

EASTERN CHURCHES

News Letter

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*No responsibility can be accepted either by the General Committee or by the Editor
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THE ANGLICAN AND EASTERN CHURCHES
ASSOCIATION

founded in 1864

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EDITORIAL

This year's Annual Festival, which was held at the Greek Cathedral in London, was one of the more successful in recent years. To make it so, our deep gratitude is due to the Archbishop of Thyateira and to the Dean and to all their colleagues and staff, for allowing us to gather in their most beautiful church; to Metropolitan Anthony, for his brilliant analysis of the present circumstances of the Russian Church, and its prospects under the new Patriarch Pimen; to Fr. Kallistos Ware, for his thought-provoking and challenging sermon at the Liturgy; and, not least, to our Secretary and Mrs. Mason, for their quite splendid arrangements and catering.

For the sake of those members who could not be present at the Festival, as well as for our sake who were there, I reprint Fr Kallistos's sermon in this number: it bears constant re-reading, and it will serve to direct our prayers.

Conferences and consultations continue to abound in the ecumenical field; and in these pages an attempt is made to keep you abreast of those latest developments which most nearly concern us in this Association. Next quarter I hope to give you a resume of some of the theological papers already presented at these meetings.

The latest developments in the Church of Greece's training of her future priests are very significant: many of us recall how, years ago, it was commonly said that this was the field most in need of review. It is a vast undertaking, abounding in opportunities for good and yet beset by many difficulties and traps for the unwary step. We should support the Greek Church with our fervent prayers.

IN MEMORIAM JOHN ULLMER

As was noted by the Editor in the September issue of the *News Letter*, we have been saddened by the recent passing from this life of our Treasurer. Going back a good many years, I am able personally to express a grateful remembrance of Mr. Ullmer's generous help and advice in the management of the Association's finances.

I know, too, that my successors have had the same experience of his friendliness and quiet efficiency. In particular, we have to thank him for the help he gave us in arranging for the Association to be made a society able to accept covenanted subscriptions, to our considerable benefit.

All of us who came into direct contact with him have realised his devotion to our aims and needs. As is so often the case, it is the quiet work in the background that counts. We pray for his repose, peace and light perpetual to shine upon him; and we have the memory of a good friend.

Austin Oakley

“LET US LOVE ONE ANOTHER . . .”

A sermon preached in the Greek Cathedral of the Holy Wisdom, Moscow Road, London, at the Annual Festival of the Anglican and Eastern Churches Association on 16th October 1971.

by Archimandrite Kallistos Ware

“Let us love one another”, says the deacon to the people during the Divine Liturgy, “that with one mind we may confess . . .”: and the people in their response complete the sentence, “. . . the Father, the Son and the Holy Spirit, the Trinity one in essence and undivided”. As these words are proclaimed, the Kiss of Peace is exchanged between the concelebrant clergy—and, at one time, between all the members of the congregation; and there follows immediately the Creed.

“Let us love one another”: this moment in the service is of critical importance for our understanding of the whole action of the Liturgy. Without mutual love there can be no true celebration of the Holy Mysteries and no genuine confession of faith in God the Trinity. If we stand in church together, saying “I believe in one God”, and yet are not joined in mutual love, then we are liars and hypocrites; and we incur the judgement of our Saviour Jesus Christ, who was extremely gentle to all other kinds of sinners—to Peter, to the woman taken in adultery, to the woman who was a harlot—yet who, as we learn from today’s Gospel (St Luke vi 1-11), was unsparingly severe to one category of sinners, to the hypocrites and Pharisees.

Why are we liars and hypocrites?

When we recite the Creed, we are professing our faith in the Triune God, in the mystery of the three Persons, each of whom dwells in the other two in an unceasing movement of love. We men are made in the image of that Triune God, and we are called therefore to reproduce here on earth the same unceasing movement of love. If, then, we claim to believe in God the Trinity and yet fail to love each other, we *contradict ourselves*: we deny by our acts the very faith which with our lips we profess. That is why the Kiss of Peace and the deacon’s exclamation, “Let us love one another . . .”, have been placed immediately before the Creed.

Let us reflect a little on the implications of this for our understanding, first, of the Church; then, of the Eucharist; and finally, of the vocation of our Association.

THE CHURCH

The Church on earth is a living icon of the Holy Trinity; it is, in its very essence, the community of mutual love. Salvation for the Christian is personal, but never individualist and isolated; it is always a salvation with others, mediated in and through the community. “We know”, wrote the Russian theologian Alexis Khomiakov, “that when any one of us falls, he falls alone; but no one is saved alone. He who is saved is saved in the Church, as a member of her, and in unity with all her other members. If anyone believes, he is in the communion of faith; if he loves, he is in the communion of love; if he prays, he is in the communion of prayer” (*The Church is One*, para. 9).

“No one is saved alone”: Christianity is corporate and communal. The Christian is the one who has brothers, who is the member of a family. It is never a question of “God and *me*”, but always of “God and *us*”. The Apostles, assembled at Jerusalem for the first Council of the Church, affirmed in their final decision, “it seemed good to the Holy Spirit and to *us* . . .” (Acts xv 28). It would be presumptuous for any Christian to claim as an isolated individual, “it seemed good to the Holy Spirit and to *me* . . .” But, gathered in the communion of faith and mutual love, the members of Christ’s Body are taken up the Holy Spirit into the life of the Trinity; and then they can speak corporately with a divine authority which none of them possesses in separation.

It was the mark of the apostolic community of the first Christians in Jerusalem that they were “together”, of one heart and one soul, sharing all things in common (Acts ii 44, iv 32). And this must also be the constant mark of the Christian Church in every age.

In the light of all this, we can begin to appreciate the extreme gravity of our Christian divisions. They are not merely inconvenient, a waste of money and manpower, but they are a *blasphemy* against the very essence of the Church as the community of mutual love.

THE EUCHARIST

The communal nature of Christianity is seen most plainly in the central and distinctive act of God’s people, the service of Holy Communion. The Eucharist is basically a meal: the breaking of bread together, the drinking from a common cup. Now, quite outside of any religious context, a meal is unmistakably social in character. The act of eating and drinking together is a universal symbol, one of the great “archetypes”; it is the way in which human

beings, from the most primitive to the most highly educated, express their bonds with one another, their sense of solidarity and fellowship. In primitive society, if you have eaten a man's bread and salt, you are his friend; and, at any rate for as long as his food remains in you, he will not lift up his hand against you. In contemporary western society, we need look no further than the ritual of the business lunch or of the High Table in an Oxford Senior Common Room. When we reach an agreement we want to "have a drink on it"; when we receive a stranger into our house, we hasten to offer a cup of tea or coffee.

All these are expressions of the same fundamental instinct. And God takes this natural instinct, and He raises it to a supernatural and divine level in the service of the Holy Eucharist. As Christians we express our solidarity in Christ through a meal, through eating and drinking together. And by the continuing miracle of the eucharistic consecration God makes this meal, not merely an expression of human fellowship, but a communion in His Body and Blood.

"We, who are many, are one loaf, one Body, because we all share in the one loaf" (1 Cor x 17). Here St. Paul is asserting a causal connection between the Eucharist and the oneness of the Christian society: the act of communion creates the unity of the Church. At the liturgical meal, the Church becomes what it is—one Body in Christ; we become one Body by *sharing* in the one Body, by eating from the one loaf.

This should make us reflect, as before, upon the extreme gravity and sinfulness of our present disunity. Our divisions at the Lord's Table are something that contradicts the basic meaning of the Eucharist as the meal of loving fellowship, the pledge and visible expression of our unity. At the very point where we should be united, in our eating from the one loaf, we feed at separate tables.

At times we must all of us have been tempted impatiently to seek an easy way of escape through indiscriminate intercommunion. But in our hearts we know that this cannot be the true solution. Our disagreements in the faith must first be faced and overcome: until that has happened, it would be unrealistic to communicate together, for such joint communion would not be the expression of any genuine unity. Yet at the same time we must never for a single moment acquiesce complacently in our situation of separation. Our divisions at the altar of God should cause us intense suffering, an immediate and personal anguish; for unless we are willing to suffer we shall never heal our disunity. As St. Seraphim of Sarov affirmed, "where there is no sorrow, there is no salvation".

THE VOCATION OF A.E.C.A.

Such is the context in which we should place the work of our Association. "Let us love one another . . .": the purpose of our Association is to help our two communions, the Anglican and the Orthodox, to make a better and fuller confession of faith in the Holy Trinity—better and fuller because more united. Our purpose is to make hatred decrease and love increase; to hasten the day when, as the first Christians, we shall be one in heart and mind; to hasten the day when we can break bread together in a single Eucharist.

That is our objective: and what about our methods? Publications, meetings, lectures and discussions—but above all, *prayer*: realistic, intense and sacrificial; for we must remember always that where there is no sorrow there is no salvation. Let us, today and every day, make our own the ancient and beautiful eucharistic supplication in the *Didache* or *Teaching of the Twelve Apostles* (sec. 9): "as this broken bread was once scattered upon the mountains, and was then gathered together and became one, so let thy Church be gathered together from the ends of the earth into thy Kingdom".

I began with an illustration from the Liturgy, and with another liturgical illustration I will close. Before the public part of the Liturgy commences, the priest and the deacon perform the preparation. First they prepare themselves: they pray together, kiss the holy icons and the holy table, put on their vestments and wash their hands. Then they prepare the bread and wine to be used in the Eucharist, and they cover the paten and the chalice with the veils. When all the preparations are complete and the moment has come for the Liturgy itself to begin, they take their places together before the holy table, and the deacon says to the priest, "it is time for the Lord to act. Give the blessing, father".

"It is time for the Lord to act". The Liturgy is not something *said* but something *done*; and it is, in the deepest sense, not something that *we* do but something that *God* does. All our human preparations have been fulfilled, all that we can humanly do is already done; and now it is God who will act. Our work for Christian unity must be seen in the same perspective. True union will come to pass as a divine action, as a miracle from God. It is our human task to prepare ourselves for this miracle, to remove all the man-made barriers and hindrances which stand in the way of God's action. Our Association has its place in this great work of preparation. Yet we should never imagine that the unity which we seek can come to pass through our human efforts alone. We need to submit all our schemes to the judgement of God; we need to rely, not solely on our human preparations but on the divine initiative. We need to stand before God in prayer, waiting upon Him and saying, "it is time for the Lord to act".

ORTHODOX-ANGLICAN DISCUSSIONS

The Inter-Orthodox Theological Commission on Dialogue with the Anglicans met in Helsinki from 7th to 11th July 1971: this was their third meeting, the first having been held in Belgrade in 1966 and the second at Chambesy in 1970.

The subjects discussed by the Commission were as follows: (1) "The Holy Spirit as interpreter of the Gospel and Life-giver in the Church today", introduced by Metropolitan Stylianos of Militoupolis; (2) "The nature of Christ's redeeming work in the Cross and the Resurrection", after a paper by Professor John Romanidis; (3) "Interpretation of the Anglican theory of 'comprehensiveness'"; and (4) "Modern problems in the Anglican Church: the two latter themes were introduced by papers by Archbishop Athenagoras of Thyateira and Great Britain, president of the Commission.

The Commission recognised the need to meet again in July 1972 at the Orthodox Centre at Chambesy, near Geneva, in order to draw up its final report on its preparatory work; and it agreed to adopt Fr Romanidis's resolution, that the Commission should have a joint meeting with the members of the corresponding Anglican Commission in Cyprus in September 1972, "for an informatory meeting", in order that there might be the first joint research into such fundamental matters as those raised by the Metropolitan of Militoupolis and Fr Romanidis.

A joint meeting in Cyprus would also provide an opportunity to discuss together the subjects which the Orthodox Commission had considered at its meeting in 1970: (1) the manner in which the Anglican Church conceives of its union in faith with the Orthodox Church; (2) whether union of the Anglican Church with the Orthodox Church is possible, having regard to the intercommunion on which the Anglican Church has decided and is now practising with certain Lutherans, as well as with the Confessions which took part in the South India Scheme; (3) the manner in which the decisions to be taken in this current dialogue will bind the whole Anglican Communion; and (4) the authority of the Thirty-nine Articles and of the Book of Common Prayer in the Anglican Communion.

* * *

The Anglican Theological Commission for Joint Doctrinal Discussions with the Orthodox met at Elfinward, Haywards Heath, from 26th-30th July 1971. The Commission prepared answers to the four questions proposed by the Orthodox Commission (as set out in the last paragraph above).

Among other subjects discussed were: "Comprehensiveness and the Mission of the Church", "Anglican Doctrine of the Priesthood", "Anglican Understandings of the Holy Eucharist", "A consideration of the urgent and difficult questions involved in the presentation of the Faith in the world today", and "The Authority of Scripture in the recent practice of the Church of England".

A sub-commission was appointed which it is hoped will meet a subcommission of the Orthodox Commission in September 1972, in Cyprus, in order to prepare for full dialogue between the two Churches.

THEOLOGICAL EDUCATION IN GREECE

For the first time in its history, from the beginning of this academic year 1971/72 the Church of Greece is in control of the training of its priests: hitherto this had been controlled by the Ministry of Education, with the support of many University Professors who for long believed that the Church was not yet in a position to take this responsibility upon itself.

The new Law, which gives effect to these changes from the beginning of the current academic year, sets the eighteen Seminaries of the first and second class under the Church's direction; and although the two Theological Faculties at the Universities of Athens and Thessaloniki remain integral parts of those universities, clearly even there the Church's influence will be felt increasingly as the flow of staff and students continues.

The change can be seen as indicating a certain "progressive independence" of the Church from the State; but the State will continue to give the Church all necessary help.

It is clear, from various documents put out by the Permanent Synodal Committee for ecclesiastical education, that "a substantial renewal, a reanimation of the training of priests", is envisaged. Already it has been decided to reorganise the Seminaries, to introduce new courses, to make changes in the teaching staffs, etc.

"The guiding line for a substantial renewal" in priests' training, as conceived by the Synodal Committee, can be seen both in the "Conclusions of a Conference of Teachers" (summoned recently in Athens) and in a paper "The Christocentric Basis of Priests' Training" which the Committee commends for "study in depth".

The Conference's conclusions speak primarily of a "change of climate and of mentality . . . Not a climate of worldly positivism but one of the living God who comes in the person of Jesus Christ into the Church through the paschal grace of the sacraments. Not a climate of academicism but a communion of souls, a pure fellowship in Christ. Not a scholastic monologue but a constructive

Paraclete's presence and rejuvenating inspiration in the Church, and in and through the Council, cannot be consolidated. This no one can deny—any more than that any slackening in the preparations is prejudicial to the Council, by undermining the confidence of the people of God in this divinely inspired and apostolic institution of the Church.

"Nevertheless, a feverish and inopportune desire to rush things, an unthinking impetuosity in the process of preparing for the Council, the taking of initiatives which are based solely on the assumption that the Holy Spirit is there to fill up the gaps and to make good the deficiencies: are not all these also attitudes which hinder the building up of a conciliar conscience among the faithful, and are they not even more prejudicial to the idea and the realisation of a Council in the Church?

"Nowadays the dilemma in Orthodoxy is this: where do her interests lie—in fanning the flame of the Orthodox laity's conciliar conscience by spectacular actions and demonstrations, without gradual and concerted preparation, thereby risking its extinction immediately afterwards? (This is exactly what has happened in any comparable situation: for example, it happened to some degree in the Roman Catholic Church immediately after the Second Vatican Council, in spite of the latter's positive achievements in that Church's life and theology). Or, on the contrary, by avoiding the extremes and distortions of the superficial and the spectacular, is there not greater advantage in providing opportunity for study in greater depth and for dealing in stages with the problems which preoccupy the Church and her Council, whilst at the same time keeping alive in men's hearts the desire and expectation of the Council's ultimate diffusion of the Spirit? By giving people the opportunity to follow each step of the preparation as it evolves, and by strengthening their conviction that the Paraclete abides in the Church and blows in her as He will?

"The dilemma has been stated unambiguously. Now, the Orthodox Churches have opted for the second method, i.e. preparing for the Holy and Great Council in stages and with great care; and this is the method they are now using".

Going on to assess "the basis of the work already done, the time required and the method used", the President said: "if I am asked: is the work already begun to be considered at this stage as conciliar work or not? I would reply unhesitatingly that of course it is not 'the Council' but conciliar infrastructure which is essential and alone capable of ensuring at the human level that our Great Council will bear the marks of a true Council. For it should be admitted frankly that, without preparation, success is guaranteed to no human undertaking, and naturally this applies also to the Church.

We would adhere firmly to the resolution: "let us do what we are going to do". If we do not cooperate now with the Spirit in the present state of conciliar work, we cannot become His temples, His bearers or His tabernacles tomorrow, in the final and definitive phase of His presence among us during our Holy and Great Council.

"As for the length of time taken over the present work, frankly we ought to admit that it has been too long; and that, both as Churches and as specific groups, we have slowed down the pre-conciliar work too much. For we are exceeding, considerably, the six months' delays foreseen by the Fourth Pan-Orthodox Conference, when we should perhaps be reducing them without omitting the Pan-Orthodox decisions from the pre-conciliar work".

Next, the Metropolitan of Myra considered whether it would not be preferable that study of each subject be undertaken by a group of theologians from several Churches and not by one local Church alone; for so the documents would reflect "the spirit of Orthodoxy as a whole in a more representative manner".

As for the programming of the Commission's work, the President concluded: "we ought (a) to get down to the foundation of the subjects, as regards their selection and their elaboration, (b) to speed up the tempo of our work with an agenda in keeping with the exigences of our times, (c) to study and report on themes, not reflecting subjective points of view or standpoints peculiar to one Church, but reaching common ground for Orthodoxy as a whole, and (d) to be productive, constructive, fair and objective in our judgements on these subjects, and to make any necessary pronouncement as to the adequacy (or otherwise) of these studies in the fear of God. For we should have one aim above all other: whatever shall leave our hands—sent to the Holy and Great Council through the processes of pre-conciliar Pan-Orthodox Conferences—shall be an essential document whereon will be based the Church's decisions, sealed by the Holy Spirit in the Holy and Great Council".

No decision has yet been taken on the proposals which have been made: at the same time, all the members of the Commission have emphasised the need (a) to accelerate the Council's preparations within the limits of delay foreseen by the Fourth Pan-Orthodox Conference, and (b) to find ways of publishing the documents so that the whole Church may be made aware of them and Orthodox theologians may collaborate in the preparatory work.

The members of the Commission were divided into three working parties, each of which concerned itself with two of the six major themes for the Council: the papers produced by the working parties were presented to a plenary gathering, and it was agreed that they should be released for general publication on 1st November 1971.

The six major themes, and the Churches to whom they were

referred originally for special study, were as follows: (1) Divine Revelation (the Church of Constantinople), (2) greater lay participation in worship and in church life generally (the Church of Bulgaria), (3) fasting in modern times (the Church of Serbia), (4) impediments to marriage (the Churches of Russia and of Greece), (5) the Calendar, especially the question of the date of Easter (the Churches of Russia and of Greece), and (6) *economy* in the Orthodox Church (the Church of Rumania).

The Commission thanked all the Churches for their contributory studies and for their comments on the work of the other Churches; and then they went on to formulate a unified view on all the subjects. These papers will be submitted to the First Pan-Orthodox Preconciliar Conference, which it requested should be summoned for the first fortnight in July 1972 and which will be in control of the agenda thenceforward; but the present Commission will have its final meeting a few days before the new Conference meets, in order to collate the comments which will be coming in in the meantime.

Finally, the Commission recommended strongly to all the Churches that they should respect the time-schedule for the preparatory stages of the Council agreed at the Fourth Pan-Orthodox Conference; and unanimously they requested the forthcoming Preconciliar Conference to revise the agenda for the Council.

THE PATRIARCHAL INSTITUTE FOR PATRISTIC STUDIES

Dr. Evangelos K. Chrysos reported on the Institute's work to the VIth International Conference on Patristic Studies, which took place in Oxford in September 1971; and there he agreed to allow the Editor to reproduce the substance of his report.

In 1969 the Ecumenical Patriarchate founded an Institute for Patristic Studies at the Vlatadon Monastery in Thessaloniki. The two main intentions for this Institute were (a) theological research work on the Patristic literature, and (b) scientific treatment of the treasures of the Holy Mountain of Mount Athos to their full advantage.

In the first three years of its existence the Institute has started activities which I shall endeavour to describe briefly.

Permanent and visiting Fellows of the Institute, in all about ten young scholars, work on certain main themes: these include the anthropology of the Cappadocian Fathers, the origins of Christian hymnography, the historical relations between the Western and the Eastern Churches, the theological work of the 14th century ecclesiastical authors in Thessaloniki, and Greek theological literature in the period after the fall of Constantinople.

The results of this work, as well as other contributions to Patristic literature and theology, are published in the Institute's own journal *Kleronomia* and in three series of publication—*Analecta Vlatadon*, *Theological Essays* and (beginning this autumn) *Handbook of Christian Literature*.

The work on Mount Athos, that most important centre of Orthodox spirituality, is in fact the first charge on the Institute. We started working in four main fields:

- (1) An archive has been established of all the manuscripts which are preserved in the Libraries of Mount Athos, on microfilm. We hope that this project of photographing about 14,000 Greek, Slavonic and Georgian manuscripts will be complete by the end of next year. To date, microfilms have been made of 14 out of the 21 libraries. The work of organising this archive is still going on; but a technical laboratory with an OZAKOP camera is already established for the making of copies of microfilms for scholars.

This work has been established on the basis of the method of Abbé Marcel Richard in Paris, which has been developed in the Institute. We are very grateful to Mr. Richard for letting us make use of his experience and for his understanding; and we thank him for providing us with so many microfilms from Mount Athos, although in most cases it was no easy task.

- (2) Although the Institute is aware of the difficulties and of the great efforts that will be needed, it has taken the decision to make new catalogues of the Athonian Manuscripts. We started with the 93 manuscripts of the Vlatadon Monastery, and we hope that the new catalogue will be published before long. This year we have also started a new recording of the Vatopedi manuscripts as well. In this project are now working two young German scholars, under the direction of Professor Schneemelcher of Bonn University.
- (3) Another similar project in the field of Byzantine Art is concerned with the miniatures of the Athonian manuscripts. All the miniatures of the illuminated Codices—about 4000 in all—have been filmed in colour; and a team of specialists has begun to work them up into a Corpus in three volumes. The first volume, to include the miniatures of Protaton, Iviron, Dionysiou, Koutloumousiou, Xiropotamou and Gregoriou—is now in the press.
- (4) The great interest which has been created by the photographic projects among scholars, and the (always existing on Mount Athos) danger of fire, make it necessary to collect into an archive of colour slides all kinds of valuable relics of the past—

buildings, frescoes, icons, liturgical objects and documents. For this project the Institute plans a photographing expedition for next year, and we hope to complete it in four years.

The slides of the miniatures, as well as those to be taken during the new project, are (of course) at the disposal of scholars who want to study them. In the new buildings of the Institute above the city of Thessaloniki, a guest house with 20 apartments is wellnigh complete, ready to receive visiting scholars.

The Patriarchate and His All-Holiness Patriarch Athenagoras personally, as well as the Greek State, support the Institute financially. However, it would never have come into existence if it had not been granted generous and continuous support by Bischof Hermann Kunst, representing the Evangelical Church of Germany, assisted executively by Professor Schneemelcher, and the German Federal Government in Bonn.

Evangelos K. Chrysos

NEWS AND CAUSERIE

ECUMENICAL PATRIARCHATE

The monastic government of Mount Athos has decided to close down the famous Athonite Ecclesiastical School, in view of the lack of vocations to the monastic life. It has, in fact, become but one among many such schools for Greek subjects, and the vast majority of the 75 students became parish priests in Greece; but the closure was opposed by the Greek Governor of the Holy Mountain.

RUSSIA

The new permanent representative of the Moscow Patriarchate with the World Council of Churches in Geneva is Archimandrite Kyril Goudiaev, who was ordained priest only three years ago after studying at the Leningrad Theological Academy. He succeeds Bishop Hermogen of Podolsk, who has returned to become a diocesan bishop in the USSR.

SERBIA

Between 1945 and 1970 the Serbian Church has built 181 churches and renovated 840, 115 chapels (and renovated 840), 8 monasteries (48 renovated), 415 presbyteries (373 renovated). In view of the terrible destruction of the last War, it is not surprising that renovations have exceeded new buildings.

BULGARIA

After the election of the new Patriarch of Bulgaria, the Holy Synod received two new members: Metropolitan Sofronij of Dorostol & Tchervan, and the Metropolitan Pankratij of Stara-Zagora. The latter will also be the President of the Synod's Ecumenical Commission, in succession to Metropolitan Nikodim of Sliven, who has relinquished the post for reasons of health. The Commission's other two members are Archimandrite Domitian (Secretary General of the Holy Synod) and Professor Sabev.

The new Rector of the Theological Seminary will be the Prior of the Batchkovo Monastery, Bishop Gerassime, when the present Rector (Bishop Tikhon, who is 70) goes into retirement.

GREECE

This autumn the Theological Faculty of Athens University inaugurated the Orthodox Study Centre for Missionary Work. Attached to the Department for the Comparative Study of Religions, it offers a two-year course for priests and laymen who have finished academic studies or professional training (especially doctors, nurses and development workers).

The centre realises a plan initiated by Archbishop Hieronymos in 1967 to establish on Greek soil a missionary training centre for the Orthodox Churches. Directing the Centre is Professor Anastasios Yannoulatos, who until 1970 was on the WCC's staff as secretary for research and relations with Orthodox Churches in the Division of World Mission and Evangelism.

The chief mission field for the Orthodox are eastern and central Africa, Japan, South Korea and Central America. E.P.S.

AMERICA

On Sunday, 22nd September, in Milwaukee, Archbishop Iakovos of America baptised Olga Peters, daughter of Wesley and Svetlana Alliluyeva Peters and granddaughter of Stalin.

FINLAND

The Synod of Bishops recently approved a new translation of the Liturgy of the Presanctified Gifts into Finnish, under the direction of Bishop John of Helsinki. It has been made from the original Greek. Other texts are in preparation.

KOREA

To mark the 75th anniversary of the arrival of the first Orthodox missionaries in Korea, Metropolitan Dionysios of New Zealand (Exarch for the Indies, Korea and Japan) visited the Orthodox community in South Korea. He ordained Athanasios Kho as deacon; and he met many Orthodox, and representatives of the Government and of other religious communities.

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 £1, 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.