent preparation”. The work, however, for the meeting of this serious need is checked and halted by various forms of reaction construed both in the East and in the West. It is on account of this kind of reaction that the exodus of the Church is not an easy venture.

To be sincere we must confess that we all participate in placing formidable obstacles and in contributing to this crisis that the Church faces today. Try to give an answer to the following questions and you will see how much we are all responsible for preventing the exodus of the Church. What will be the form of the new Church? What does unity presuppose?

To many Christians in the West, union means recognition of the Bishop of Rome as the Shepherd of the Universal Church. This idea, though digestible in the West, constitutes for Eastern Christians a scandal which provokes resentment against any understanding, any dialogue between East and West.

But those who study the life and the theology of the Church cannot ignore its past. Justly the prolific Protestant theologian, Karl Barth, who now sleeps in the Lord, wrote that theology to serve the contemporary Christian community must establish itself on yesterday. The witness of theology, like the Christian community itself, springs up from the fountain head of the past. And this is exactly what Patriarch Athenagoras means when he recommends the adaptation of "neopaterism".

Turning our attention to the Fathers of the Church who have formulated and recorded the content of the Holy Tradition, we will acquire genuine strength to synthesise our own ideas and temporary counsels with the notions of the Church for the benefit of the Christian community. The axiom of St. Vincent of Lerins, "*non nova sed nove* – not new, but in a new way"; summarises what the Patriarch means by "neo-paterism". For it would be unwise and an impious gesture and a spiritual danger to ignore, in shaping the new Church, the experiences of the Saints of the past – the Apostles, the Martyrs, the Confessors, and the findings of the Ecumenical Councils of the Undivided Church.

The renewed Church will not wish to, nor will it, change the faith and the order of the One and Holy Church. It must, however, cast away all the schemes and elements that have become in the past, and still stand today, a cause of schisms and divisions which disfigure the Church and present it today both as anachronistic and even as anti-Christian.

The Orthodox East considers as indispensable elements that the new Church in its establishment in unity must keep intact all that the Ecumenical Councils of the Undivided Church proclaimed to be believed by all. These are the foundations of the Church to which we are recalled, to respect and implement with our contemporary experience and interpret in our new way and method.

The new way and the new method is love, the ever-old and ever-new doctrine of Christ which no theory, theological or ecclesiological, may substitute. The depth of Christian love is not yet completely fathomed. The Church has proclaimed it as revelation and as doctrine. The same Church is called to practise it and to establish itself and its faith on it, in order to save the people from division and antagonism and indifference to God, which begets atheism and nihilism.

The Christian West recognises the same foundation of faith and order also as indispensable for the establishment of the new Church in unity. Nevertheless, in the effort to shake off all that has been in the past introduced as necessary, notions and practices and customs and all the other elements that have contributed to its isolation and exclusiveness, in leaving all these behind and initiating its exodus, the Western Church is facing a many-sided crisis which day by day gathers momentum. Pope Paul and his brother bishops

have spoken courageously about this crisis and the obstacles which the Western Church finds in its way towards its *aggiornamento*. The crisis, however, will be overcome because the Church is guided by the Holy Ghost and will never lose the way which it must take with the other Christians, and proceed in faith and in peace towards Christ.

What the Christian people need is not a new faith or a new order. They seek and demand liberation from all the trivialities and unnecessary elements that in the past have served perhaps the great cause of the Church but which however today offer nothing for the edification of the Christian conscience and brotherliness.

The theologians of the West and their hierarchs study and examine these demands thoroughly; and in their dedicated lives they know how to distinguish the old that must be kept inviolable and to formulate it in a new way, acceptable to contemporary people of Christ.

Their task is indeed difficult and it cannot proceed in a quick way; and the Christian people are called to co-operate respectively with their shepherds, to the end that the Church may come out of itself in glory and proceed in the new era of its saving mission, in peace and in integrity.

Beloved brothers: Christ said that the Kingdom of God suffers violence, and His people guided by the Holy Ghost try to take it by force, with the intention that the Church may find itself in the march with other Christians towards Christ. The movement of unity is an example of this violence which all the Christian people have adopted because they long for the common Chalice and the common worship. The shepherds are called to recognise this longing of their people and, setting aside the old quarrels about distinctions and privileges and primacies and theological theories, they must preach the faith and the love of Christ in their evangelical integrity and broaden themselves in helping to widen the way, assisting and leading the march of the people towards Christ. Christ said to the shepherds "that the sheep hear His voice and He leadeth them out and He goeth before them" (Jn. x 3-5). It would be tragic failure if the flock marches on and the shepherds stay behind, to continue the debate on privileges and primacies, on leavened or unleavened Eucharistic Bread, on the purging after death, while life today needs catharsis and re-orientation and rich repletion of love. Let us pray that our march may be helped and guided by those who have been called to lead. Let us entreat the Lord to help us shorten the distance of the way and add to the old, new bridges for the meeting of the people within the Chalice of the Holy Eucharist, the Mystery which unites everyone with the other and all with Christ. Amen.

+ ATHENAGORAS OF THYATEIRA

THE UPPSALA CONFERENCE

The General Assembly of the World Council of Churches (W.C.C.) held its third meeting, since its foundation at Amsterdam in 1948, at Uppsala in Sweden from 4th to 19th July 1968: the first met at Evanston, U.S.A., and the second at New Delhi, India.

Representatives from nearly all the member-churches (over 200) took part in the Assembly: they numbered more than 700. All the Orthodox Churches sent their representatives, as all are members of W.C.C.: the Church of Greece did not send representatives to Uppsala.

The Roman Catholic Church sent observers who participated in the Assembly's work: of course, they had no voting rights. And Youth was represented officially.

The basic theme of the Assembly was: "Behold, I make all things new", from the Apocalypse. The Assembly was divided into six major sections:

- (a) The Holy Spirit and the Catholicity of the Church.
- (b) Renewal in Mission.
- (c) Economic and Social Development of the World.
- (d) Towards justice and peace in international relations.
- (e) The worship of God in a "secular" age.
- (f) Towards a new way of living.

And further into 32 committees and sub-committees.

Each committee and sub-committee examined its subject and submitted its findings to the General Assembly, which discussed them and passed resolutions unanimously or by voting. Each section studied its subject and reported to the General Assembly, for their decision. The discussions in section and in committee were absolutely free; and each individual representative put forward his views and stated his position clearly on every topic. Every position was developed in sincerity, in Christian humility, and in love.

It should be noted that in its Assemblies and Conferences the W.C.C. always follows a traditional line, which really leads to the passing of resolutions which correspond to the member-Churches' outlooks. Nothing is secret: all is open.

The Orthodox representatives were mindful of the decision in the communique of the Inter-Orthodox Conference at Geneva, 8th-15th June 1968, which stated: "as for the participation of Orthodoxy in the work of W.C.C., (a) to express the general conscience of the Orthodox Church, that she is an organic member of W.C.C., and her firm resolve to contribute to the total advancement and success of the Council's whole work by all the means at her disposal, both theological and other; and (b) accordingly to seek the taking of

specific measures, as much on the part of the local Orthodox Churches as of W.C.C. At the same time, the Conference spoke of the importance attached by the whole Orthodox Church to the work of the forthcoming Fourth General Assembly of W.C.C. at Uppsala and considered how Orthodoxy might make the fullest possible contribution to it."

It is a well-known fact that most member-Churches belong to the Protestant tradition, and so it is natural that in the sections and committees, as well as in the General Assembly, a "protestant" spirit should prevail; but as the history of W.C.C. has unfolded, this spirit is undergoing (whether or not under the influence of the Orthodox tradition) at least a certain "shortage of breath"; for it perceives that another, ancient tradition is alive. This tradition it cannot deny, and it is obliged to observe its opinions and to confess that they exist and are not something foreign to the life of the Church of Christ.

Such is the penetration of W.C.C. by the Orthodox and what they have to offer; and so their presence is necessary and a matter of duty. Nowadays W.C.C. listens to Orthodox voices, discusses Orthodox positions, and studies the views of the Orthodox Church. In the resolutions, the reports and the discussions the presence of Orthodoxy is manifest and their point of view is explicit. Moreover, Orthodoxy observes and understands the historical road of Protestantism, and she is able to interpret the results of the Protestant movement.

The decisions of W.C.C. are not binding upon the member-Churches, but are sent to them for study and deliberation.

At the Assembly in Uppsala, right from the outset it was clear that there was a tendency and an attempt on the part of the Church to face up to the modern world's problems. The life of the world in our time - its fear of war, the drama of the poor nations, hunger, racial divisions - was the dominant factor in the spirits and minds of most representatives. Dogmatic subjects ought to be put aside, since for many they do not help human society in its hunger. Bread, practical subjects, social problems, these are the topics of the age. Heresy is the refusal to help a neighbour and not only the denial of the truth of faith in Christ.

The young especially were unwilling that the Assembly should be concerned with any dogmatic subject: it was impossible in the face of the drama of war which was imminent for many and already present in Vietnam and Nigeria - the tragedy of Biafra, the misery of the under-developed peoples, injustice against black men and yellow men in Africa, Asia and Latin America. There could be no place for a subject like the catholicity of the Church and the Holy Spirit, said the young.

For the most part, therefore, practical topics were discussed at Uppsala; but they did not succeed in stifling questions of dogma,

or of faith and order. In essence, life and work are inseparable from faith and order; and "man shall not live by bread alone" is a vital truth. Orthodoxy, whilst not denying the neighbour's need of bread (which is a spiritual struggle), always strives to express the spirit of the one Church within whom God lives and whose head is Christ, and by whom also every struggle must be waged; for the Church is the one, holy, catholic and apostolic truth of God on earth, by whom "all things are made new".

The *first Section*, which was concerned with "the Holy Spirit and the catholicity of the Church" was and is the stage of Orthodoxy's struggles. The meaning of catholicity, which is faith in our Church for ever, was developed in detail by nearly all the Orthodox representatives in the Section. In this field every Orthodox perceives how different the various traditions are, and how far apart one Church lives from another in many cases. Patience is required, and a struggle in the Lord. The Section's Report, like all sectional reports, is certainly not altogether Orthodox; but it does contain Orthodox opinions which show that, in the unfolding history of W.C.C., Orthodox positions are being put out in its reports.

In former Assemblies Orthodoxy was, of course, obliged to publish her own communiques, in order to formulate her position. This she did because the W.C.C.'s reports were completely foreign and utterly opposed to her faith. At New Delhi and at Uppsala this did not happen. It does not mean that she accepts all the reports as they stand, but it shows that they do contain both her views as well as views which are not contrary to the truth in Christ, which would force Orthodoxy to take another course. The Report's opening words are true: "(the Holy Spirit) is transforming the relationships between separated Christian communities, so that we now speak to each other with greater mutual trust and with more hope of reconciliation. . . ."

It continues: "we recall recent events which fill us with deep gratitude and humility: advances towards the union of separated Churches; the formation of ecumenical groups in thousands of different places, small as well as large; the discovery of a new fellowship in prayer and praise, in mission and social action; the mutual contributions of Eastern and Western Churches; the powerful signs of renewal within the Roman Catholic Church".

What is noted at the end of the Report, that "it is a basis and instrument for further discussion", that it is "a summary of matters considered in the Section", and that "a variety of theological positions was expressed in honest and vigorous interchange", is valid for each Section's and committee's report.

The *second Section*, on "renewal in mission", was concerned with theoretical matters but even more with practical ones. A basic difference was the relationship of mission to the Church, the

Body of Christ. For the Protestants (many of them) the relationship is not so close but rather is associated with the head only (Christ) and not His body. The link between mission and the Holy Trinity and the Church was discussed, and it is clear in the Report that missionary work could not be alienated from the Church. Methods of missionary work, ways of thinking and courses of action in the modern world were discussed; and whereas for Orthodoxy all these things cannot be subjects of divisions, for Protestants they are divisive. And there is a certain truth in this point of view.

Points from the Report: "mission bears fruit as people find their true life in the Body of Christ, in the Church's life of Word and Sacrament, in fellowship in the Spirit. . . ." "The new man" was the basis of the Section's discussions, and here it was obvious how practical matters are bound up with dogmatics.

The Metropolitan continues to summarise the work of the other four Sections, and he refers to the development of the relations of the Roman Catholic Church with W.C.C. At the end, Patriarch Germanos of Serbia was elected a President of W.C.C.; and during the Conference the Orthodox Divine Liturgy was celebrated in Uppsala Cathedral by Archbishop Paul of Finland, Metropolitan Nikodim of Leningrad and Metropolitan Amfilanos of Calabria. He concludes:

What W.C.C. has to offer is positive and substantial, conducive to the advancement of unity according to the will of God. The presence of Orthodoxy assists W.C.C., and all the Churches of God, on their road towards the union of all; and it has contributed to the beginning of the W.C.C.'s dialogue with the Roman Catholic Church.

The problem of the union of all is in God's hands: Orthodoxy has never stood aloof from this striving for union, since she believes that it is the Lord's will that there be one faith and one Church.

+ PARTHENIOS OF CARTHAGE

P.S. At Uppsala Metropolitan Parthenios of Carthage represented the Patriarchate of Alexandria: he was vice-chairman of the Section on Renewal in Mission, and chairman of that Section's committee on the dogmatic aspect of mission in renewal. He was elected to the Central Committee of W.C.C. by the General Assembly.

SOME COMMENTS ON THE 1968 LAMBETH CONFERENCE

The Archbishop of Minsk and Byelorussia, one of the Russian Orthodox Observers at the Lambeth Conference, gives an interesting account of its activities, from the Orthodox point of view, in the

Journal of the Moscow Patriarchate for November 1968. Among his comments are the following:

"The first Lambeth Conference was held 100 years ago, when the British Empire was at the zenith of its power. . . . Now, when the British Empire has collapsed, the Anglican Church sees that there is a danger of also collapsing in the sense of its various Provincial Churches separating themselves off as independent ecclesiastical units. It is, therefore, taking all possible measures to preserve its unity, even though only in externals".

And again, on the subject of the report on The Church and Unity, he writes: "As we have already said, the Anglican Church itself is feeling a well-founded anxiety with regard to its own internal unity. The British Empire, uniting together different national Anglican Churches in provinces (as they are still called in England), no longer exists, and many countries that have attained political independence would like also to have independent Churches. For this reason, the conference of Anglican Bishops decided to strengthen the union of the Provincial Churches within the framework of the Anglican Church".

Other comments are that unity of belief must precede Eucharistic unity (therefore, the Archbishop of Canterbury's proposal to re-establish Eucharistic unity as it was before the divisions without regard to previous theological agreement is not acceptable to the Orthodox), and that the main disability of the Anglican Church remains, as it always has been, the Royal Supremacy (now in the form of Parliamentary Supremacy), although the Anglican Church is showing a welcome spirit of *aggiornamento* as regards the role of the laity, the Diaconate and Deaconesses, and in the revised view of the Thirty-Nine Articles.

R. F. AVERY

A LETTER FROM ADDIS ABABA

His Beatitude the Patriarch Justinian of Rumania, accompanied by two bishops and an archimandrite, visited Ethiopia from 15th to 24th January, 1969 as an official guest of the Ethiopian Orthodox Church.

Considerable prominence was accorded to his visit in the press, where he was described as "an active promoter of inter-Orthodox and world ecumenism in the framework of the World Council of Churches". It was also stated that he reserved a special place in his concern for the cultivation of fraternal relations with the Ancient Oriental Churches, especially the Ethiopian.

The Patriarch was met at the airport by the Prime Minister, and during the next few days he had two audiences with the Emperor; and on Saturday, 18th January, the Eve of Epiphany (Timket), he

accompanied the Emperor to the great ceremonies in the open air on the Janhoy Meda, in the centre of the capital.

His Beatitude made his first call on arrival, not unnaturally, at the Patriarchate; and the next day he spent two hours there conferring with the Ethiopian Holy Synod. The Abbot of the famous Monastery of Debre Libanos was his host for an official lunch one day; and he also visited the convent at Sabata, where he spoke of the flourishing state of the religious life in Rumania and gave presents to the nuns. In the same village he visited the Blind School run by the Haile Selassie I Foundation, whose Director is an Irish Presbyterian minister.

When the Patriarch Justinian visited the Theological College of the Holy Trinity, he addressed the students: he spoke about the ecumenical movement and the need to co-ordinate inter-Orthodox relations, and in particular he called for an exchange of theologians, students and books, backing up this appeal by himself donating some books to the library.

On the Sunday evening the Abuna Theophilus gave a formal Dinner in the Patriarch's honour, at which it appeared that we two Anglican priests were the only non-Orthodox guests. In his reply to the Abuna's address of welcome, the Patriarch dwelt at length on anti-Fascism and on the efforts of Mr. Triltescu and Lord Cecil in 1936 to organise support for Ethiopia.

On the next day it appears that His Beatitude went to see the Church of St. Mary at Debre Tsiqhe, some 55 miles north of Addis Ababa, accompanied by the Ethiopian Patriarch Basilios; for the latter this would be an extremely rare, not to say unique, public appearance by the latter, who is reckoned to be now a permanent invalid.

Leaving the capital, the Patriarch spent four days touring in the interior (visiting St. George's Church at Bahar, the Trissat Falls and the hydro-electric works there, the famous rock-churches at Lalibela, and Axum) before flying back to Bucharest from Asmara.

The visit of Patriarch Justinian was an undoubted success, and the officials at the Patriarchate were very pleased with it all. So far as I can discover, this was the first visit to Ethiopia by the head of any of the *Chalcedonian* Orthodox Churches. To judge from the press reports, nobody would guess that the Ethiopian and Rumanian Churches were not in communion with each other: the talk was all of "inter-Orthodox co-operation", without any differentiation in public between Chalcedonian and non-Chalcedonian. The Patriarch did not visit the Greek Orthodox church, and there is no Rumanian community in Ethiopia; but he did have cordial private conversations with the Greek Orthodox Metropolitan Methodios of Axum, to whom he gave a beautiful pastoral staff.

PHILIP J. COUSINS
ANGLICAN CHAPLAIN

NEWS AND CAUSERIE

THE ECUMENICAL PATRIARCHATE

Last October, the Mayor of Istanbul and two Members of the Turkish Parliament visited the Ecumenical Patriarchate. No reasons for the calls have been given; but they were the first such official calls since 1965 when, in less happy circumstances, three representatives of the Government went there to examine the archives and records.

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Speaking to the *Pro Oriente Foundation* in Vienna (set up in 1964 by Cardinal König to foster relations between the Roman Catholic and Orthodox Churches) on 26th November, Metropolitan Meliton of Chalcedon said that he hoped that the Roman Catholic Church would become a member of W.C.C.

Referring to the Uppsala Assembly he said: "On the theological side, the participation of the Roman Catholics (as observers) and the Orthodox greatly helped the Assembly to orientate itself towards more Catholic standpoints - I am using the etymological sense of the term". The speeches by the Orthodox Metropolitan Ignatios Hazim and the Jesuit Fr. Roberto Tucci had been "highlights of the Assembly and opened deep spiritual horizons".

ALEXANDRIA

At last autumn's sessions of the Holy Synod, meeting under the chairmanship of the new Patriarch Nicholas VI, seven new Metropolitanians and two Auxiliary Bishops were elected: thus all vacancies were filled, and the old Archdiocese of Johannesburg was divided into three new Dioceses.

The Alexandrian Holy Synod now comprises Metropolitanians:-
Constantine (Katzarakis) of Leontopolis (Ismatlah);
Synesios (Laskaridis) of Nubia (Khartoum);
Parthenios (Koinidis) of Carthage (Tripoli, Libya);
Cyprianos (Papadopoulos) of Central Africa (Burundi);
Efstathios (Efstathiou) of Accra & West Africa (Yaounde, Cameroon);

Barnabas (Foraras) of Pelusium (Port Said);
Paul (Menas) of Hermopolis (Tanta - for the Arabic-speaking);
Pauli (Lingris) of Johannesburg;
Cyril (Papadopoulos) of Rhodesia (Salisbury);
Paul (Barnabas) of Capetown;
Methodios (Fouyas) of Axum (Ethiopia);

Nicodemus (late of Nubia) of Eirenoupolis & E. Africa (Dares-salaam).

The Auxiliary Bishops are Aristarchos (Mavrakis) of Marroitis (Alexandria) and Dionysios (Hajivastleiou) of Heloupolis (Carro); they are not Synodical Members.

Bishops Methodios Fouyas and Aristarchos Mavrakis had been serving in England; and Brother Cuthbert Fearon (Assistant Secretary) represented A. & E.C.A. at Bishop Aristarchos's consecration in Hendon on Sunday, 12th January 1969 by Archbishop Makarios of Cyprus, Archbishop Athenagoras of Thyateira and Metropolitan Melitios of France.

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On 28th November 1968 the Holy Synod adopted the following Resolution: "that from today the dress of a 'clergyman' will be the clerical attire of ALL clerics of the Greek Orthodox Church, high and low (bishops, priests and deacons) OUTSIDE the church".

TH. D. MOSCHONAS

ANTIUCH

Last September the Lebanese Cabinet issued a decree, authorising the Patriarchate of Moscow to acquire land at Kafarchma, three miles south of Beirut, in order to erect there buildings for a Russian Orthodox delegation. The decree says that this representation will be permanent.

JERUSALEM

On 4th January, at the meeting of the Electoral College at the Community's *metochion* in Cairo, Archimandrite Gregorios Maniatopoulos was elected Abbot and Archbishop of Mount Sinai, in succession to the late Archbishop Porphyrios III who died in Carro last November at the age of 90.

The Archbishop-elect, who was born in Asia Minor in 1912 and came to Egypt as a refugee after the disasters of 1922, has been on the staff of the Abbatial School (of which he is a former pupil) since he graduated from the Athens Theological School in 1938.

The election was immediately to the Patriarch of Jerusalem, in whose jurisdiction the venerable Monastery of St. Katherine lies.

RUSSIA

On 12th September last, in Leningrad, Archimandrite Pierre r'Huilier was consecrated bishop, with the title of the Chersonese and to serve in charge of the parishes in France which are in the Russian Exarchate in West Europe (under Metropolitan Antony of Surozh).

Later, on their return to Paris, the two Bishops gave a press conference, during which Metropolitan Antony said that Bishop Pierre's appointment, as a Frenchman in charge of French parishes,

marked a "turning point for Orthodoxy. A generation of immigrants has been here for fifty years: they have retained their sense of having lost their country. Today, young Orthodox of Russian extraction feel themselves to be French. . . . Not only is it a natural and possible development: it is a present reality which has a future.

"There are, according to the most modest estimates, about 100,000 Orthodox in this country who are not linked with any one jurisdiction. There are Greeks, Rumanians, Yugoslavs, and Russians, but very many are of French nationality, having been born here: it must not be forgotten that they are the grandchildren of immigrants who have grown up to adult life in the past fifty years".

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A Russian Orthodox delegation, of three members led by the Archbishop of Omsk, visited Ghana during last December at the invitation of the Ghana Council of Churches. The Soviet Ambassador in Accra issued an official communiqué, expressing the hope that this visit would "contribute to a better mutual understanding of the life and ecumenical efforts on the part of the Churches of both countries". It added that the delegation would be happy to offer in Moscow the same hospitality that it had received in Ghana.

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Bishop Vladimir Sabodan, representative of the Moscow Patriarchate with W.C.C.'s headquarters in Geneva, has been appointed Bishop of Pereyaslav-Khmelnitzky in the diocese of Kiev. No successor has yet been named for the post in Geneva.

SERBIA

For the first time since the last War, a new edition of the Bible has been published in Yugoslavia. The Zagreb newspaper *Borba*, advertises three editions, including a luxury edition costing 2000 dinars (over £60). The translation is said to be from the original and to be the first such in Yugoslavia. (EPS)

RUMANIA

During the session of December 1968 the Holy Synod of the Rumanian Orthodox Church renewed a previous decision concerning the introduction into the ecclesiastical organisation of *bishop-vicars* at each Archbishopric and Bishopric, as auxiliary organs of the titular archbishops and bishops.

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A delegation from the Ethiopian Orthodox Church, led by the Most Reverend Abuna Theophilos, Archbishop of Harar, officially visited the Rumanian Orthodox Church for the first time from 6th to 15th November 1968. During his stay in Rumania the Archbishop

had discussions of mutual understanding between the two Churches with His Beatitude Patriarch Justinian, high Church officials and professors. The delegation visited some of the historical and cultural centres, monasteries, ecclesiastical and theological institutions, and had direct experience of the present life of the Rumanian Church. He was also received by the General Secretary of the Department of Cults, Mr. D. Dogaru.

The delegation was interested in the training of the five students from the Ethiopian Orthodox Church who are now completing their theological studies at the Theological Institute (of University level) in Bucharest. This visit has renewed the relations between the two countries and the Churches, and it will have a great significance in the contemporary Ecumenical Movement.

ION BRIA

DEACON IN BUCHAREST

BULGARIA

The Bulgarian Orthodox Church has formally accepted a reformed calendar which will synchronise its celebration of feast-days with those of most other Orthodox Churches and will make its dates coincide with the generally accepted Gregorian Calendar. The use of the new calendar would abolish "the anomaly of celebrating the New Year during the pre-Christmas period of fasting". It was said that the change reflected a "striving for the uniformity and unity of Christian faith". (EPS)

GREECE

The next issue of the *News Letter* will contain a complete article on recent events in the Church of Greece: in the meantime, attention is drawn to certain significant events.

A recent decree by the Greek Government gives the Church of Greece a new Constitution, to replace that of 1943: although the Church's long-standing demand for complete independence is not granted, there is to be a "general church assembly" of clergy and laity, with control over the Church's financial and administrative affairs and also with consultative rights in the matter of appointments to bishoprics. Similar bodies at all levels are to be set up, right down to the parochial level. Certain small dioceses are to be absorbed in neighbouring sees as they fall vacant.

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Last autumn Archbishop Hieronymos made a strong appeal to young men to come forward for ordination. More than 1000 parishes were without benefit of clergy: of 2000 recent candidates for Holy Orders, only 24 had completed a secondary education: of 7,350 priests, only 250 had studied theology. In this situation the appeal was directed primarily to young students.

On Mount Athos a disastrous fire has done great damage both to the buildings and to the literary and iconographic treasures of St. Panteleimon's Monastery: this is not the first, by any means, and obviously the circumstances of the Holy Mountain make fire-fighting and salvage difficult.

The Greek Government's recent legislative action, designed to check the plundering of the Athonite libraries and icons by compelling the proper cataloguing of all works of art there, should also help to avoid such irreparable destruction in future.

CRETE

The official opening ceremonies of the Orthodox Academy of Crete took place in Kolymbari Chania on 13th October 1968, in the presence of representatives of the Orthodox and Roman Catholic Churches and of W.C.C., high officials of the Greek Government, and a large crowd of the faithful.

During January's Week of Prayer for Christian Unity, a theological symposium was held there: this was the first ecumenical meeting, attended by Orthodox, Protestants and Roman Catholics, to be held in Greece. Taking part were the Dean of the Theological School at Thessaloniki University (Prof. John Anastasiou), a Roman Catholic priest (Fr. Demetrios Salahas), and Mr. Karavounis of the Greek Evangelical Church: the chairman was the Academy's director, Mr. Alexander Papaderos: the theme was "ways of re-establishing church unity". At the end a summary evaluation was made by Metropolitan Eirenaos of Kissamo and Selino.

FINLAND

At the end of November 1968, the Orthodox Church of Finland celebrated the fiftieth anniversary of its national independence. A series of festivities took place in Kuopio, which is the administrative centre of our Church. The President of Finland and Mrs. Kekkonen took part in the celebrations, together with other prominent guests: also, the Lutheran Church of Finland and the Roman Catholic Church in Finland were represented officially. In his congratulatory address President Kekkonen expressed, in a very positive way, his deep appreciation of the work of the Orthodox Church in the country, as one of the two national Churches of Finland. The local press showed a vivid interest in the celebrations.

Already in October there had been a similar remarkable event, when the Orthodox parish of Helsinki celebrated the first centenary of the Orthodox Cathedral in the Finnish capital. Last summer the Cathedral underwent a thorough restoration. The festivities were attended by a great number of guests, among them the President of the Republic and Mrs. Kekkonen, a Russian delegation under the leadership of Metropolitan Nikodim, various Finnish prelates

and Church leaders, etc. His Eminence Archbishop Paul of Karelia and All Finland celebrated the Divine Liturgy together with Metropolitan Nikodim of Leningrad, Bishop Alexander of Helsinki and about thirty representatives of the Finnish clergy. The Orthodox parish of Helsinki, which has about 12,000 members, is the largest parish in the Finnish Orthodox Church. Immediately after the cathedral festivities the Orthodox Students' Association in Finland observed its twentieth anniversary with a ceremony in the Minor Hall of the Helsinki University.

The Finnish Church has received a new central building in Kuopio. Before the last Russo-Finnish War the Church had its central organs and institutions in that part of Karelia which now belongs to the Soviet Union. After the war various temporary premises have been in use, but now the problem has been resolved on a more permanent basis. The Archbishop's residence, the offices of the Church administration, the ecclesiastical seminary of the Church, an Orthodox church museum, etc., are housed in a new central building, which consists of five separate wings, united by covered passages. In one of the wings there is also a small church, where some of the old icons of Valamo and Konevitsa – these were island monasteries in Lake Ladoga – have found a new home together with some new icons in the Byzantine style.

The General Church Assembly, which normally holds its sessions every fifth year, will be convened to an extraordinary session this April. On the agenda there are three items: the election of a new suffragan, a reorganisation of the Monastery of New Valamo, and the question of Finnish membership in the W.C.C.

JOHANNES RINNE, ARCHIMANDRITE

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.

SUBSCRIPTION

The minimum 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.