

EASTERN CHURCHES

# News Letter

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Anglican and Eastern Churches Association*

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*No responsibility can be accepted either by the General Committee or by the Editor  
for the views expressed by contributors*

ANGLICAN AND EASTERN CHURCHES ASSOCIATION

## Annual Festival 1969

Saturday, 11th October

### The Holy Liturgy

will be celebrated in St. Sava's Serbian Orthodox Cathedral,  
91 Lancaster Road, London W.11  
(by kind invitation of the Very Revd Archpriest M. Nikolic)  
at 11.30 a.m.

*Preacher:*

The Lord Archbishop of Wales

### Buffet Lunch

will be provided for those who order it in advance from the  
General Secretary

### AFTERNOON MEETING

at 2.30 p.m.

*Speakers:*

The Right Reverend Bishop Lavrentije  
The Very Reverend Miloye Nikolic

### The Annual General Meeting

will take place immediately after the Afternoon Meeting

### CORRECTION AND APOLOGY

The printer's error, which displaced Professor Agouridis's name so that it appeared immediately after the title of the following article by Archbishop Basil Krivocheine, is deeply regretted. Luckily attention had been drawn in the Editorial both to the importance of the paper on the *Filioque* and also to its author.

Momentary (at least) perplexity and possible embarrassment must have been caused to both our distinguished contributors, as well as to all our readers; and therefore the Editor feels bound to point out that that particular mistake had been corrected in proof-reading but still managed to get past the printer.

### TREASURERS NOTES

Earlier this year, an appeal was made for a voluntary increase in the annual subscription and an appeal was also made to those members whose subscriptions were in arrears.

The results of those operations can only be described as moderately successful.

The Association is hoping to extend its activities and influence, but this needs money. It is hoped, therefore, that those who have not yet responded to the appeals will do so, if at all possible.

The Treasurer would like also to emphasise the following points:

1. In future, will you please pay your subscription annually to the Treasurer (address given on the inside front cover of the *News Letter*). A receipt will be sent to you with the next issue of the *News Letter*.

2. Where it is possible, will you please pay by Banker's Standing Order. A specimen form will be sent to you on application to the Treasurer. No receipts are issued for payments made in this way.

3. Those who subscribe at least 10/- *per annum* can increase the value to the Association of their subscription by entering into a Deed of Covenant. For example, an annual subscription of 10/- is worth approximately 17/- when tax has been recovered (at the present rate of Income Tax). There are two conditions:—(a) you must pay British Income Tax at the standard rate of 8/3d on a part of your income which is at least equal to your gross annual subscription; and (b) you will have to sign a suitable Deed of Covenant. The Treasurer will supply a suitable form upon request, and will also be pleased to answer any queries that you may have.

J. S. S. ULLMER

## IN MEMORIAM

Professor Hamilcar Alivisatos  
Died 12th August 1969

On the very eve of going to press the news of the death of a beloved and revered figure in Orthodoxy and in the whole of Christendom has broken upon us. There is no time to prepare an adequate obituary for this number of the *News Letter* but simply to record the unhappy news and to express to his widow our deep and affectionate condolences.

Hamilcar Alivisatos was a scholar of international repute, who held degrees from the Universities of Athens, Leipzig and Berlin by examination and thesis and among whose many honours was that of D.D. *honoris causa* from the University of Oxford. For thirty nine years he occupied the Chair of Canon Law in Athens University, and most of the Bishops of the Church of Greece were proud to claim him as their teacher.

For many years, and until very recently, he served as Royal Commissioner to the Holy Synod of the Church of Greece; and not the least of his services to his beloved Church was his unremitting struggle against undue conservatism and her tendency to isolationism.

In the wider field, and especially in the Ecumenical Movement of this century, he was numbered among that select group of leaders both in thought and in action. Those of us who found our way to Greece, as students and as mere visitors, instinctively turned first to Alivisatos for advice and help.

Belying his small physical stature, he was a veritable giant amongst men—even in a generation which produced not a few giants.

Give rest, O Lord, to thy servant with thy Saints . . . H.E.

## SERBIAN CHURCH ANNIVERSARY

This year marks the 750th anniversary of the autocephalicity of the Serbian Orthodox Church: in 1219 there took place at Nicaea (the Crusaders by then having seized Constantinople) the consecration by the Ecumenical Patriarch of St. Sava as the first Archbishop of the Serbian Orthodox Church, with his see-city at Zica.

It is, then, an auspicious date for the present Patriarch German of Serbia to be visiting England, both as the guest of the Archbishop of Canterbury and also to preside (as one of the six Presidents of the World Council of Churches) at the meetings in Canterbury of the W.C.C.'s Central Committee. The Anglican and Eastern Churches Association is delighted to be able to mark the anniversary too, by holding this year's Annual Festival within the precincts of St. Sava's Serbian Orthodox Church in London.

In the same St. Sava's Church, on 30th March 1969, Bishop Lavrentije (Trifunovich) of Moravitz was enthroned as the first Bishop of the newly-created Diocese of Western Europe and Australia, with its seat in London. Before coming to London, Bishop Lavrentije had been serving as Patriarch German's Vicar-General; and he too is a member of the Central Committee of W.C.C. We look forward keenly to welcoming the Bishop at our Festival, both as celebrant at the Liturgy and also as a speaker, with Fr. Nikolic, at the afternoon meeting.

His Beatitude the Patriarch German was born, Josanicka Banja, in Central Serbia in 1899. He studied Law at the Sorbonne and graduated in the Theological Faculty at Belgrade University. In 1952, after the death of his wife and shortly after becoming a monk, he was consecrated Bishop of Budapest; and in 1956 he became Bishop of Zica. He stayed at Lambeth Palace in 1951, and has visited the United States, Russia, France, Italy, Germany and Greece. He was elected Patriarch in 1958.

Elected one of the six presidents of W.C.C. last year at the Fourth Assembly in Uppsala, Patriarch German paid his first visit to Geneva at the end of July, 1969, when he spent four days at the World Council's headquarters. His Beatitude stayed at the Orthodox Centre of the Ecumenical Patriarchate at Chambesey, near Geneva, whose Director is the Archimandrite Damaskenos. Besides his visits to W.C.C.'s headquarters, he also visited the "Eglise Nationale Protestante" in Geneva, St. Peter's Cathedral, the Old Catholic Church of St. Germain, the Russian Orthodox Church of the Moscow Patriarchate, and the Ecumenical Institute at Bossey. The City Council gave a civic reception for him at the City Hall.

In his formal address, the Patriarch German said "the priceless treasury of the Orthodox faith" includes "our stability of the

Apostolic tradition, our patristic understanding of the Holy Scriptures, the perpetual novelty of our martyrs who witness with the shedding of their blood the victory of Christ, even in our generation". He held up three Fathers of the Church as "ecumenical teachers"—Basil the Great, Gregory the Theologian, and John Chrysostom. "Only when they are accepted as ecumenical teachers by everyone in the modern ecumenical movement will we say that our participation here was meaningful", he stated.

The Patriarch was accompanied to Geneva by the Metropolitan Damaskin of Zagreb, Bishop Visarion of Banat, and Archdeacon Djordje Zunic.

#### Visit to England

At midday on 9th August 1969 the Patriarch of Serbia was welcomed at London Airport by the Archbishop of Canterbury: after lunch at Lambeth Palace the Patriarch was welcomed formally at Evensong in Westminster Abbey and then went on to be the Archbishop's guest in the Old Palace at Canterbury.

This visit is in place of one arranged for last year which had to be postponed because of the Patriarch's ill health, and is in return for the visit paid to him in Belgrade by the Archbishop in May, 1966.

Following his visit to the Archbishop of Canterbury, the Patriarch remained in England to preside as one of the Presidents of the World Council at a meeting of its Central Committee in Canterbury.

His Beatitude was accompanied to England by Bishop Vasilije of Zica and Archdeacon Djordje Zunic, secretary to the Patriarchal Office, and during his stay in this country Bishop Lavrentije and Fr Nikolic were attached to his personal suite.

\* \* \*

*In his address of welcome in Westminster Abbey, the Archbishop of Canterbury said:*

Your Beatitude, dear brother in Christ, three days ago the Anglican Church kept the festival of the Transfiguration of our divine Lord upon the holy mountain, and we listened again to the heavenly voice, "this is my beloved Son, hear ye him". In the presence of Jesus Christ in his heavenly glory, I greet you, dear brother, in the name of the world-wide Anglican Communion.

Your Beatitude is welcomed today in Westminster Abbey, a historic shrine of Christianity in this country, where through many centuries prayers have been said, souls have been comforted, sinners have been forgiven, kings and queens have been crowned, and the sovereignty of Christ our divine Lord has been proclaimed. We welcome you as one who comes from a country with a great

history of Christian loyalty and sanctity. We know of the devotion of Serbian Christians to St. Sava, who seven and a half centuries ago left his country to be a monk at Mount Athos, returned to build up the life of the Church in his homeland, was consecrated at Nicaea to be Archbishop of all the Serbian people, and led his people with a faithful and true heart. Through the succeeding centuries Christians in Serbia, inspired by St. Sava and aided by his prayers, have borne witness to their faith through many changes and many trials. In greeting you today, dear brother in Christ, we salute with honour the Christian people of your country.

Your visit, dear brother, warms our hearts with Christian fellowship. The bonds of friendship between the Holy Orthodox Church and the Anglican Communion are very strong. Three years ago you received me in your home and in the heart of the Serbian Orthodox Church, and today it is my privilege to receive you into the heart of the Anglican Communion.

We rejoice that you became last year one of the six Presidents of the World Council of Churches. In every country in the world the Christian Church has the hard task of bearing witness to Christ our Lord amidst unbelief, indifference and materialism. As we realise more deeply our unity in Christ, and as we give that unity more powerful expression, we can grow stronger in proclaiming the Gospel, in serving humanity in its terrible needs and in preparing the way for the coming of the Kingdom of Christ in all the world.

Listening today to the voice on the holy mountain, "this is my beloved Son, hear ye him", we pray that one day all the peoples of the world will hear the voice of Jesus the only-begotten Son of God, and hearing will worship and obey. Lift up your hearts: we lift them up unto the Lord.

#### AN ENCYCLICAL ON PROBLEMS OF ECUMENISM

*This is the text of an Encyclical Letter put out by the Council of Bishops of the Russian Orthodox Greek Catholic Church of America (the Metropolia) in the spring of 1969:*

The Great Council of Bishops considers it its duty to answer certain doubts and questions concerning the Ecumenical Movement.

In the last decades there emerged in the entire Christian world the awareness that the divisions among Christians, the dispersion of Christian forces before the unbelievers, the absence of unity among those who confess the One Lord Jesus Christ and worship

One God contradicts the prayer of our Lord Himself before His Passion: "that all may be one, so that all may believe" (John 17:21).

The Holy Orthodox Church always prayed and continues to pray for the union of all. She accepts with joy every sincere movement towards that unity. She firmly believes that the Supreme Pastor and Head of the Church, our Lord Jesus Christ, wants that all who believe in Him become one body and bear testimony to Him through visible unity in faith, love and life. The ecumenical movement, inasmuch as it is inspired by sincere sorrow for the existing divisions among Christians and by an equally sincere search for paths towards unity, is, therefore, a good and positive movement. For this reason all the local Orthodox Churches take part in its work and activities.

As for the other aspects of that movement, joint Christian action to help the hungry, the persecuted and the refugees, judgment on political events and efforts towards a more just society, the Orthodox Church, while recognising that such activities are both useful and necessary, considers that they are by nature quite different from those endeavours which are directed towards achieving unity in faith. She also believes that all such questions must be solved not according to the categories of this world and its calculations, but in the spirit of Christ's truth alone.

The basic goal of the ecumenical movement, however, is the unity of all Christians in one single body of grace. And here the Orthodox Church firmly confesses that such a genuine unity is founded, above all, on the unity of faith, on the unanimous acceptance by all of the Holy Scriptures and the Holy Tradition as they are wholly and integrally preserved by the Church. Real love for brothers separated from us consists therefore not in silencing all that divides us, but in a courageous witness to the Truth, which alone can unite us all, and also in a common search for the ways to make that Truth evident to all. Only in this way did the Orthodox Church always understand her participation in the ecumenical movement. We call ourselves and all others to that Truth not because it is "ours" but because the Church is founded on it and has as her mission its proclamation to all for their salvation.

However, within the ecumenical movement there has always existed another understanding of unity. This other understanding seems to be more popular today. It recognises virtually no importance at all in agreement in faith and doctrine, and is based on relativism, i.e. on the affirmation that the doctrinal or canonical teachings of the Church, being "relative", are not obligatory for all. Unity is viewed as already existing, and nothing remains to be done except to express it and strengthen it through ecumenical manifestations or services. Such an approach is totally incompatible with the Orthodox concept of the ecumenical movement.

The difference between these two approaches is nowhere better manifested than in the attitudes toward concelebration and intercommunion among divided Christians. According to the Orthodox doctrine, the prayers and the sacraments of the Church, especially the Divine Eucharist, are expressions of full unity—in faith, in life, in service of God and man—as given by God. This unity with other Christians we seek, but we have not reached it yet. Therefore in the Orthodox understanding, no form of concelebration, i.e. no joint participation in liturgical prayer or the sacraments, with those who do not belong to the Orthodox Church can be permitted, for it would imply a unity which in reality does not exist. It would imply deceiving ourselves, deceiving others and creating the impression that the Orthodox Church acknowledges that which in fact she does not acknowledge.

In view of all this, a common prayer with non-Orthodox at ecumenical and brotherly encounters must always be clearly distinguished and formally separated from the liturgical life of the Church. The liturgy expresses the unity of the Church and not a human consensus in particular areas of human concern. Orthodox priests attending meetings, prayers or conferences together with non-Orthodox must never wear liturgical vestments, just as ministers of other confessions must not be invited to fulfill liturgical functions at any Orthodox service—marriage, funeral, etc. They should not be invited to stand in the sanctuary during the services. In general, any source of possible misunderstanding and misinterpretation must be carefully avoided.

These rules are in no way expressions of antipathy towards the non-Orthodox. On the contrary, genuine Love is incompatible with hypocrisy or deceit. It can never falsify reality. No superficial sharing in externals and ceremonials can bring us closer to the real unity, for it obscures and betrays the sacred essence of unity.

In the free and tolerant American society all paths are open before us for a free affirmation of Truth. But freedom and tolerance must not lead to indifference and irresponsibility. Let them only be recognised as the God-given conditions for an authentic search for Truth and true unity.

As your bishops, we consider it our duty to affirm that Christ's love is inseparable from the Truth of Christ's Church. We call all of you to the genuine task of reuniting all in the One, Holy, Catholic and Apostolic Church.

"The Grace of our Lord Jesus Christ and the love of God the Father and the communion of the Holy Spirit be with all of you" (2 Cor 13:13)

+IRENEY  
Archbishop of New York, Metropolitan of All America and Canada,  
Chairman

## ORTHODOX DEVELOPMENTS IN AMERICA

The Encyclical on questions of "ecumenism" put out by the Great Council of Bishops of the (Russian) Metropolia, and signed by all of them, is printed in full elsewhere in this issue. It underlines once again what is and what always has been the basic problem for the Orthodox in their participation in the modern ecumenical movement. Nor is this difficulty one which is exclusive to the Orthodox, as current argument and discussion in the Anglican Church indicate.

This Encyclical, and the Orthodox attitude to which it bears witness, probably caused comment and argument amongst non-Orthodox; but it also evoked a forthright comment within the ranks of the Metropolia itself, as the following extract from the Editorial Views of *The Russian Orthodox Journal* will show:

"... The only difficulty with the Encyclical is that there probably is insufficient definition of what is liturgical prayer. It is no secret that Archbishop Iakovos of the Greek archdiocese has performed a liturgical service in the Roman Cathedral of St. Patrick, and that a number of non-Orthodox were recently invited to participate in a Thanksgiving Service commemorating the anniversary of the elevation to the throne of Constantinople of the present Patriarch...

"The faithful of the Metropolia can only be confused as to the encyclical of the Metropolia when nothing is said concerning the Archbishop Iakovos's activities which are obviously contrary to the encyclical. Furthermore, there have been pictures taken of Metropolia bishops being in attendance at Roman Catholic and Protestant services which could lead Metropolia faithful to believe that these bishops are in some way participating in non-Orthodox services. Bishops in other Orthodox jurisdictions have also been pictured participating in gatherings, pictures which could be interpreted as being contrary to the statements in the encyclical. Orthodox priests have been participating in services with non-Orthodox and again, the faithful are being confused. If this encyclical is to have any lasting effect, the specifics which caused it to be written may have to be mentioned. We only hope that the bishops will be able to maintain the teachings contained in the encyclical not only within the Metropolia, but also with those jurisdictions outside of their discipline".

On the same subject, at the regular spring meeting of the Standing Conference of Orthodox Bishops in the Americas, held in New York last April, Fr Schmemmann reported (on behalf of the Study and Planning Committee) on the desirability of preparing new

guidelines that will enable Orthodox Americans to face the various contemporary aspects of the ecumenical movement.

Among these aspects, the three most important are:

- (a) the traditional understanding of the ecumenical movement as a search for Christian unity;
- (b) the more recent, yet apparently prevailing and growing, understanding of the ecumenical movement as common Christian involvement in the solution of political, economic, social and other "secular" problems of the modern world;
- (c) the identification of the "ecumenical" in America with the problems inherent in our pluralistic society (good neighbourhood, ministerial unions, civic ceremonies, etc.).

It is clear, the report stated, that there are three totally different levels of "ecumenicity" requiring separate treatment, explanation and guidelines. Not all are equally acceptable to the Orthodox.

The Conference decided unanimously to have a draft of the projected guidelines discussed at the next meeting of the Orthodox Theological Society, at Brookline in May 1969.

At that meeting the Society agreed to help to prepare the new guidelines for ecumenical action, to be submitted to the Standing Conference of Orthodox Bishops in the Americas in due course.

An initial draft of ecumenical guidelines, prepared by the Very Revd Leonidas J. Contos, had become outdated as a result of recent developments; and at the request of the Standing Conference's Ecumenical Commission a new plan had been drawn up by Fr Alexander Schmemmann. This was discussed by the Standing Conference in April, and then passed to the Orthodox Theological Society.

"A clear distinction should be made between the primary goal of the ecumenical movement, the restoration of Christian unity within the visible and unbroken organism of the Church, and the secondary levels of common Christian action", said Fr Schmemmann. "Orthodoxy has a long-established tradition of non-involvement in direct political or social struggles, and thus the new Western emphasis which presents this involvement as something self-evident is, to say the least, debatable. At any rate, none of the "ecumenical" pronouncements in this area are binding on the Orthodox Church".

In his draft Fr Schmemmann suggested that a whole chapter be devoted to this distinction. He also requested a definition on "non-acceptable attitudes such as ecclesiological relativism, dogmatical minimalism, etc.". And he called for a set of rules governing participation in ecumenical activities on all levels.

Also at the spring meeting of the Standing Conference of Orthodox Bishops, the pressing question of Orthodox unity in America was raised again.

Acting upon a report by Fr Meyendorff, of the Study and Planning Commission, the Conference decided to entrust its chairman with the commission to petition the Ecumenical Patriarch for the inclusion of the issue of the Orthodox Church in America on the agenda of the forthcoming meeting of the Pan-Orthodox Conference.

As is well known, a similar petition—which arrived too late—was not accepted for last year's agenda in Geneva. Several protests against the delay were read at the meeting.

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Next, we take a further extract from the editorial comment of *The Russian Orthodox Journal* (U.S.A.):

"The recent announcement that Fr Dimitri Royster was chosen to be the Vicar Bishop in California is certainly an historic event. Fr Dimitri is a convert to the Orthodox Church and thus is the first of what may be termed as a bishop who had not been "born in the Church". His acceptance as a bishop is part of a very rapidly changing American scene wherein the number of convert priests are a substantial percentage of Metropolia clergy. His acceptance as a bishop in the Metropolia brings the number of American-born bishops to three. Although the new bishop will be a Vicar Bishop, the influence of the American-born should be growing steadily. Whether the influence should be more rapid is one which our faithful will have to respond to. With one American-born bishop in Japan and one in Alaska and one serving as Vicar Bishop, it is obvious that their influence cannot be strongly felt among the larger body of the Orthodox faithful in the Metropolia. As a historical note, it should be recognised that all the other present bishops in the Metropolia had arrived on the American scene only after World War II".

\* \* \*

Finally, a most interesting item: the first Orthodox Saint of America!

The Metropolitan Ireney announced to the Standing Conference of Orthodox Bishops in the Americas that the Great Council of Bishops of the Metropolia had agreed upon the solemn proclamation of the recognition of the Blessed monk German as a Saint in August 1970; and they would like the solemnity to be a common feast for all Orthodox Americans. The Conference gratefully accepted this statement and expressed willingness to participate in the celebration, after the matter had been cleared with the various proper ecclesiastical authorities.

The monk German, who was one of those dedicated monks from the Valamo Monastery who first brought Christianity to Alaska, had been particularly venerated by the natives of Alaska, as a spiritual guide and an apostle. His body reposes in the church on Kodiak Island.

Harold Embleton

## CHURCH AND STATE IN RUSSIA

The Archbishop of Canterbury's recent protest, printed in his diocesan paper, against the Soviet Government's infringements of human rights by denying real freedom to worship and to practise one's religion, has been welcomed by many who have become increasingly concerned about the situation in the U.S.S.R. as a result of the accumulation of direct evidence for religious persecution in that country. Dr. Ramsey's words were carefully chosen and restrained, since his concern was for the Christian people still living in Russia and so he wished to avoid making further difficulties for the tormented Church in Russia.

There is, however, another side to the question of persecution of Christians: there is the question of the position and the attitude of the Russian Orthodox Church, and of her hierarchy in particular, in the present circumstances. Without attempting a full analysis of a most complex situation, I would simply draw attention to two specific pieces of evidence, both dated in this year of 1969.

In the first place, there are signs of an attempt to develop a sort of "Communist Christianity". This is not entirely novel, for in the early days of the Soviet State there was set up the short-lived "Living Church"; but a new element is the "intellectual" respectability of its presentation—not to mention the ever-widening acceptance of the concepts of Socialism in the past fifty years.

*Nauka I Religya* (*Science and Religion*), the leading Soviet publication on religious matters, used to attack religion and to preach the necessity of eradicating it altogether from life. Now the magazine praises the Russian Orthodox Church for turning to Communist Christianity. One article this spring referred to recent polls which showed church members to be good Soviet citizens; and another quoted Orthodox Church leaders to show that they associated the Soviet system with the kingdom of God on earth.

The *Journal of the Moscow Patriarchate* was quoted as saying: "the establishment of Christ's kingdom on earth is more and more associated with the Communist reconstruction of the world". *Science and Religion* commented approvingly: "more and more often statements are found in the Church press that the struggle for socialism and Communism is a process of implementing Gospel ideals leading to the establishment of God's kingdom on earth". But, because of the Church's refusal to accept Marxism completely, it "would never become a factor of historical progress": nevertheless, these changes in the Church's outlook made it possible "to combine adherence to religion with participation in the construction of the new society".

Secondly, in July this year, there took place at Zagorsk a "Conference on Cooperation and Peace between Peoples". Sponsored by the Russian Orthodox Church and held in that ancient and revered ecclesiastical centre near Moscow, the Conference heard an inaugural address from the Patriarch Alexei and also a message from the Prime Minister, Mr. Kosygin. For four days the 180 delegates from 25 Churches and religious groups in the Soviet Union (including Christians, Buddhists, Jews and Moslems) were joined by more than 100 guests from 39 foreign countries.

Mr. Kosygin said that "the Soviet Government . . . highly appreciates all efforts, including those of religious organisations, in reaching the goal" of peace and friendship among nations. A long report by Metropolitan Nikodim of Leningrad served as the basis for the subsequent discussions; and predictably the Conference condemned the U.S.A. in Vietnam, West Germany in Europe, Israel in the Middle East, colonialism, apartheid, racism—and war!

Harold Embleton

## NEWS AND CAUSERIE

### ECUMENICAL PATRIARCHATE

At Easter this year the Ecumenical Patriarch called for a common date for the celebration of Easter in East and West. His All-Holiness said that it was "sad" that Christians should keep the great Feast on different dates; and he hoped fervently that a universal observance might be the outcome of searching scholarship carried out in a spirit of true humility.

\* \* \*

When the Ecumenical Patriarch Athenagoras and Pope Paul VI had their historic meeting in Rome in October, 1967, they both gave their blessing to joint ventures in scholarship and research. One result of this was seen at Bari, in southern Italy, from 28th April to 3rd May, when 175 Roman Catholic and Orthodox ecclesiastical historians met there for a symposium on the subject of "Byzantine theology in southern Italy from 8th to 16th centuries".

Messages from both Pope and Patriarch were read to the assembled scholars, who had been gathered as a result of the initiatives of the Committee of Historical Sciences at the Holy See and of the Theological Faculties in Athens, Thessaloniki and Halki.

### ALEXANDRIA

The Patriarch Nicholas VI, whose jurisdiction covers the whole African continent (claim dating from the 18th century), plans to visit some of the twelve Eparchies which comprise his Patriarchate, now that he has fulfilled his duty earlier this year of visiting H.H. the Ecumenical Patriarch Athenagoras, *primus inter pares* of Orthodoxy. His visit of five days was in contrast to one by Patriarch Photios in 1909: he stayed five months in Constantinople!

In the meantime, not forgetting his good administrative work as Mandator of the Patriarchate from 1961 to 1967, Nicholas VI is busy reorganising his Patriarchate. *Ekklesiastikos Pharos*, founded in 1908, ceased publication in 1952: now it has been revived under the editorship of Metropolitan Methodios (Fouyas) of Axum, who took his Phil.D. at Manchester University. *Pantainos*, too, has a new editor in the person of Bishop Aristarchos Mavrakis, who became well known in England when he was Incumbent of Holy Trinity Church, Hendon, prior to his consecration this year.

Th. D. Moschonas

### RUSSIA

In March this year Bishop Juvenal of Toula, vice-president of the department of Foreign Relations of the Moscow Patriarchate, spent a fortnight on Mount Athos. Thence he went on to Athens, where he had meetings with Archbishop Hieronymos and the Greek Foreign Minister, to whom he handed a letter from Metropolitan Nikodim of Leningrad on the subject of allowing more Russian monks to join the Panteleimon Monastery on the Holy Mountain.

In April Patriarch Alexei of Moscow protested to the Greek Prime Minister about the violation of Mount Athos's ancient rights and traditions, especially as concerned the Russian Monastery of Panteleimon. The Patriarch mentioned specifically the Greek Government's decree giving the Governor the right to intervene in the inner life of the monasteries and to infringe their property rights.

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A delegation of theologians from the Russian Orthodox Church, comprised of Archbishop Anthony of Minsk, the Revd Professor George Telpis of the Leningrad Theological Academy and the monk Serapion Fadeev of the Moscow Theological Academy, spent a fortnight in India during February and March at the invitation of the Syrian Church of India.

During the theological discussions at the Seminary at Kottayam the Syrians were led by the Metropolitan Theophilos Mar Philippos and by Fr Paul Verghese, Principal of the Seminary; and the Russian delegation were also received there by the Catholicos.



Later the Russian theologians visited New Delhi, Bombay, Cochin and many other places; and they had frequent conversations with leaders of other non-Christian religions.

\* \* \*

The Archimandrite German (Timofiev Gennadii Evgenevich) has been appointed Vicar of the Leningrad Eparchy and Rector of the Leningrad Theological Academy and Bishop of Tikhvinsk. Born in 1937 in Tashkent, Bishop German was educated at the Saratov and Leningrad Seminaries and later, after doing his military service, at the Leningrad Academy whence he graduated in 1966. Ordained deacon in 1965 and priest-monk in 1966 by Metropolitan Nikodium, he has already served on delegations to various Western countries; and it seems likely that much more will be heard of this already famous name.

#### RUMANIA

The Holy Synod decided that at the spring conference of the Rumanian Orthodox clergy in May 1969 should be discussed the subject "Ecumenical aims and positions of the Rumanian Orthodox Church as expressed in its manifestations in 1968".

At all the meetings, both in the Patriarchate and at deanery centres, priests have discussed and outlined what the Rumanian Orthodox positions are in its ecumenical activities. On this occasion it was emphasised that the Rumanian Orthodox Church is struggling locally for the practical consolidation of the "local ecumenism", which is an expression of its "social apostolate", and externally is working for an active cooperation by all Churches in the service of the world. It was also pointed out that the Rumanian Church welcomes a "service dialogue" which enables Christians to prepare the rapprochement of all Christians through practical ways, for practical aims.

\* \* \*

On 1st June 1969, in the Metropolitan Cathedral of Jassy, Archimandrite Irineu Craciunas was consecrated bishop with the title of Bishop Vicar of Moldavia and Suceava Metropolitanate. The new bishop is 41 years old, has made advanced theological studies, and has great administrative and ecumenical experience.

On 8th June, in the Metropolitan Cathedral of Sibiu, Bishop Visarion Astileanu was installed as Bishop Vicar of the Ardeal Metropolitanate; he has been a bishop since 1962 and has spent seven years as Patriarchal Vicar in Bucharest.

The election and appointment of these two Bishop-Vicars is as a result of the Holy Synod's decision in December 1968, which established that each Metropolitanate and Bishopric should have

a Bishop Vicar. The decision re-establishes an old tradition of the Rumanian Orthodox Church which was interrupted in 1925. The reintroduction of this office means an auxiliary authority, with the rank of bishop, will help the Metropolitan and diocesan Bishops in their duties. It also corresponds to the present needs of the pastoral activities of the Church in Rumania.

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According to the agreement between the Theological Institutes (Orthodox—Bucharest and Sibiu; Lutheran—Sibiu; Reformed—Cluj), on 9th May 1969 took place at the Reformed Church Institute at Cluj the second inter-confessional conference scheduled for this year: it discussed "the Active Meaning of Christian Hope". The main paper was read by the Revd Professor Dr. D. Staniloa of the Orthodox Theological Institute in Bucharest, seconded by Professor Nagy Joseph of the Reformed Church Institute at Cluj. The conference was attended by the heads of the Christian denominations in Cluj, delegates of Theological Institutes, directors of Orthodox Theological Seminaries, students of theology, priests and invited guests. The discussions underlined the dynamic character of Christian hope that has both eschatological and historical dimension.

The first conference of this kind took place at the Orthodox Theological Institute in Bucharest, which dealt with the "Active Meaning of Christian Faith", on which Professor Gereb Pall from the Reformed Theological Institute at Cluj and Assistant Professor John Bria of the Orthodox Theological Institute in Bucharest delivered papers. The third conference is proposed to take place this autumn at Sibiu, to discuss "the Active Meaning of Christian Love".

Such inter-confessional theological conferences are among the most interesting and fruitful means of the "local ecumenism" in Rumania.

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The new edition of the Rumanian Bible, of which 100,000 copies were printed at the end of 1968 by the Biblical Institute's Publishing House of the Rumanian Orthodox Church, is now being distributed. The text of this Bible, revised by a commission of theologians and put into contemporary Rumanian, was approved before publication by the Rumanian Holy Synod.

The publication of this edition is in many ways due to good ecumenical relations which have greatly developed during the last twenty years. The new edition of the Rumanian Bible (1392 pages and 6 coloured maps) has been printed on a special paper "Bibel-druck" sent as a gift to our Church by the "United Bible Societies" in London.

As previous editions of the Bible respected the language spoken by Rumanians of their time, the new edition using contemporary Rumanian has been received by the clergy and faithful with great joy.

Ion Bria  
Deacon in Bucharest

#### CYPRUS

Bishop Chrysostomos of Constantia, Suffragan Bishop of the Archbishop of Cyprus, brought from Athens to Cyprus the holy skull of St. Polydoros, a Cypriot saint. St. Polydoros suffered martyrdom at the hands of the Turks at New Ephesus in Asia Minor. His relics were kept in the Church of Ephesus until 1922 when they were transferred to Athens for security. From Athens they have been transferred to Cyprus, his homeland.

Andreas N. Papavassiliou

#### GREECE

Professor Gerasimos Konidaris, a former member of the Central Committee of W.C.C. and still active in its Faith and Order Commission, has been suspended from his Chair of Church History at Athens University for six months by the Greek Government. The latter alleges "incompatible behaviour", which the Greek Press said was his indulging in "impermissible hints and criticisms of the Government's legislation for the cleansing of the Church of Greece, in a manner which either aroused displeasure among students or offered the occasion for malevolent accusations against the Government".

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A bishop of the Church of Greece, who is completing his doctoral studies in the New Testament at Harvard University, has been named the second Arthur Darby Nock Fellow at Harvard Divinity School.

Bishop Demetrius Trakatellis of Vresthena, who began his studies at Harvard in 1965 and returned to Greece for his consecration in 1967, will complete his graduate studies at the Divinity School. An outstanding scholar in biblical studies and the origins of Christianity, the bishop expects to return to Athens after his doctoral work and give leadership to the theological education of the Greek clergy.

#### POLAND

The Primate of the Orthodox Church of Poland, Archbishop Stephan Rudyk, died in Warsaw on 26th March at the age of 77. Only two days before he had attended a meeting of officers of the

Polish Ecumenical Council, of which he was a vice-president. Elected an archbishop in 1961, he was made Metropolitan of Warsaw and all Poland in 1965. He attended a number of ecumenical conferences, including the W.C.C.'s Fourth Assembly in Uppsala last year.

#### FINLAND

In March the Finish Orthodox Church held an extraordinary Assembly on whose agenda were three major items: the election of a new suffragan bishop, the reorganisation of the Monastery of New Valamo, and the question of immediate membership of the World Council of Churches.

Archimandrite John Rinne was elected to be the Archbishop of Finland's suffragan. Born in 1923, the new Bishop has studied at the Union Theological Seminary in New York and the Leningrad Theological Academy. He was ordained deacon and priest in 1967, and his consecration as bishop took place on 26th May 1969 in Helsinki: the Ecumenical Patriarch was represented by Metropolitan Meliton of Chalcedon and the Russian Church by Bishop German of Tikhvinsk, both of whom joined Archbishop Paul of Finland in the rites. Among the many distinguished persons present were the Roman Catholic and Lutheran Bishops of Helsinki.

The new Bishop has the title of Bishop of Lapland but will reside in Helsinki: owing to the illness of the Bishop Alexander of Helsinki he is now acting as Bishop of that diocese.

Bishop John was one of the representatives of the Ecumenical Patriarchate (in whose jurisdiction is the Finnish Church) at the Fourth Assembly at Uppsala: hitherto the Orthodox Church of Finland has had no independent membership of W.C.C.

#### CZECHOSLOVAKIA

The "Greek Catholic Church" (Uniate Church) in Eastern Slovakia, which was united with the Orthodox Church in Czechoslovakia in 1950, became active again with the Government's approval in June last year. Auxiliary Bishop Vasil Hopko, who was consecrated bishop before 1950, is exercising his priestly functions again, but owing to the state of his health he is not responsible for the administration of the Greek Catholic diocese. A priest has been appointed as administrator.

Before 1950 the Orthodox Church in Czechoslovakia had about 60 congregations, most of them in Bohemia and Moravia. Through the union it grew to 315 congregations, the majority being in Eastern Slovakia.

Today the Greek Catholic Church has around 200 congregations. The Orthodox (formerly Greek Catholic) congregations in Eastern

Slovakia were given the opportunity to ask for a vote on whether or not to become Greek Catholic again.

According to the central office of the Eparchy in Prague, the Orthodox Church has not been reduced to the situation which existed in 1950. It still has congregations in about 100 places in Eastern Slovakia.

Seventy priests belonging to the Orthodox Church in Eastern Slovakia have joined the Greek Catholic Church. Some thirty of them were ordained before 1950 as Greek Catholic priests; the others have been ordained since.

The Orthodox Church has four dioceses—two in Bohemia and Moravia and two in Eastern Slovakia. It publishes a periodical and maintains a theological college in Presov at which sixteen students and twenty six priests (who are already exercising their ministry) are studying.

Present relationships between the Orthodox Church and the Greek Catholic Church are strained. The division did not take place without disturbance and violence. The hope that they would use the same church buildings has not been fulfilled in most places. This has resulted in the Orthodox Church being confronted with the task of erecting a number of church buildings.

(EPS Geneva)

#### JAPAN

A division in the Orthodox community in Japan reflects the political tension between the U.S.-led West and the U.S.S.R.-led East. There are two Orthodox groups, one related to the Russian Orthodox Greek Catholic Church of America (the Metropolia) and a second under the jurisdiction of the Moscow Patriarchate.

Bishop Juvenaly, vice-chairman of the External Affairs Department of the Moscow Patriarchate, visited Japan at the end of last year.

Orthodoxy was brought from Russia to Japan in 1861. The first churches were on the northern island of Hokkaido. In 1872 the Holy Resurrection Cathedral, now known as the Nicolai-do, was erected in Tokyo.

Following the Revolution of 1917 in Russia, the Japanese Orthodox Church became independent, although a Russian-born bishop continued as its leader until the outbreak of the Second World War, when he retired.

In 1947 the Church voted to establish relations with the Russian Orthodox Greek Catholic Church of America; but in 1956 contact with the Church of Russia was restored. A group of members who preferred the jurisdiction of Moscow was recognised by the Moscow Patriarchate in 1957: called the Japan Orthodox Church, this

branch has some 400 members. The American-related Japanese Orthodox Church has 9000 members.

A report issued by the National Christian Council of Japan indicates that a lawsuit over possession of the Nicolai-do is pending. The America-oriented group insists that the post-War decision was legal; but the Moscow-related group claims that the shift was made under special circumstances in which the Russian Church was unable to contact the Orthodox in Japan.

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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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## 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.